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DOCUMENTARY HISTORY  
OF  
*The Protestant Episcopal Church*  
IN  
CONNECTICUT

1704—1789

*Edited by*

FRANCIS L. HAWKS

WILLIAM STEVENS PERRY

THE HISTORIOGRAPHER

HARTFORD 1, CONN.

1959







DOCUMENTARY HISTORY

OF

# The Protestant Episcopal Church,

IN THE

UNITED STATES OF AMERICA.

CONTAINING NUMEROUS HITHERTO UNPUBLISHED DOCUMENTS CONCERNING THE CHURCH IN

CONNECTICUT.

Vol. I.

FRANCIS L. HAWKS, D. D., LL. D.,  
WILLIAM STEVENS PERRY, A. M.,

EDITORS.

New-York:

JAMES POTT, PUBLISHER,  
No. 5 COOPER UNION, FOURTH AVENUE.

1863.





## PREFACE.

IN offering to our brethren this first volume of "Church Documents," the editors are sensible that little need be said as to the nature and purposes of the work. They speak for themselves, and were, beside, fully explained in the commencement of our undertaking.

It is equally unnecessary to speak of its value as furnishing authentic materials for the early history of the Protestant Episcopal Church in our country.

We ask support from our brethren not from any expectation or desire of pecuniary return, to either the editors or the publisher. The labors of the first named are gratuitous, and the last but asks that he may be reimbursed the moneys expended by him in producing the work. A second volume, now in press, will complete Connecticut; and the next diocese that will engage our attention will, probably, be Maryland.

In the hope that their plans and efforts may be favorably viewed by their brethren, the editors commend the undertaking to their sympathies and kindness; and, without violating propriety by a profusion of promises, ask leave to say no more than that they will faithfully give to their brethren such documents as they have, with an occasional explanatory note such as, in their view, may help to a better understanding of the documents themselves. The principle that prompts us to our present labour is—"pro Deo, pro Ecclesiâ, pro hominum salute."

Entered according to the Act of Congress, in the year eighteen hundred and sixty-two,

By JAMES POTT,

in the Clerk's Office of the District Court of the Southern District of New-York.





# CHURCH DOCUMENTS.

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## CONNECTICUT.

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WHAT was called New-England, in the times of our early history, comprised the colonies of Connecticut, Massachusetts Bay, Plymouth and Rhode Island, with Narragansett; and very little was there to be found, in it, of tendencies toward the Church of England. Episcopacy had, at first, few or no friends in New-England. The land had been settled, from 1620, by Protestant Dissenters of various names, Brownists, Independents, Presbyterians, &c. Here and there, indeed, might be found one who was bold enough to avow his preference for "Lords Bishops," rather than for "Lords Brethren," but the country was soon made so uncomfortable a residence for him, that he was commonly glad to leave it for a more quiet home. Still, some remained, and from one cause or another, which it is not necessary here to detail, Episcopalians increased, insomuch that, in 1679, a considerable number of that class, who lived in Boston, petitioned King Charles II. "that a Church might be allowed in that city, for the exercise of religion according to the Church of England." The petition was granted, King's Chapel was established, and thus the Episcopal Church obtained foothold in New-England, surrounded with a numerous body of as bitter enemies as it has ever encountered on this continent. For years it fought hard for every inch of ground it gained. But for the Venerable Society for Propagating the Gospel, it had probably been entirely vanquished in the contest. This society was chartered in 1701, and the first help it afforded,





in New-England, was in Connecticut. This help was rendered through the aid of agents, both clerical and lay, who belonged to one of the society's missions in New-York, on the borders of Connecticut; in which latter colony there was not a solitary congregation of Episcopalians, while the inhabitants (as one of these agents writes) were, almost without exception, "very ignorant of the constitution of our Church, and, therefore, enemies to it." To this agent we now beg leave to introduce our readers.

No name is more honorably conspicuous in the early history of the Church, both in New-York and Connecticut, than that of Colonel Heathcote. Our Church MSS., of both these States, will present letters enough from his pen to verify our statement. Caleb Heathcote, the first lord of the Manor of Scarsdale, was the sixth son of Gilbert Heathcote, Esq., in the county of Derbyshire, and hundred of Scarsdale, England. The family is an ancient one, of great worth and respectability in Derbyshire. Col. Heathcote was born at Chesterfield, in the year 1663, and by his talents and industry in mercantile pursuits, "with God's blessing, obtained both influence and a good estate." He came from England to New-York in 1692; and the circumstances which caused his emigration were not of an ordinary kind. It is stated in the "Documentary History of New-York," vol. iv., p. 1039, that he was engaged to a very beautiful English lady, to whom he introduced his eldest brother, Gilbert. The lady soon found that she preferred the elder brother, and broke her engagement with the younger.

Col. Heathcote immediately left England, and made his future home in America. He settled in New-York, and his career in this country is thus sketched by Mr. Bolton, in his interesting history of the Church in Westchester County: "He became a leading man in the colony; was Judge of Westchester, and Colonel of its militia all his life; first Mayor of the borough of Westchester; a counsellor of the Province; Mayor of New-York for three years; for a time, commander of the colony's forces, and, from 1715 to the time of his death, Receiver-General of the customs in North America. He was also one of the founders of Trinity Church, New-York; his

name heads the list of its first Vestrymen, in 1697, and he remained in office till 1714. He was elected a member of the Venerable Society for the Propagation of the Gospel in Foreign Parts, in the year 1704, and embraced every opportunity of doing service to the Church, and, through the blessing of God, never let slip one fair occasion therein, when the Provincial Government would give him leave."

"St. George Talbot, Esq., writing to the Secretary of the Venerable Society, January 10th, 1707-8, says: 'I wish the report were true, that he (Caleb Heathcote) were appointed Governor; it would be the best news, next to that of the Gospel, that ever came over.'"

"Some time prior to 1704, he erected a stately brick manor-house in the village of Mamaroneck, upon what is still called Heathcote Hill, where he continued to reside for the remainder of his life. From this place most of the letters are dated which he addressed to the Venerable Society. Here he was revered by the poor, esteemed by the Colonial Governors, and respected by all. His death, which was very sudden and unexpected, took place in the spring of 1721. He was buried near the southwest corner of Trinity Church, New-York. The following obituary notice appeared at the time of his decease:"

"New-York, *March 6th*, 1721.

"On the 28th day of February last, died the Hon. Caleb Heathcote, Esq., Surveyor-General of His Majesty's customs for the Eastern District of North America, Judge of the Court of Admiralty for the Provinces of New-York and New-Jersey and the Colony of Connecticut, one of His Majesty's Council for the Province of New-York, and brother of Sir Gilbert Heathcote, of London. He was a gentleman of rare qualities, excellent temper and virtuous life and conversation, and his loss lamented by all who knew him; who, the day of his death, went about doing good in procuring a charitable subscription, in which he made a very great progress."

We gather a few more particulars concerning this most worthy gentleman from Mr. Bolton's truly valuable history of Westchester County. We have seen that Col. Heathcote



came over in 1692. In 1696 he obtained, by purchase of Anne Richbell, relict of one John Richbell, a right to certain lands, which Richbell had derived from the Dutch West India Company in 1661; and in 1701 he purchased of the Indian proprietors, for a valuable consideration, their right and title to a large body of land lying on the Bronx and Mamaroneck Rivers; and the lands included in these two purchases united, constituted the manor or lordship of Scarsdale, for which a royal charter was granted to Col. Heathcote in 1701. The territory thus acquired was larger than several of the smaller principalities of Germany, some of its boundaries running uninterruptedly for a length of eighteen miles; and within this little empire the proprietor and lord was empowered to erect his court leet and court baron, appoint his stewards and deputies, impose amercements, issue the customary legal process of such courts, distrain for rents, services, &c., enjoy all waifs, estrays, deadlands and forfeited goods of felons; and, in short, to be as near an approximation to the ancient lord of feudal times as the more modern laws of England, at that day, would permit.

Extensive, however, as were these powers of the lord of Scarsdale, there is no evidence that he abused them to the oppression or injury of any one; for he seems to have been a common benefactor, and a very public-spirited, conscientious and useful man, ready for any good work that would benefit the community in which he lived. And in no particular was this latter trait more conspicuous than in his efforts to make permanent the institutions and teachings of Christianity. There is an amusing account, given by himself, of some of the measures to which he resorted for accomplishing his object. He thus writes: "I shall begin the history of the Church from the time I first came among them, which was about twelve years ago. I found it the most rude and heathenish country I ever saw in my whole life, which called themselves Christians—there being not so much as the least marks or footsteps of religion of any sort. Sundays were the only times set apart by them for all manner of vain sports and lewd diversions, and they were grown to such a degree of rudeness, that it was intolerable. I, having then the com-

mand of the militia, sent an order to all the captains, requiring them to call their men under arms, and to acquaint them that in case they would not in every town agree among themselves to appoint readers, and to pass the Sabbath in the best manner they could, till such time as they should be better provided, that the captains should, every Sunday, call their companies under arms, and spend the day in exercise. Whereupon it was unanimously agreed, throughout the country, to make choice of readers, which they accordingly did, and continued in those methods for some time." This was certainly a novel illustration of the "*Church Militant*."

After Col. Heathcote's settlement in New-York, (but of the precise date we are ignorant,) he married Martha, the daughter of Col. William Smith, of Long Island, who was commonly known as "Tangier" Smith, from the fact that he had been Governor of Tangier, in Africa. This lady was the mother of several children, all of whom died without issue, except two of the daughters, Anne and Martha, who became the co-heiresses of Col. Heathcote. Of these, Anne married the Hon. James De Lancey, Lieut.-Governor of New-York, son of one of the Huguenots, Etienne De Lancey, whom the revocation of the edict of Nantz had driven to America. One of their sons was John Peter De Lancey, who married Elizabeth Floyd, and these were the parents of the Right Rev. William Heathcote De Lancey, the present able and much esteemed Bishop of the diocese of Western New-York. The other daughter, Martha, married Lewis Johnston, Esq., M. D., of Perth Amboy, New-Jersey. They had four children, John, Anne, Margaret and Heathcote. Of these, Margaret married, according to Mr. Bolton, the Hon. Bower Reed, "Governor" of New-Jersey;\* their daughter Maria married Joshua Melvaine, and these were the parents of the Right Rev. Charles Petit Melvaine, the gifted and zealous Bishop of Ohio. It will thus be seen, that two of our pres-

\* Mr. Whitehead, in his "Contributions to East Jersey History," says that Mr. Bolton is in error in the statement that Mr. Reed was *Governor* of Jersey. He never held that office. He was a highly respected lawyer of Burlington County, Mayor of Burlington, Register-General and Secretary of State of New-Jersey, from the Revolution to the time of his death, in 1794.





ent Bishops are direct descendants of Colonel Heathcote, and by their pious labors have faithfully endeavoured to perpetuate and extend that Church, for which, in the beginning, their honored ancestor did all that he could, in laying the foundation. Nor is this all; according to Mr. Bolton, the Rev. William Walton, D. D., of New-York, is a great grandson of Chief Justice De Lancey, and has, therefore, the blood of Col. Heathcote in his veins. We have, therefore, among our clergy, three descendants of this worthy gentleman, who gave so much of his time and means to the establishment of the Church in which they minister. But it is time to let Col. Heathcote speak for himself.

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[*Colonel Heathcote to the Secretary. Extract.*]

*Manor of Scarsdale, Nov. 9th, 1705.*

Sir,

I have been so long wandering from one subject to another, that I had almost forgot to give you my thoughts of Mr. Muirson, whom my Lord of London has sent for this parish. He has been here about three months, in which time he hath, by much, outdone my expectation; having very fully retrieved all that unfortunate gentleman, Mr. Pritchard, lost: and if he continues so faithful in the discharge of his trust, I have not the least doubt but he will be able to give as large an account of his services as any that has been sent over to this Province; and I must do him the justice to own, that he is deserving of the Society's favours. For, as some of his parishioners told me, and which I know in a great measure to be true, that although they have had a great many Ministers among them since the settlement of their town, yet Mr. Muirson did more good amongst them the first six weeks after his coming, than all they ever had before; and I question not, but when you have the particulars of his proceedings transmitted, you will find what I have said of him to be true.

My principles and natural temper lead me to do the

Church all the service I can, everywhere; but I dare not promise for more than this county at present, and my best endeavours in the westernmost towns in Connecticut Colony, when the Church is well rooted here. And it has always been my opinion, and is so still, that there is no part of this Province, or even America, that will be of greater use or service to have the Church thoroughly settled in; for it is not only large in extent, and the land very good, but near the city. So, consequently, it will in time be a great settlement. But, bordering on Connecticut, there is no part of the continent from whence the Church can have so fair an opportunity to make impressions upon the Dissenters in that government, who are settled, by their laws, from Rye Parish to Boston Colony, which is about thirty-five leagues, in which there are abundance of people and places. As for Boston Colony, I never was in it, so can say little about it. But as for Connecticut, I am and have been pretty conversant with it, and always was as much in all their good graces as any man; and now that I am on that subject, I will give you the best account I can of that colony.

It contains, in length, about 140 miles, and has in it about forty towns, in each of which there is a Presbyterian or Independent Minister, settled by law, to whom the people are all obliged to pay, notwithstanding many times the Ministers are not ordained, of which I have known several examples. The number of people there is, I believe, about 2,400 souls. They have abundance of odd kind of laws, to prevent any dissenting from their Church, and endeavour to keep the people in as much blindness and unacquaintedness with any other religion as possible, but in a more particular manner the Church, looking upon her as the most dangerous enemy they have to grapple withal, and abundance of pains is taken to make the ignorant think as bad as possible of her; and I really believe that more than half the people in that government think our Church to be little better than the Papist, and they fail not to improve every little thing against us. But I bless God for it, the Society has robbed them of their best argument, which was the ill lives of our clergy that came into these parts; and the truth is, I have not seen many good





men, but of the Society's sending; and no sooner was that honourable body settled, and those prudent measures taken for carrying on of that good work, but the people of Connecticut, doubting of maintaining their ground without some further support, with great industry went through their colony for subscriptions to build a college at a place called Seabrook; and the Ministers, who are as absolute in their respective parishes as the Pope of Rome, argued, prayed and preached up the necessity of it, and the passive, obedient people, who dare not do otherwise than obey, gave even beyond their ability. A thing, which they call a college, was prepared accordingly, wherein, as I am informed, a commencement was made about three or four months ago. But notwithstanding their new college here, and an old one in Boston, and that every town in that colony has one, and some two Ministers, and I have not only heard them say, but seen it in their prints, that there was no place in the world where the gospel shone so brightly, nor the people lived so religiously and well as they; yet I dare aver, that there is not a much greater necessity of having the Christian religion, in its true light, preached any where, than amongst them—many, if not the greatest number of them, being little better than in a state of heathenism; having never been baptized or admitted to the Communion. And that you may be satisfied what I tell you herein is not spoken at random, nor grounded on careless observation, Mr. Muirson's parish, which is more than three-fourths composed of two towns, viz., Rye and Bedford, which were first settled under the colony of Connecticut, and by the people bred and born under that government; and some time before my coming they had a Minister, one Mr. Denham, and had afterwards two more, Woodbridge and Bowers, at Rye, and one Mr. Jones, at Bedford, and the people of Rye only had of this county the care to provide a parsonage house; and notwithstanding all those great shows of religion, and that at such times as they were destitute of a Minister.

Greenwich and Stamford, the bounds of the former of which places join upon theirs, and the other is not above ten miles distant, where they were always supplied, so that they could not

be said to want the opportunity of having the Sacraments administered to them; yet I believe twenty of them had never received the Communion, nor half of them been baptized, as Mr. Muirson will more fully inform you.

And now I have given you an account of the state of that colony, what will in the next place be naturally expected from me is, to know my opinion of the best and most probable way of doing good amongst them. There is nothing more certain than that it is the most difficult task the Society have to wade through. For the people are not only not of the Church, but have been and are trained up, with all the care imaginable, to be its enemies. That to make an impression, under all these disadvantages, is very difficult, though I hope not impossible; and though, at first view, the prospect of doing any good upon them is very little, yet no doubt but the most proper measures ought to be taken, leaving the event to Almighty God.

Now, to give you my thoughts in what way this great work may best be endeavoured at, so as it may be done with little expense, I believe, for the first step, the most proper way would be, that one of the Ministers in this County should be directed, by my Lord of London, to inform himself where there are any in that government that profess themselves to be of the Church, and to know if they or any of their neighbours have any children to baptize, or desire to partake of the Sacrament; and inform them that he will come to the town where they live, and after having given them a sermon, will perform those holy rites. There need, I think, no more be done in this matter at present; but the Society may, if they please, leave the rest to me, and I won't only give him the best advice and directions I can therein, but will, God willing, wait upon him in his progress, and persuade some useful friends along with me. And when this essay has been made, I shall be much better able to guess at the state of that government, and what is fitting to be done next.

Now, the person that I would advise them to pitch upon, by all means, for this expedition, is Mr. Muirson; he being not only posted next those parts, and so it will look less like design; but he has a very happy way of delivery, and makes little



use of his notes in preaching, which is extremely taking amongst those people; and for argument, few of his years exceed him.

The chief end I have in this projection is to have the people of that government undeceived in their notions concerning our Church—there being, I believe, fifteen thousand in that colony who have never heard, or scarce seen a Church of England Minister; and I have the charity to believe that, after having heard one of our Ministers preach, they will not look upon our Church to be such a monster as she is represented; and being convinced of some of the cheats, many of them may duly consider of the sin of schism. However, let the success be what it will, to me the duty seems plain. I have not only mentioned this to you, but in my letter to my Lord of London, and shall patiently wait for his and the Society's commands therein.

CALIST HEATHECOTE.

The tour of observation suggested in this letter was, ere long, made by Col. Heathcote, in company with the Rev. Mr. Muirson, of whom he speaks in terms of such high commendation in the former part of the preceding extract. But Mr. Muirson deserves at our hands something more than the mere mention of his name, and we therefore ask leave to tell our readers somewhat concerning him; after which he, also, like Col. Heathcote, shall speak for himself.

The Rev. George Muirson, A. M., was born in Scotland, (in Ayrshire, probably,) about the year 1675, and received his education, as it is supposed, in some one of the colleges of that country. In 1703 he was sent to the Province of New-York, by the Venerable Society, as schoolmaster at Albany. When Lord Cornbury afterward established a Latin free-school in New-York, he appointed Mr. Muirson its master; and for some time he discharged the duties of that office successfully. The Rev. William Vesey (of whom our New-York documents, when published, will furnish more particular information) was, at that time, the Rector of New-York, which had in it no Episcopal Church but Trinity; and in

1704, Mr. Muirson, who was seeking the appointment of Catechist in Trinity, was spoken of as a fit person to be ordained, and to become assistant to Mr. Vesey in his ministerial labours. \* He was strongly recommended by Lord Cornbury, the Rev. Mr. Vesey, the Church Wardens and Vestrymen of Braintree, (now Quincey,) in Massachusetts, and by the Rev. Evan Evans of Philadelphia, of whom our Pennsylvania documents have much, that is good, to say. This last named gentleman thus wrote to the Bishop of London, in October, 1704: "This comes by the hands of the ingenious Mr. George Muirson, to receive holy orders from your Lordship, by the approbation of his Excellency, my Lord Cornbury. I find that he is very well beloved and esteemed by all sorts of people, a man of a very sober and blameless conversation. He seems to be endued with great humility of mind, and has the character of being very prudent in his conduct. I give him this recommendation not to gratify himself, nor any body else, but because I sincerely believe he may be very instrumental of doing much good in the Church."

With such testimonials, Mr. Muirson found no difficulty in obtaining orders from the hands of Dr. Compton, the Bishop of London; and, returning to America, he reached New-York in July, 1705. Though he had been spoken of as a suitable assistant to Mr. Vesey, from some satisfactory cause Lord Cornbury thought it best, soon after his arrival, to appoint him to the Church at Rye, which had been much injured under a year's ministry of the Rev. Mr. Pritchard. He soon revived the drooping prospects of the Church at Rye, and, "by the aid and assistance of the good Colonel Heathcote," as he expresses it, persuaded the parish to build a good Church edifice. In the same letter, from which the above words are quoted, he says: "I have lately been in the government of Connecticut, where I observe some people well affected to the Church; for those that are near, come to my parish on Sabbath days; so that I am assured an itinerant Missionary might do great services in that Province. Some of their Ministers have privately told me, that had we a Bishop among us, they would conform and receive holy





orders; from which, as well as on all the Continent, the necessity of a Bishop will plainly appear."

Colonel Heathcote, who, as we have seen, was the leading man of that day in Westchester County, as well as of great and deserved influence in the Province at large, had, we are persuaded, much instrumentality in causing Mr. Muirson to be sent to Rye. He had the interests of the Church in view. Scarsdale embraced a great part of Mr. Muirson's parish at Rye, and, indeed, Col. Heathcote may almost be said to have founded the parish there; he was one of its first wardens, and for some time its chief supporter. He was, by much, the richest man in Westchester; very decided and ardent in his attachment to the Church of England; extremely liberal in the use of his fortune for its extension; so that not only did the Church at Rye owe almost its existence (as it certainly did its preservation) under God to him, but all Westchester County is indebted to his efforts and to his means for nearly every one of her ancient parishes, which are now among the oldest in this country. The object of Col. Heathcote was two-fold: first, to plant the Church securely in Westchester, on the borders of Connecticut; and, secondly, from that point, to act upon Connecticut, which was wholly Puritan, and, withal, not a little bigotted and uncharitable. After Mr. Muirson was settled at Rye, the Colonel commenced the execution of the second part of his plan. Mr. Muirson frequently crossed the border, "holding services, preaching, baptizing and distributing prayer-books and devotional works;" and, as Mr. Bolton states, in his History of the Parish of Rye, "on these expeditions he was invariably accompanied by Col. Heathcote. They rode on horseback, with their saddle-bags full of books, and the Colonel always went *fully armed*, as, in those tolerant times, it was as much as a man's life was worth even to talk of 'the Church' in Connecticut, without the means of self-defence."

Mr. Muirson must have possessed a peculiar aptitude for this itinerating duty in Connecticut, and he was much blessed in his labours. It pleased God, however, to take him to himself when he was yet but a young man, of but little

more than thirty years. He died in October, 1708, deeply lamented by all who knew him. One who had studied his character well, thus speaks of him: "He was a most zealous, devoted and truly good man; a sound Churchman in his principles, and bold and fearless in advocating his views; cool in judgment, winning in manners, and possessed of great natural eloquence, he was well fitted for the position in which he was placed, and admirably calculated to introduce the Church into the then benighted government of Connecticut."

His friend and patron, Col. Heathcote, who probably knew and understood him better than any other man did, thus expresses himself, in a letter to the Secretary of the Venerable Society, dated not long after his death:—"I must, in the first place, give you the melancholy account of Mr. Muirson's death, who was a very industrious and successful Missionary, and had it pleased God to have preserved his life, he would have been able to have given a wonderful account of his labours. By his constant journeys in the service of the Church, and the necessary supply of his family, he expended every farthing he got here and of the Society." The testimony of his clerical brethren, to the worth of such a man, should not be omitted. It is equally honourable to him and to themselves. In a joint letter which they sent to the Bishop of London, dated November 24th, 1709, they thus write:

"MAY IT PLEASE YOUR LORDSHIP,

"We think ourselves obliged by the ties of humanity and sacred relation of paternity, as well as those of Christian charity to the indigent, to make this representation to your Lordship, our most worthy Diocesan, and the Venerable Society for the Propagation of the Gospel, in the behalf of the virtuous relicts of our late deceased reverend brethren, Mr. Muirson and Mr. Urquhart, whose present difficult circumstances, as they extort this our petition, so we humbly hope will render them proper objects of your commiseration. The former was Missionary of Rye, a parish bordering on Connecticut Colony, where God was pleased to bless his painful



labours with suitable success; and that he might not fall under the censure of avarice, or give the least occasion of any reflection amongst his people, (who were for the most part proselytes to the Church,) he not only frequently parted with what, by law, was his just demand, but out of his Missionary allowance of £50 per annum, endeavoured to support himself, that he might make the Gospel as little burdensome to them as possible, one of the most effectual means to establish the Church in these parts, and by his frequent journeys to Stratford, a town in that Province where he was invited to preach, and had a very good prospect of erecting a Church for the worship of God, according to the form and manner of the Church of England, he was put to more than ordinary charges, which, (had God granted him a longer life,) he might have reaped so much advantage from, as to have made a settlement there for the service of our Church, and, in a great measure, repaired the voluntary poverty he had brought upon himself in his endeavours to effect this good work; but it pleased God to remove him in the midst of his labours and dawning of our hopes, by which his poor widow, and one son, born since his death, are left to struggle with some difficulties, which we hope the pious zeal of your Venerable Society will remove, by an allowance of £50 sterling, to commence from his death, for one year, to pay his just debts contracted in that service," &c.

This letter was signed by the following reverend gentlemen: *Evans* of Philadelphia, *Talbot* of Burlington, *Thomas* of Hampstead, *Barton* of Westchester, *Sharp*, Chaplain to the Queen's Forces, *Bridge* of Rye, and *Myles* and *Harris* of Boston.

On the 20th of June, 1707, Mr. Muirson married Georgiana, the youngest daughter of the Hon. William Smith, of St. George's Manor, Long Island, Chief Justice and President of the Council of New-York. The posthumous son alluded to in the foregoing letter was George Muirson, Esq., M. D., of Setauket, L. I. Mrs. Muirson survived her husband but two years. The posthumous son, Dr. George Muirson, married Anna Smith, and their descendants are still, we believe, living on Long Island.

[*Mr. Muirson to the Secretary. Extract.*]

Honored Sir,

Please to communicate to your Society that I have lately been in Connecticut Colony, and found some persons well-disposed towards the Church. I preached in Stratford to a very numerous congregation, both forenoon and afternoon. I baptized about twenty-four persons the same day. I intend another journey thither again quickly, being invited to baptize their children, and hope (by the Divine aid) to make a fair beginning for the establishment of the Church, in a considerable part of that government. There are, I'm informed, some thousands of persons in that colony unbaptized, and the reason is this, most of their Ministers refuse to admit any children into Christ's Church by baptism, but those whose parents are in full communion with them. The Independents threaten me, and all who are instrumental in bringing me thither, with prison and hard usage. They are very much incensed to see that the Church (Rome's sister, as they ignorantly called her) is likely to gain ground among 'em, and use all the stratagems they can invent to defeat my enterprises. But, however, since I hope my superiors approve of my undertaking, I shall not fail to visit as often as the affairs of my parish will permit; neither shall all they can do or say discourage me from prosecuting (to the utmost of my ability) so good a design. I shall be glad to receive the instructions of your Honourable Corporation by the next opportunity, which I shall always think myself happy in obeying. In the mean time shall continue to proceed in this method till I receive further orders. The Hon. Col. Heathcote (who always studies and endeavours the good of the Church) has been very diligent and industrious in carrying on this great work. The eminency of his station, and withal his favouring and countenancing my attempts of this nature, is of so great consequence among the people that, truly, what success I have hitherto had, either at home or abroad, is ow-





ing more to his prudent conduct than to the best of my weak labours. He honours me with his good company in all such progresses, and exerts his utmost endeavours to settle the Church wherever he goes, which will recommend him to the esteem and regard of all good men, but especially (I'm persuaded) of your worthy members.

Honor'd sir,

Your most faithful,

Humble servant,

GEORGE MUIRSON.

Rye, October 2d, 1706.

[*Colonel Heathcote to the Secretary.*]

Sir,

October, 1706.

I gave you the trouble of a very long letter by Mr. Talbot, and another by the Virginia fleet, both which I hope are come to your hands, and have not since been favoured with any from you, tho' am in daily expectation thereof. I have not lately heard any thing of or from Mr. Clayton; and since he does the Society no service, I hope he is in no charge to them. I have a proposal to lay before the Board concerning schooling, in which I propose a considerable service without any very great charge, and am apt to believe it may be approved of. I have it now upon the anvil, and hope to have it ready to transmit to you in my next, which shall be with the first opportunity, God willing, that presents after this. I told you, in my former letter, that I intended to accompany Mr. Muirson into Connecticut, to try what impression could be made on those people. We accordingly paid them a visit about six weeks ago, and had done it sooner, but the expectation we were under of the French making an attack on this Province, obliged me not to leave until those fears were over. We found that Colony much as we expected—very ignorant of the constitution of our Church, and, for that reason, great enemies to it. All their towns are furnished with Ministers,

(as I formerly told you,) who are chiefly Independents, and denying baptism to the children of all who are not in full communion; there are many thousands in that government unbaptized. The Ministers are very uneasy at our coming amongst them, and abundance of pains was taken to persuade and terrify the people from hearing Mr. Muirson, but it availed nothing; for, notwithstanding all their endeavours, he had a very great congregation, and, indeed, infinitely beyond my expectation. The people were wonderfully surprised at the order of our Church, expecting to have heard and seen some wonderful strange things, by the account and representation of it that their teachers had given them. I am in hopes, upon the whole matter, that our journey was not lost; but that we have done service to the Church in our progress, in which I shall be able to give a better guess after our next visit, which we intend, God willing, to pay them about a month or six weeks hence. Mr. Muirson baptized about twenty-four, mostly grown people; and when he goes there next, I hope many more will be added to the Church. He is, truly, very well qualified for that service, having a very happy way of preaching; and, considering his years, wonderfully good at argument, while his life is without blemish. I've not any thing further at present worth the while to trouble you with, save my most humble regards and duty to the Society, so remain, sir,

Your most affectionate servant,

CALEB HEATHCOTE.

[*Col. Heathcote to the Secretary.*]

Sir,

I wrote you a letter by the last fleet, since which I have not been favoured by any from you, which I attribute to the misfortune of the Resolution Galley. I therein gave you an account of some small progress we had made toward settling the Church in Connecticut. Since which, we have made another journey amongst them, when Mr. Muirson baptized four or five more, mostly grown persons, and administered the



Sacrament to about fifteen. He met with more opposition this time than the last, the justices having taken the freedom to preach, giving out at the same time, amongst the people, that he and all his hearers should be put in gaol. But, notwithstanding all their threats to some and persuasions to others, he had a handsome congregation; and I believe the next visit that is paid them, it will be found that their struggling to stifle the Church will be a great means to forward its growth, for I hope, with the blessing of God, in as short a time as can reasonably be expected, there won't only be a fine congregation gathered, but ways will be found by our projection, or otherwise, to have a handsome Church for them to worship God in—for the effecting of which, my hearty endeavour shall not be wanting. Those there in the interest of the Church are very desirous to have a Minister sent amongst them, in which, if the Society shall think fit to assist them, more than common care must be taken that they have one of an exemplary life, and in all respects qualified to answer that great work; for a miscarriage at our first setting out would ruin all, and it would afterwards be extremely difficult to make any steps toward settling the Church in that colony. It would be absolutely necessary, for the better and more easy effecting this great and good work, that an order be procured from Her Majesty, requiring the government of that Colony not to force any of her subjects to pay for maintenance of the Ministers settled by their laws, and to repeal that act whereby they pretend to refuse liberty of conscience to those of the established Church. If those grievances were redressed, which in itself is very reasonable and proper, and not much more than hath been granted the Quakers, on their petition against the same government, it would be of greater service to the Church than can at first sight be imagined. I acquainted you, in my former letter, that there was a very ingenious gentleman at Stratford, one Mr. Reed, the Minister of that place, who is very inclinable to come over to the Church; and if the charge can be dispensed with, he is well worth the gaining, being by much the most ingenious man they have amongst them, and would be very capable to serve the Church. By reason of the good

inclination he shews for the Church, he has undergone persecution by his people, who do all which is in their power to starve him, and being countenanced and encouraged therein by all the Ministers round them, they have very near effected it; so that if any proposal could be made to encourage his coming over for ordination, his family, which is pretty large, must be taken care of in his absence. I thought fit to lay this matter before the Society, and leave it to their wisdom and judgment to move therein, as they think proper and convenient.

I hear nothing of Mr. Cleator, so suppose that he is either dead or hath declined the service, as having since better considered that matter. If the Society will be pleased to allow the £15 he was to have for schoolmasters in this country, I believe I could, for that money, encourage the settling of four, by having it sent over in goods, as I shall direct; and the Society shall have no trouble, nor run any risque therein, for I will be answerable if any misfortune happen to it in coming over; for, though 'tis but a small sum, I will give directions to have it insured. If this projection answers my expectation, as I am very much of opinion it will, it may be of great use and service to the Society on many other accounts.

The bearer hereof, Mr. Evans, who has a very fair character, and is clothed with the reputation of having done very great service to the Church in Philadelphia, is going home to receive my Lord of London's directions for settling the Church at that place, which is very much rent by some unhappy differences, and I don't doubt his Lordship will find out effectual ways for healing their wounds, for it's a great pity the Church should be hurt by any divisions amongst her own members; but especially in that place, where she is, in a more than ordinary manner, surrounded with enemies. Mr. Evans will be able to give you some account concerning the state of this parish, which Mr. Muirson hath, as I formerly told you, got into very great order. They are now busy in ceiling their Church, and it is, I believe, the first country Church in America that ever had that cost bestowed on it; and I question not but we shall persuade them to finish it in all other respects decently and well. Mr. Muirson, the next





journey he makes to Connecticut, intends to settle his Church at Stratford, by making choice of Churchwardens and Vestry, as Mr. Evans will more fully inform you. I was not mistaken when I formerly told you that he was the most proper of all the Missionaries hereabouts to go on that great undertaking, having performed that work with a wonderful deal of prudence and discretion. When the Church hath got footing in Connecticut, it will in the next place be advisable to try what is to be done with the east end of Long Island, where there are several considerable towns, concerning which when I have informed myself better, I shall give you my thoughts therein. I have not at present any thing further worth your notice, so with my most humble duty to the Society

I remain, sir,

Your most obedient servant,

CALEB HEATHCOTE.

NEW-YORK, 24 Feb'y, 1707.

[*Mr. Muirson to the Secretary. Extract.*]

Much Honor'd Sir,

I received yours, dated May 2, 1706. The instructions you sent along with it, I'm informed, are at York, which will come to my hands quickly. I understand by yours that the Society expects an account of all the subscriptions and contributions I receive from the Government or inhabitants, of which this is an exact statement. That there is £50, N. York money, settled by act of Assembly upon Rye Parish; but the people being very poor, I've received only about £10 or £12 since I've been their Minister. It's true I could compel 'em, by law, to pay the whole; but such proceedings, I'm well assured, would have been very hurtful to the interest of the Church, in a place, especially, surrounded with Dissenters of all sorts; and, therefore, I thought it better to have

patience with them till they are more able, than that our glorious work should anyways suffer. They are all new converts, and so I must bear with 'em in many things, tho' to my present disadvantage; but I hope, when our Church is finished, they will consider my circumstances, and make my life more comfortable than hitherto it has been. As to the present circumstances of my parish, I've nothing new to offer; only, since my last, I've baptized several persons; that the number of communicants increases; that the people duly frequent the Church, excepting a few Quakers and Anabaptist families. There is a considerable number of growing persons not yet baptized; but I intend to admit them after they are instructed into the principles of that religion of which their baptism makes them members; for I think it necessary that the adults be first taught what they are to promise and perform in that covenant.

I have been thrice in Connecticut Colony, and, in one town, have baptized about 32, young and old, and administered the Holy Sacrament to 18, who never received it before. Each time I had a numerous congregation. Col. Heathcote has taken abundance of pains among 'em, and I find that many of the people are well disposed to the Church, but dare not, at present, show themselves, being under great discouragement from the Government, for the Independents threaten 'em with prison and punishment for coming to hear me preach; and not only so, but one of their magistrates, with some other officers, came to my lodgings, on Saturday, and, in the hearing of Col. Heathcote and a great many people, read a long paper; the meaning of it was to let me know that theirs was a charter government; that I had done an illegal thing in coming among 'em to establish a new way of worship, and to forewarn me from preaching any more. This he did by virtue of one of their laws, entitled ecclesiastical, page 29. The words he made use of are these, as the said law expresses them: "Be it enacted by the Governor, Council and Representatives, convened in General Assembly, that there shall be no ministry or church administration entertained or attended by the inhabitants of any town or plantation in this Colony, distinct and separate from, and in opposition to, that



which is openly and publicly observed and dispensed by the approved ministers of the place." Now, whatever interpretation the words of the said law may admit, yet we are to regard the sense and force they put upon them, which is plainly thus, to exclude the Church from their Government. as appears by their proceedings with me; so that hereby they deny a liberty of conscience to the Church of England, as well as to all others that are not of their opinion, which, being repugnant to the laws of England, is contrary to the grant of their charter; and which, I humbly presume, if our Gracious Queen was acquainted with, her Majesty would be pleased to disannul the same, or, at least, make it ineffectual against the settling of the National Church. Till this be done, or some other method taken to remove these hindrances, I cannot expect my endeavours should be so successful as otherwise they might be; for though the people are very inclinable, yet they are afraid of the penalty annexed to the law. It's very remarkable how industrious both ministers and magistrates are to frustrate my undertaking; for, wherever they come, they busy themselves from house to house to keep the people away. Among many others, I shall offer only one particular instance of their spight and malice against the Church. I was lately invited to preach, and baptize some children, in a town called Fairfield; upon which, I sent a letter to the minister and magistrate of said town, entreating the use of their meeting-house, supposing they would readily grant it, being on a week-day; but they refused it, and told me they would discountenance such new ways. A gentleman was so kind as to invite me to his house, where (notwithstanding all the stratagems they had used to hinder the people from coming) I had a large congregation; but so cruelly was the Independent party set against us, that they railed and scoffed at the Church, making her as idolatrous as Rome, and denied us the liberty of ringing the bell, or beating a drum, to give the people notice. The Reverend Mr. Evans was there along with me. He was pleased to travel almost 200 miles, that, being acquainted with the particular circumstances of that Colony, he might be the more capable of giving you a true and full informa-

tion. He has their law book; he can show you what laws they make use of against the Church, and how they force our people to pay to their Ministers, and take their estates by distress. By those and such intolerable oppressions, the people are disabled to contribute to the support of a Church of England Minister, and therefore have petitioned home that one may be sent, with a sufficient maintenance, from the Honourable Corporation. He had need be a man very prudent in conduct, and exemplary in life and conversation, (for being the first,) the advancement of the Church in after ages depends, in a great measure, upon his good behaviour; for the people generally judge a man's principles by his life.

Sir, it would make my letter too tedious, should I enumerate all the attempts they make against us. I shall therefore desist from this subject, desiring only you would be pleased to enquire more particularly of Mr. Evans, as also to consult those letters which the people, from time to time, have sent to me, by which you will see the necessity there is of a Missionary among 'em, and how desirous these good men are of receiving the sacred ordinances, and worshipping God in the way of our holy mother, and yet what sore grievances and hardships they labour under for the same.

It would be a great service if the Society would be pleased to send over some Common Prayer-Books and some small treatise in defence of the Church; for our adversaries have mustered up all the scandalous and reviling pamphlets they can get, and have dispersed them among the people in order to prejudice 'em against us.

I want books very much for my own use, having only a few I bought before I came from London, but I hope the Society have been pleased to consider my request before this time.

I heartily beg your prayers, that all my endeavours may answer the glorious ends of my mission, the advancement of God's Glory in the due edifying of his people.

That Almighty God may be pleased, (out of the immense treasury of His riches,) so to increase your stock and bless all your laudable designs, that you may, for the further good of





His Church and people, send forth more labourers into His Harvest, shall ever be the fervent prayer of

Honor'd sir,

Your most faithful friend and

Very humble servant,

GEORGE MUIRSON.

REY, 4 April, 1707.

[*Colonel Heathcote to the Secretary.*]

Sir,

After I had furnished my other letter by the bearer, Mr. Evans, he, resolving to tarry a month or six weeks longer than he first proposed, gives me the opportunity to send what new matter hath since occurred. And to begin with Connecticut:—About 14 days ago, Mr. Muirson paid his congregation in those parts a visit, and had the happiness to be accompanied by Mr. Evans, who, out of his zeal to serve the Church, though of a weakly constitution, undertook that troublesome journey, so that, being an eye-witness to those affairs, he might be the more able to give a more satisfactory account concerning the state of the Church there, to whom I shall make bold, in a great measure, to refer you. I bless God for it. Every thing has almost outgone my first hopes, and I am very much of opinion that, if that matter is pushed on with care, a wonderful deal of service may be done the Church in that government. The people having been kept in perfect blindness, as many of them now declare, and as I told you in mine by the Jamaica fleet, it cannot be an act of greater charity to undeceive the Indians, than those miserable blinded people; and where there are such vast numbers debarred from the benefit of God's Holy Ordinances, concerning which I was so full in the letter before mentioned, that it will be needless to enlarge on that head.

I did, in my last two letters, acquaint you that there was a very ingenious Minister in that Colony, who showed great

inclination to come over to the Church, and I was of opinion he would be well worth the recovery. I also told you that his affection for the Church had created him many enemies: and that he has undergone a sort of persecution on that account; but now his enemies have done their worst to him, having turned him out of his living, as Mr. Evans can more fully inform you—he having seen and discoursed with him—that, as I really believe, it will conduce very much to the service of the Church, and also, in justice to the poor gentleman, who has a large family of small children, who must come to ruin and misery, and become a sacrifice to the cause of the Church, which would be a great dishonour, should he not be relieved by us. I did, therefore, make bold to assure him of the Society's favours; and that upon his going to England, and making a solemn declaration, that he will receive orders from the Bishop of London, so soon as he can with convenience do it; that to enable him to maintain his family during his absence, I would pass my word that he should be entitled to the usual Missionary allowance of £50 a year, from the time of his going off; and that in order thereunto I would give him my best recommendations to the Society. So it is my humble request they would be pleased to allow it if he comes; and in case they do not think it proper to settle a salary upon him before such time as he is actually in orders, that it may be considered him under some other name; because my promise to him is such; and I am not under the least doubt but he will merit it by his service to the Church.

This sudden turn, concerning Mr. Reed, has put upon me new thoughts, which are, to have Mr. Muirson removed from this parish, and that his mission be for Connecticut Colony in general, the place of his residence being at Stratford, or at such town as he shall judge to be most for the service of the Church. This will, in my opinion, not only be the most effectual way for carrying on that great work; but the Society will be put to no difficulty in getting a proper person, in which, if the least mistake should happen as to the qualifications of a Minister, the whole Mission would be endangered by it; and as experience hath fully satisfied us how fitting Mr. Muirson is for that undertaking, by what he hath already



done, I am humbly of opinion that for that reason it would not be proper to put that matter to a new risk ; and, in the next place, it will be of absolute necessity not only to have a very good man in this place, being on the frontiers of that government, but also one who will be zealously assisting to Mr. Muirson, in which none will be more proper than Mr. Reed. And in case there is a removal, according to the advice given herewith, it is my desire it may be so ; and then as to Mr. Muirson, if he goes on that mission, he cannot have less allowed him than 100 pounds sterling a year ; because, at the first setting out, nothing must be expected from them, nor, indeed, any offers made toward it ; and as his Mission will be four times as large as any other, so he must consequently be in a perpetual motion, which will be chargeable and troublesome. I have not had much talk with him about it, but I doubt not in the least, if my Lord of London and the Society directs his removal, I can persuade him to be easy under it.

I have, since writing my other letters, taken some pains to inquire concerning the character and behaviour of the bearer, Mr. Evans, and, upon the whole, find him to be an extraordinary good man, and one that hath done very great service to the Church, not only in Philadelphia, but in other neighbouring towns, so that I am very much concerned that there should be any misunderstanding betwixt him and any of his parish, as he represents things ; and being a very honest, good man, I can't help giving credit to it. The Church and he have had hard usage offered them, though I am past a doubt that upon his making out those things to my Lord of London he will find means to settle and complete their differences, and will return him to his parish ; and, so far as it may be proper for the Society to concern themselves in that matter, I could wish they would give their assistance therein, because, whilst they are in that broken condition, the Church can't but receive many wounds by it. I can't think of any thing further of moment at this time. So remain, sir,

Your obed't servt.,

CAROL HEATHCOTE.

NEW-YORK, April 14, 1707.

[*Mr. Muirson to the Secretary. Extract.*]

Honor'd Sir,

I entreat your acceptance of my most humble and hearty thanks for the kind and Christian advice you were pleased to tender me in relation to Connecticut. Such measures as you proposed I have all along observed, and I am sure no man in that Colony can justly accuse me of the contrary. I know that meekness and moderation is most agreeable to the mind of our blessed Saviour, Christ, who himself was meek and lowly, and would have all his followers to learn that lesson of him. It was a method by which Christianity was at first propagated, and it is still the best policy to persuade mankind to receive instruction. Gentleness and sweetness of temper is the readiest way to engage the affections of the people ; and charity to those who differ from us in opinion is the most likely to convince them that our labours are intended for the welfare of their souls ; whereas passionate and rash methods of proceeding will fill their minds with prejudices against both our persons and our principles, and utterly indispose them against all the means we can make use of to reclaim them from their errors. I have duly considered all these things, and have carried myself civilly and kindly to the Independent party, but they have ungratefully resented my love ; yet I will further consider the obligations that my holy religion lays upon me, to forgive injuries and wrongs, and to return good for their evil. Thus I hope, by God's assistance, I shall behave myself, and avoid the doing any thing that may bring blame upon that godly Society, whose Missionary I am, or hinder the progress of that glorious work they have undertaken ; and ever since I have been invited into that Colony I have been so far from endeavouring to entrench upon the toleration which Her Majesty has declared she will preserve, that, on the contrary, I desired only a liberty of conscience might be allowed to the members of the National Church of England ; which, notwithstanding, they





seemed unwilling to grant, and left no means untried, both foul and fair, to prevent the settling the Church among them; for one of their Justices came to my lodging and forewarned me, at my peril, from preaching, telling me that I did an illegal thing in bringing in new ways among them; the people were likewise threatened with prison, and a forfeiture of £5 for coming to hear me.

It will require more time than you will willingly bestow on these lines to express how rigidly and severely they treat our people, by taking their estates by distress, when they do not willingly pay to support their Ministers. And though every Churchman in that Colony pays his rate for the building and repairing their meeting-houses, yet they are so maliciously set against us, that they deny us the use of them, though on week days. They tell our people that they will not suffer the house of God to be defiled with idolatrous worship and superstitious ceremonies. They are so bold that they spare not openly to speak reproachfully, and with great contempt, of our Church. They say the sign of the cross is the mark of the beast and the sign of the devil, and that those who receive it are given to the devil. And when our people complain to their magistrates of the persons who thus speak, they will not so much as sign a warrant to apprehend them, nor reprove them for their offence. This is quite a different character to what, perhaps, you have heard of that people. That they are ignorant, I can easily grant; for if they had either much knowledge or goodness they would not act and say as they do; but that they are hot-headed, I have too just reason to believe; and as to their meaning, I leave that to be interpreted by their unchristian proceedings with us. Whoever informed you so, I may freely say, that he was not so well acquainted with the constitution of that people as I am, who gave you the contrary information. I beg that you would believe that this account (though seeming harsh and severe, yet no more than is true) does not proceed from want of charity, either towards their souls or bodies, but purely for the good of both. And to give you better information concerning the state of that people, that proper remedies may be taken for curing the evils that are among them,

and that our Churchmen in that Colony may not be oppressed and insulted over by them, but that they may obtain a liberty of conscience, and call a Minister of their own Communion, and that they may be freed from paying to their Ministers, and may be enabled to obtain one of their own. This is all these good men desire.

Honored sir, your most assured friend

And very humble servant,

GEO. MURKIN.

Rye, 9th January, 1707-8.

We have already printed a joint letter from the clergy of the Northern and Middle Colonies, addressed to the Lord Bishop of London as their "most worthy *Diocesan*." The document we shall give as coming next in sequence of time, is an address to the same prelate, from the Churchmen in the Colony of Connecticut, reciting their grievances and seeking redress. As we shall have to present, from time to time, many similar documents, and as there will be frequent allusions in our pages to this claim of ecclesiastical allegiance, as due from the American Colonial Church to the Bishop of London, it may be well, ere we proceed, to give in brief some explanation of this close connection of our fathers with the See of London.

The earliest traces of this superintendence of the Bishop of London over the Colonial Church we have been able to find, is the application of the Virginia Council, early in the seventeenth century, to Bishop King, whose interest in the work of colonizing and Christianizing America was already well known, for assistance in providing "pious, learned and powerful Ministers" for that Colony. The choice of the good Bishop as a member of the Council followed; and, as Anderson, in his "Colonial Church," (I. 261,) expresses it, "so far, one channel of direct authoritative communication was established between himself and the clergymen whom he nominated, and over whom he was to exercise, as far as it was practicable, Episcopal control." From this kind interest



in the new settlement, and the zealous efforts to which it gave birth, seems naturally to have grown up the connection of the Colonial Church with the Diocese of London. At the close of this century, the Governor and Assembly of Maryland petitioned the King and Queen for the transfer of the "Judicial Office of Commissary" from the Governors of Colonies, in whom it had at first been vested, to the Bishop of London; and from this time the Bishop either took out a commission from the King for this purpose, and delegated the commissarial authority to a suitable clergyman in the Colonies, or, as was the case with Bishop Sherlock, declined to take this course, from the conviction that he could not do justice to the American Church, and consequently ought not to undertake the nominal oversight of it. Whichever was the case, the American clergy learend from the first to look to Fulham as the seat of their ecclesiastical allegiance, and commissaries, acting under the authority of the Bishop of London for the greater part of a century, exercised their delegated power over their brethren in the Colonies, and the successive Bishops at home sought in every way to promote the interests of the infant American Church.

It was this bond of union with the See of London, on the part of the scattered Churches of America, that was broken at the Revolution; and the broken links of the chain were of course never re-united; but, by the adoption of the ecclesiastical constitution of 1789, the Church at large was organized by the federation of the separate and independent Churches of the various States, in one Protestant Episcopal Church in the United States, thus making a *union* among themselves. The *unity* of faith between the Church of England and the American Episcopal Church, as contra-distinguished from the *union* of the Churches, was not affected by the Revolution.

With this parenthetical explanation, we proceed to give the address, to the Lord Bishop of London, from the Connecticut Churchmen.—[EDITORS.]

[*Address to the Lord Bishop of London from Connecticut Colony.*]

RIGHT REV. FATHER IN GOD:

May it please your Lordship,

We, your Lordship's humble petitioners, living in Stratford Town, in the Colony of Connecticut, do, with all submission, crave leave to represent before your Lordship our present condition, which briefly is as followeth: We are members of the National Church of England, but having no minister of our own communion in this colony, have sent, some time ago, unto the Rev. George Muirson, who, in compliance with our request, hath been twice amongst us, and administered the holy sacrament of Baptism and the Lord's Supper to us. We praise God for his goodness in giving us an opportunity, at last, of receiving his holy ordinances in the way which, of all others, we believe to be most pure and agreeable to the Holy Scriptures. There are many in this colony who are well-disposed to our Church, but being under the same circumstances with ourselves, are not capable of maintaining a minister of our Church, by reason of some laws which compel us to pay our money to the support of Dissenters, and empower them, as sometimes they do, to take our goods by distress. They have another law, by virtue of which they hinder many persons from coming to hear Mr. Muirson preach; they threaten us with imprisonment and severe usage, and though we have proceeded regularly in asking their magistrates' leave before we did meet together to worship God, yet they carried it so far as to forewarn Mr. Muirson from preaching in their Charter Government; and told him that he did illegal things; but what relates to all the particulars contained in these laws we shall not at present offer your Lordship any trouble in mentioning, but refer ourselves to Mr. Muirson to inform your Lordship by letter, and also to the Rev. Mr. Evans, Minister of Philadelphia, who hath been pleased to give us a visit, and, being bound for England, we present to your Lordship, by him, one of the law books of this colony. He can acquaint your Lordship





what laws they make use of against the Church, and what hardships and grievances we labour under because of them.

Now we humbly request that your Lordship would be pleased of your zeal, which always moves your Lordship to extend a fatherly care to the distressed members of the Church, to take this our case into your serious consideration; and because by reason of the said laws we are not able to support a minister, we further pray your Lordship may be pleased to send one over with a missionary allowance from the Honourable Corporation, invested with full power, so as that he may preach and we hear the blessed Gospel of Jesus Christ, without molestation and terror. We live in the midst of the rigidest Presbyterians and Independents, and we doubt not but your Lordship will be pleased to send us one exemplary in his conversation, fluent in preaching, and able in disputation, that he may silence the cavils of our enemies. The Hon. Colonel Heathcote hath been pleased to come along with Mr. Muirson; his presence has had no small influence upon the people; we have prayed him to add to all the rest one favour more, that is, to present to your Lordship our case, which we, hoping he will do, shall not offer you any further trouble. We humbly beg your Lordship's fatherly benediction and prayers, that our infant Church may be daily enlarged for God's glory and men's good; and that your Lordship, for its further prosperity and happiness, may long preside over the same, shall be the constant prayers of,

My Lord, your Lordship's most obedient sons  
and humble servants,

*Stratford, April 1st, 1707.*

RICHARD BLACKLATH,	ISAAC SNELL,
DANIEL SHELTON,	WM. RAWLINSON,
JONAH PITMAN,	JOHN PEAT,
SAML. GASKILL,	SAMUEL HAWLEY,
WILL. SMITH,	JOHN SKIDMORE,
TIMOTHY TITHARTON,	ARCHIBALD DUNLAP,
THOMAS EDWARDS,	ISAAC BEINT,
DANIEL BENNETT,	RICH'D BLACKLATH, Jr.,
THO. BROOKS,	ISAAC STILES,
SAMUEL HENERY,	

(in behalf of the rest.)

[*Col. Heathcote to the Secretary.*]

*Stratford, 1 January, 1707-8.*

Worthy Sir,

I have given you the trouble of so many letters by this Fleet that I am ashamed you should hear further from me; however, I shall depend upon your good and generous temper, and the cause I am upon, to plead my pardon; the occasion of this is, Mr. Muirson and I, being at this place, where the people's zeal hath carried them so far that they are resolved of building themselves a Church, with which be pleased to acquaint the Society;—they intend to build and furnish it very regularly, and are in hopes to have it fit to preach in before next September. I intreat the favour of your care concerning the enclosed, that to his Grace is to give him the best account of the state of this colony I can; in which I do not only beg the delivery with your own hands, but that you would be pleased to speak your thoughts of me to him, and recommend me to his favours. As to our proceeding in this place, I desire the Society would believe that every part is managed with all the temper and moderation they can desire, and they may be assured it shall never be otherwise where I am concerned; for I abhor heat and violence on any account whatsoever, but especially in matters of religion, and Mr. Muirson is very much of my opinion; and not only that, but it would be the greatest breach upon prudence and discretion to act otherwise, for we are here in an enemy's country, and, by the laws, they pretend to govern themselves. Independency and Presbytery are the established Churches, and the Church of England the only dissenters, and indeed the only people they unwillingliest would admit to have liberty of conscience amongst them;—that all the ground we can propose to gain amongst them must be by soft and gentle means, for should the friends of the Church do otherwise, the whole country would soon be in a flame; for the ignorant, blind people believe already that,



by virtue of their charter, Independency and Presbytery are as firmly established here, as the Church is in England. I am sorry that anybody should be so unjust in giving the Society an account of the people of this colony, as that they are a well-meaning and not heady people, nothing being more true than the contrary, concerning which I will be more full and particular in my next. In the mean time, I beg leave to assure you that I am, unalterably,

Worthy Sir, yours, &c.,  
CALEB HEATHCOTE.

[Rev. Mr. Talbot to Mr. Keith.]

Westchester, 14th Feb'y, 1707-S.

Reverend and Dear Sir,

I came to this Province before Christmas, but the winter set in so hard that I could go no further than New-York; so I came back again and preached about in several places, and dispersed such books as I had in this and the next colony, Connecticut;—*Mr. Leslie's Five Discourses, The Poor Man's Help and Young Man's Guide*, by Mr. Burket. The Independents say, if they don't get some books soon to answer them, they will convert the colony. Mr. Muirson is the first that read the Common Prayer in that place, in Stratford; when he set up first, the Honourable Col. Heathcote came along with him, or else I believe their justices would have put him in prison. Gov. Winthrop is dead, and was buried at Boston when I was there, and they of Connecticut have chosen Mr. Saltonstall, Preacher at New-London, to be their Governor. He called his council lately of Milford, and showed them his letter that he had written home to answer the Quakers' complaint, and also to get power to hinder the progress of the Church in the Province; but I hope we shall have as much toleration as the Quakers have obtained there, which is all that we expect or desire. Mr. Muirson deserves a double salary for the great pains and prudence he has shown in that matter.

The people of several towns, by the way, as Norwalk and Fairfield, are ready to break open their meeting doors and let him in, if he would suffer it;—they have taken measures at Stratford to build a Church, which never was seen in that country before. I pray God send them an able minister of the New Testament, for they have been long enough under the old dispensation. I wish their case were well known and considered at home, for I'm sure that no man that has any ears or bowels of compassion can resist their importunity. I saw Mr. Bradford at New-York; he tells me mass is set up and read publicly in Philadelphia, and several people are turned to it, amongst which Lionel Britain, the Churchwarden, is one, and his son another. I thought that Popery would come in amongst Friends, the Quakers, as soon as any way. An Anabaptist meeting it seems is set up at Burlington, and another Independent is come to Elizabeth Town. So that for lack of a good Governor we lose our time and the Society their money, and the last state of America will be worse than the first, if the rest of the missionaries go away before more come. I suppose you have heard of Mr. Brook and Mr. Moore, two of the best hands that were there; they are gone, and upon what account? purely for want of a Bishop to direct and protect them. I pray God help us, for we have nobody to apply to, and nobody cares for our souls.

Your loving friend and servant,

JOHN TALBOT.

P. S.—Poor Mr. Honyman is much disturbed at Rhode Island by Mr. Bridge, who says he has a letter from my Lord of London to take his place; if so, he will ruin two Churches at once. Pray help your countryman what you can, for he is worthy.





[*Mr. Evans' Memorial relating to Connecticut Colony.*]

*To the Most Honorable Society for the Propagation of the Gospel in Foreign Parts.*

I being desired, by those honourable members of the committee of last Monday, to lay before you what I know relating to the Church in Connecticut Colony, and what disposition the people are in to receive it, as also what may probably tend to its advancement there, do humbly beg leave to inform you—

That, immediately before my parting from America. I accompanied Mr. Muirson to Stratford, a town in that colony, where we preached; had a considerable number of hearers, and administered the holy Sacraments of Baptism and the Lord's Supper to many pious persons.

That we found a considerable number of people in a ready disposition to be received into the Church, they being flexible to our invitations, and only wanting occasions of instruction.

That Mr. Muirson seems to be the most proper person to be employed in their service, he having done them so many good offices, and they deservedly having a great esteem of his piety and virtue.

That it would undoubtedly tend to the honour and increase of the Church, in those American parts, if the laws compelling Church of England members to maintain dissenting ministers were repealed, and especially that called the Ecclesiastical Law, in that colony.

That Mr. Read, a dissenting minister in the said Stratford, who is willing to receive holy orders in the Church of England, and who has suffered extremely, by his countrymen, for his inclinations to the Church, not only seems to deserve your compassion, but encouragement, if he can be prevailed on to take orders in England, and receive a Mission from the Venerable Society.

EVANS.

June 18, 1708.

[*An Account of the Sufferings of the Members of the Church of England at Stratford.*]

A true narrative of the late persecution, which hath been lately cruelly acted by the authority of the Colony of Connecticut in New England, upon and against the members of the Church of England, being professors of the same faith, and Communicants of the same Church of England, as by law established; the said government of Connecticut being, at present, in the hands of Independents, (viz. :)

*Firstly.*—Whereas, there hath been, for twenty or thirty years past, a considerable number of Freeholders, inhabitants of the town of Stratford, professors of the faith of the Church of England, that are desirous to worship God in the way of their forefathers, but have hitherto been hindered from enjoying the holy ordinances of Jesus Christ, until the year 1705; by which means our children and many others, grown persons, have remained without the administration of the holy ordinance of Baptism, (there being at this day in the town of Newhaven to the number of near 900 unbaptized persons,) and so throughout the government, proportionably.

*Secondly.*—The above said town of Stratford, in the fore mentioned year 1705, being destitute of a minister, and the professors of the said Church of England having hitherto lived peaceably and quietly, paying all rates and taxes proportionably with our neighbours, considering the deplorable state we were like to be in with our posterity, the professors of the Church of England made their application to the Rev. Mr. Vesey [Vesey], Minister of Trinity Church in New York, the 14th of September aforesaid, to come and preach to us, and also to administer the holy ordinance of baptism; but by reason of the distance of places, the Rev. Mr. Vesey interceded with the Rev. Mr. Muirson, Minister of the Church of England at Rye, being considerable nearer. To which Mr. Muirson readily complied, and accordingly, on the 2d Sept., 1706, came to Stratford, accompanied by the Honourable Col. Caleb Heathcote, a member of the Honourable Society for



the Propagation of the Gospel in these Foreign Parts; and then, in order for the carrying on the worship of God decently, the professors of the Church of England made their application to the authorities, viz.: Mr. Joseph Curtrice, one of the Council, and Mr. James Judson, a justice of the peace, and also to the Selectmen of the town of Stratford, to allow liberty for the use of the publick meeting-house of said town, either before, after, or between their exercise, alledging that they were fellow-builders with them, and had paid their full proportion towards the same; yet, notwithstanding all these arguments, could not at all prevail; yet, blessed be God, though not so convenient as we desired, notwithstanding we met with such difficulties, the Rev. Mr. Muirson, finding in Stratford so great a Congregation, and such a great number to be baptized, that, at the request of those who first sought after him, he gave encouragement for a future support, and a promise of a second visit upon the same account.

*Thirdly.*—As yet the Independents kept themselves veiled, and did not openly appear until such time as the Rev. Mr. Muirson, before his second coming, sent to the professors of the Church of England to prepare themselves, for he intended to administer the holy Sacrament of the Supper of our Lord Jesus:—this being known, the Independents immediately began to bestir themselves, and soon after the Rev. Mr. Muirson, in company with the Honourable Col. Heathcote, arrived a second time at Stratford, and on Saturday, in the evening, came to the house where the said Mr. Muirson lodged, (where were assembled several of the communicants,) the abovesaid Mr. Joseph Curtrice and said James Judson, Justice, and read of a paper containing a whole sheet of paper writ on both sides, in which was contained several threats, that if we should proceed to worship God or administer the Sacrament, otherwise than what was agreeable to the law of this colony, that then they would proceed against them by fine or imprisonment, as their law directed; and did forbid them to worship God in any such way they well knew was the worship of the Church of England: upon which, the honourable Col. Heathcote and the Rev. Mr. Muirson demanded, of the said Curtrice and said Judson, a copy of said paper, which they re-

fused; and moreover, Mr. Joseph Curtrice abovesaid, the day following, being the Lord's day, stood in the highway himself, and employed several others, to forbid any person to go to the assembly of the Church of England, and threatened them with a fine of five pounds, as the law directed; nevertheless, the people were not wholly discouraged, by reason that the Rev. Mr. Muirson, being encouraged by the earnest desire of his auditory, did promise to assist them as often as he possibly could.

*Fourthly.*—The Rev. Mr. Muirson, at the request of the communicants of the Church of England in Stratford, took advice of the gentlemen of the Honourable Society, and also the Rev. ministers of the Church of England to the west, and some time after having taken their advice, in company with Col. Heathcote, came to Stratford, and advised us to embody ourselves into a Society, which accordingly we did, and made choice of Churchwardens and Vestrymen, which occasioned the Independents to be more enraged against us.

*Fifthly.*—Not long after the Rev. Mr. Evans, minister of the Church of England at Philadelphia, being bound for England, came in company with the Rev. Mr. Muirson to Stratford, to visit the Church, and see what state we were in; the Church, understanding that Mr. Evans was bound for England, did request of him that he would be so kind to us, as to take care of, and present a petition of ours, to the Rt. Rev. Father in God, the Bishop of London: and also to the Honourable Society for the Propagation of the Gospel in Foreign Parts, that they would be pleased to take pity on us, and consider our sad condition, and the necessity we stand in of an able minister of the Gospel; and, if it might stand with their honour's pleasure, that the Rev. Mr. Muirson might be our minister, which we understand was granted to us, for which favour we, as in duty bound, shall ever pray for their honour's weal and prosperity.

*Sixthly.*—Before we had any return from England, it pleased Almighty God, in his providence, to bereave us of the Rev. Mr. Muirson, by taking of him to himself, by reason whereof we remain as sheep without a shepherd, notwithstanding the great kindness we have received from the Rev. ministers to





the west of us, viz., the Rev. Mr. Talbot, the Rev. Mr. Sharpe, who was near a month amongst us, and took much pains, and baptized many, (amongst whom was an aged man, said to be the first man-child born in the colony of Connecticut,) and the Rev. Mr. Bridge, who have administered the holy Sacraments and ordinance of Jesus Christ, to our great comfort and consolation. Nevertheless, by reason of their great distance from us, we remain as sheep having no shepherd, are exposed the more, as a prey to our persecutors, the Independents, who watch all opportunities to destroy the Church, both root and branch.

*Seventhly.*—But as yet we received no other persecution but that of the tongue, until the 12th day of December, 1709. Some of their officers, namely, Edmund Lewis, Jonathan Curtice, and Francis Griffith, having a warrant from the authority, viz., Joseph Curtice and James Judson, abovesaid, to levy by distress of estate, or imprisonment of the bodies of such person or persons as should refuse to pay to them such sums of money as were by them demanded, they no sooner having power but put it vigorously in execution; and on the 12th of December, 1709, about midnight, did apprehend and seize the bodies of Timothy Titharton, one of our Churchwardens, and John Marey, one of the Vestrymen, and forced them to travel, under very bad circumstances, in the winter season and at that unreasonable time of night, to the common gaol, where felons are confined, being eight miles distant, not allowing them so much as fire or candle-light for their comfort, and there continued them until they paid such sums as by the gaoler was demanded, which was on the 15th day of the same month.

*Eighthly.*—Notwithstanding all this, they still persisted with rigor to continue their persecution, and seized the body of Daniel Shelton, at his habitation or farm, being about eight miles distant from the town, and hurrying of him away toward the town in order to carry him to the county gaol; passing by a house, he requested of them that he might go in and warm him, and take some refreshment, which was granted; but they being in a hurry bid him come along, but he desiring a little longer time, they barbarously laid violent hands on

his person, and flung his body across a horse's back, and called for ropes to tie him on the horse; to the truth of which several persons can give their testimony, and are ready when thereunto called; and, having brought him to the town, they immediately seized the bodies of William Rawlinson and Archibald Dunlap, and carried them, all three, to the county gaol, it being the 16th day of January, 1709, and there confined them until such time as they disbursed such sums of money as the gaoler demanded of them, which money was left in the hands of the Lieut. Governor, Nathaniel Gould, Esq., he promising them that the next general court should hear and determine the matter, and that the money left in his hands should be disposed of as the court should order, and they were at present released, being the 17th day of the same instant.

*Ninthly.*—Several others of the Church had their estates distressed on the same account, and rended from them, particularly William Jeanes, having money due to him in the hands of the town treasurer, the above Edmund Lewis, distressed of his estate that which was in said treasurer's hands on the same account, for the maintaining the Dissenting minister the year 1709, and left no copy of his so doing; and also the treasurer detains all the rest that remains in his hands, telling him that he will keep it for his rate, which rate is chiefly for the purchase of a house for their Dissenting minister, which house and land cost £180: and so are our estates rended from us. Notwithstanding this, the said Wm. Jeanes did, for himself in person, go to a town meeting convened in Stratford, (being empowered by the Society of the Church of England,) when they were ordering a rate to raise money to pay for the said house and land, and did, publicly, in behalf of himself and Society, declare and protest against any such proceedings, and tendered money to the town recorder to enter said protest, but he refused so to do.

*Tenthly.*—When the general court of said Colony of Connecticut was assembled at Hartford, in May, 1710, the Society of the Church of England empowered William Jeanes, their lawful attorney, to address said general court for a determination and issue of what should be done with said



money committed to the abovesaid Lieutenant-Governor, and also to see if we should, for the future, enjoy peace amongst them: our said attorney, in order thereunto, tendered an address to said court, dated May 20th, 1710, but could obtain no positive answer, but was detained there by dilatory answers, until the 26th day of the said instant, (May,) when one of the members of the lower house brought to the said Jeanes the address and power of attorney, and told him the thing had been often moved, but they see cause to give no answer, and so we find no relief for the poor distressed Church, nor the members thereof.

*Eleventhly.*—The poor Church at Stratford, being left in a deplorable condition, destitute and without hope of any relief in this colony under this government, several of our Society have already, of necessity, fled their persecution finally, being such an additional one as was seldom heard of; for finding that some of our Society, being tradesmen and handicraft, and such as had dependence upon working at their trades for other people, they combined together not to set them to work, saying that by that means they should weaken the interests of the Church; by which subtle stratagem of Satan's to persecute the Church of Christ, we are likely to be brought low, for some are already gone, and others looking out where to shelter themselves from their cruelty, and must inevitably fall, if God, of his infinite mercy, do not raise up some goodly, compassionate friends for us: and we, the subscribers, do assert the truth of what is here written.

TIMOTHY TITHARTON,	} <i>Church Wardens.</i>	RICHARD BLACKLATH,
WILLIAM SMITH,		DANIEL SHELTON,
WILLIAM RAWLINSON,		ARCHIBALD DUNLAP,
WILLIAM JEANES,		JAS. HUMPHREYS,
JOHN JOHNSON,		JAMES CLARKE.

[*Address from Stratford for a Minister.*]

*To the Right Rev. Father in God, the Lord Bishop of London, and to the Honourable Society for the Propagating the Gospel in Foreign Parts:*

WE, the Churchwardens and Vestry of Stratford, in the Colony of Connecticut, in New-England, have long lain under very great grievances from the Independents of this colony, as may be seen in the narrative of our case, which comes with this our address; but above all, from the want of a minister to furnish us with ghostly advice, and to administer the bread of life to us in our miserable and deplorable loss. It is the less matter that we suffer persecutions and afflictions in this life, if we could but see, with a comfortable prospect, into the other world. What signifies what becomes of the body, if our precious souls, for which Christ vouchsafed to die, be saved? And it is not without great affliction that we reflect on the bad success so many addresses for a minister have met with. We hope God has not altogether forsaken us; neither the patrons of our holy religion at home quite laid us aside; and therefore we presume, once more, to address your Lordship and the Honourable Society for a minister; and, were he to be a travelling missionary through the colony, we doubt not but in a short time the best of churches in the world would flourish even in this government, where they are strangers to the happy constitution.

We leave the further representation of our case to be made by the faithful and worthy labourer in God's vineyard, the Rev. Mr. John Talbot, who has visited us sometimes, and often by letters given us great comfort and courage, who is going home in the service of the Church, and is always ready to venture his life for it. The Lord reward him for his labour of love which he hath showed to all the Churches; and, indeed, had it not been for the visits we have received from the clergy to the west, and the encouragement we had from the Honourable Colonel Heathcote, who hath ever been a true





friend to us and the Church, we should not have been able to get through the trouble and grievances we have met with, and are yet likely to meet with, if not relieved. We pray God preserve your Lordship, and grant that the many souls that have been relieved by the charity of your Lordship and the Honourable Society, may be your and their crown of rejoicing in the world to come. We beg your Lordship's prayers, and are your Lordship's most dutiful and obedient humble servants,

TIMOTHY TITHARTON,	} <i>Church</i>	WILLIAM RAWLINSON,
WILLIAM SMITH,	} <i>Wardens.</i>	ARCHIBALD DUNLAP,
RICHARD BLACKLATH,		EDWARD BURROUGH,
WILLIAM JEANES,		JAMES HUMPHREYS,
JOHN JOHNSON,		JAMES CLARKE,
	DANIEL SHELTON.	

[*Address to the Queen from Stratford.*]

*To the Queen's Most Excellent Majesty, the humble address of some members of the Church of England, residing at Stratford, in Connecticut, in the Province of New-England:*

May it please your Majesty,

We have, for a long time, been oppressed and persecuted by the government of this colony; some of our estates taken from us, some imprisoned for refusing to pay money to buy a house and farm for their minister, and to pay a yearly stipend to him, and all of us menaced and threatened with several punishments if we presume to meet together to have the Church of England service performed to us, when it pleased God to order a minister of the said Church our way; and, besides, all do lie under their daily reproaches, scoffing and mockings, without the advantage of a minister to give us

comfortable and ghostly advice, and to administer the bread of life to us.

These have been our grievances for many years, and we should not have been able to bear them, had we not received some visits from the Clergy of the west, and especially several from the Honourable Col. Heathcote, who hath ever been a true friend both to us and the Church, and has always encouraged us not to swerve from our holy profession, notwithstanding the difficulty and trials we met with, and the bad success we had in our frequent addresses for a minister to the Right Rev. Father in God, the Lord Bishop of London, and the Honourable Society for the Propagating the Gospel in Foreign Parts. And indeed, the want of a minister is the greatest of our afflictions, which, with the rest of our grievances, we presume humbly to lay before your Majesty, and pray your Majesty to use some means for our relief, and that your Majesty may long and happily live to reign over us; and when you lay aside this earthly crown, that you may receive a crown of glory, is the continual and fervent prayer of, may it please your Majesty, your Majesty's most loyal and faithful and obedient subjects and servants,

TIMOTHY TITHARTON,	} <i>Church</i>	WILLIAM RAWLINSON,
WILLIAM SMITH,	} <i>Wardens.</i>	WILLIAM JEANES,
JOHN JOHNSON,		DANIEL SHELTON,
ARCHIBALD DUNLAP,		EDWARD BURROUGH,
JAMES HUMPHREYS,		JAMES CLARKE,
		RICHARD BLACKLATH.

[*Mr. Phillips to the Secretary.*]

*Philadelphia, Sept. 9th, 1713.*

Sir,

It is with more than ordinary concern I am forced to give you this trouble to desire the favour of you to acquaint the Honourable Society with my reasons for leaving Stratford, in





Connecticut Colony, in New-England. During my abode there, which was till the 19th day of August last, I used my utmost endeavours to answer the end of my mission, as appears by a certificate signed by the Churchwardens and Vestrymen of that place. I made it my business to ride from place to place, to preach to and instruct those that showed the least inclination to become members of our Church, in the extremity of heat and cold, which has indeed very much impaired my health; but the dissenting party being very numerous, and being likewise encouraged by the Governor there, who is a rigid Independent, and finding the greatest part of those who pretended to be of the Churchway, were only so to screen themselves from the taxes imposed on them by Dissenters, I must beg leave to inform the Venerable Society that there is little success, and less encouragement, to be expected from the labours of the most painful divine which shall be sent to that place, whilst the government remains in the hands it's in, than almost any other part of America. The consideration of which, together with my unwillingness to put the Honourable Society to so great an expense to very little purpose, made me look out for some other place, where, in all probability, I might be capable of doing much more service; which, I hope, will in some measure help to plead my excuse with that venerable body that I did not let 'em know of my removal before I did remove; but the shortness of the time and the necessity of the present circumstances of the Church, which laid Mr. Evans under necessity to hasten home, could not possibly admit of it; otherwise, I should not have presumed to have taken any one step without first consulting that learned body, for which I have the greatest esteem imaginable; besides, I thought that no missionary now abroad could be so well spared from their cure, as myself. Therefore, when I heard of Mr. Evans' design of visiting Great Britain, I made my application to him, and by the persuasion of my friends and of the request of his Churchwardens and Vestrymen, as appears by the copy of their minutes, I, with much difficulty, prevailed upon him to accept of me for his curate during his absence; in doing

which (though I have been guilty of a breach of my instructions) I beg that the Honourable Society will please to pardon it. I sent home bills of exchange for £20 sterling, payable to Mr. Nathaniel Simpson, or his order, bearing date May 2d, 1713; and since that, I have sent other bills of exchange, payable to the Rev. Mr. Gardiner, for £20 sterling, which is all that remains due to me from the Honourable Society. Pray, sir, please to order that it may be paid, and you will much oblige,

Sir, your very humble servant,

FRANCIS PHILIPS.

P. S. Had we a Bishop here to apply to in that and other exigencies that will happen when a Church begins to increase, there would be no need of troubling the Society with things of this nature; but where this guide is wanting, it can't possibly be but that some things that are done may be looked upon as irregular; but I humbly beg the Society's acceptance of my most grateful acknowledgments of their undeserved favours.

[Extract of a Letter from Colonel Heathcote to General Nicholson.]

New-York, April 19th, 1714.

May it please your Excellency,

I happened to be detained in the country out of the post-road, when the postman went last from home, and so was disabled from the keeping my promise in writing to your excellency then, and giving those accounts you desired, or acknowledging your excellency's favour of the 5th past. As to the Church of Stratford, I send your excellency the state thereof as it was transmitted to me by the Churchwardens and Vestry of that place; those poor people have hitherto been very unfortunate, but I hope it won't be always so with them. When I went first amongst them with Mr. Muirson, there seemed to be as fair a prospect of settling the Church as in any part of America, he having, in a very few journeys, increased his communion to forty; and had he not unhappily



York and stayed about two weeks, and then stayed two Sabbaths, and then finally left us wholly, as at this day ; but before he went the first time to New-York he desired us to sign for him a letter of recommendation to send to the Honourable Society, which we, like innocent sheep, did ; he having it ready drawn ; himself wrote it. The second time he left us we discoursed whether he designed to leave us, and he said he would never leave us until such time as we should have a supply, and another minister settled amongst us. But having no regard to his promise, he left us, as you are sensible, and carried away with him the books, which we understood since, were sent by the Honourable Society for the use of our Church. He also promised that he would receive what money he could for us to assist in the building of our Church, for which (though long first) we have at last got the timber felled, and do hope to get it raised in three months' time. Nothing else, but with hearty thanks and praises to God for a blessing on your faithful endeavours, and for the settling of the Church amongst us, we rest,

Your most humble servants,

RICHARD BLACKLATH, } *Churchwardens,*  
WILLIAM SMITH, } *and others.*

Endorsed by Col. Heathcote: "Copy of this letter was sent to Gen. Nicholson."

[*Mr. Bridge to the Secretary.—Extrad.*]

*Rye, Oct. 14th, 1714.*

Sir,

I am heartily sorry that I have occasion to inform the Honourable Society that the interest of the Church in Stratford seems to be declining ; there are there an honest and sober people, truly zealous for the Church ; but they live among neighbours who despise and misuse them for their loyalty to

died, or had the Society, upon the first notice of his death, been expeditious in supplying that place with another good, diligent missionary, it had still been recoverable ; but they delayed it so long that the enemies of the Church had time to fortify themselves against us, for the effecting whereof the Presbyterians and Independent ministers, both in Connecticut and Boston, were consulted, and, among many other resolves to prevent the Church's growth, determined that one of the best preachers that both colonies could afford should be sought out and sent there ; and one Mr. Cutler, who lived then at Boston or Cambridge, was accordingly pitched upon. As to Mr. Philips, the Society made a wrong choice in him ; for that missionary being of a temper very contrary to be pleased with such conversation and way of living as Stratford affords, had no sooner seen that place but his whole thoughts were bent and employed how he should get from it, and to be employed either at Mr. Vesey's lecture, or to be settled at Philadelphia, the latter whereof he brought about.

[*Churchwardens and Vestry of Stratford to Colonel Heathcote.*]

*Stratford, April 9th, 1714.*

Honored Sir,

These are to inform you of the deplorable state of our poor Church, which we labour under by reasons of Mr. Philips leaving of us. Our Church was on a likely way to have flourished, and several persons, the masters of considerable families, were leaving the society of Dissenters, and coming over to us, but, by reason of his desertion, it all failed, and left us a scorn and reproach to the enemies of the Church ; and as touching his behaviour whilst among us, the greatest thing we have to charge him with was his not attending his orders and commission ; for when he first arrived he stayed weeks at New-York, and came not to Stratford until the 19th day of December, and then was with us but nine Sabbaths, and went again to New-York and stayed five weeks, and then was with us five Sabbaths more, and went again to New-





the crown and zeal for the Church, and they have met with so many discouragements and disappointments that they are almost wearied out; they are frequently calling on me to assist them, and I go as often as my health and the affairs of my parish will allow me; but they are at such a distance that it is both difficult and expensive to me, and I have not put them to any charge for my coming among them, and shall always be willing to assist them what I can, till a minister be sent to settle with them, if the Honourable Society be pleased to direct me so to do.

I am, sir, &c.,

CHRIS. BRIDGE.

[*The Churchwardens and Vestry of Stratford, in Connecticut, to the Honourable Society.*—*Extract.*]

Stratford, September 30<sup>th</sup>, 1718.

*To the Honourable Society for Propagating the Gospel in Foreign Plantations:*

The humble address of us, the subscribers, members of the Church of England, in Stratford, in the Colony of Connecticut, in New-England, on behalf of ourselves and Society,

HUMBLY SHEWETH:

Hoping your honours will consider that we have been an embodied society these twelve years, and you have so far considered us at first, to send a Commission to the Rev. Mr. Muirson to be our minister, but his deceasing, we remained destitute at least five years; then your honours considered us a second time, and sent us a minister, Mr. Phillips; but he not answering your expectations, nor ours neither, soon left us destitute as before, and much worse; for those who liked not the Church would often flout us and say, we might never expect another minister. So we remained in this deplorable state more than five years, as a scoff and by-word to the ene-

mies of the Church. We have cause to doubt we have been represented to your honours as inconsiderable, few in numbers and not worth minding; and, indeed, as to our outward estate, it may very well be said that we are inconsiderable, it being the interests of our government so to make us; but as to our number, we have had at least a hundred baptized into the Church, and have had at one time thirty-six partakers of the Holy Communion of the Lord's Supper, and have several times assembled in our congregation between two and three hundred persons; and if encouraged by your honours, may be as flourishing a Church as any country Church in America. We humbly beseech your honours to consider that there is not any government in America but what has our settled Church and ministers, but this of Connecticut.

[*General Nicholson to the Secretary.*—*Extract.\**]

Charles City and Port, [Charleston,] S. C., Jan. 11<sup>th</sup>, 1722.

Sir,

The affairs of the Reverend the gentlemen of Yale College, in Connecticut Colony, if rightly managed and encouraged, may be of great service to our holy mother, the Church of England, as by law established; and with submission I think that the ministers and people of those parts cannot, with justice or reason, blame the Church of England for taking care and encouraging those Reverend gentlemen who, out of conscience, left their communion. I am in hopes that the three Reverend gentlemen who are gone from New-England will receive Episcopal ordination, and 'tis probable that, according to their encouragement with you, others may follow their example; and it may be a very good way for the So-

\* General Francis Nicholson, who was, at different times, in high authority in more than one of the colonies, and always very zealous in the cause of the Church, was, when this letter was written, Governor of South Carolina.



ciety, or My Lord Bishop of London, to send missionaries to these parts, the procuring of whom hath been so very difficult and chargeable to the Society.

I herewith send you the copy of a paper which I had when I was in New-England, in the year 1687, given me by the Honourable John Wart Winthrop, grandson to John Winthrop, who was the first governor of Massachusetts Bay, and his father was first governor of Connecticut Colony, having obtained their charter from King Charles the Second soon after the Restoration. Richard Saltonstall was a knight, and the Honourable Gurdon Saltonstall is the present governor. Isaac Johnson, I think, married with my Lady Arabella, daughter to the Earl of Lincoln. Thomas Dudley, I think, was steward to that family, and some time governor of Massachusetts Colony, and father to Joseph Dudley, Esq., deceased, late governor of that province. With submission I think this paper may be made good use of at this juncture, concerning the Reverend gentlemen desiring Episcopal ordination, &c.

I herewith send you the letter I received from Boston concerning the Rev. Mr. Cutler, &c.; and I desire you'll please to wait on my Lord Bishop of London concerning it, and I hope, in God, he will be sent over for the new Church of England in Boston, towards the furnishing of which I design, God willing, to send them something by the next safe opportunity of writing to them, which I am afraid will not be till March; and I am in hope that the Society and the Bishop of London will provide for the Rev. Mr. Brown and Mr. Johnson, either in those parts or here; and if the Society or Bishop of London send them, for the encouragement of those Reverend gentlemen, I desire the Society will please to advance £7 sterling each for paying their passage, and it shall be most thankfully repaid by me. This affair of those gentlemen has made a great noise and bustle in New-England, and I herewith send you some of their public prints.

I herewith send a letter I received from the Narragansett Country, which affair I earnestly recommend to the Society and the Bishop of London; and I intend, God willing, by the first opportunity to send them something. I likewise

send you a letter from one Mr. Gabriel Bernon; and the affair he writes about I earnestly recommend to the Society and the Lord Bishop of London, and I design, God willing, to send them something.

I also send you a letter I received from Marblehead, and I hope, in God, that Church will do well, and most earnestly recommend them to the Society; and, if they should want, I shall, God willing, send them something, as likewise the Church of England at Newbury, [Newburyport,] and I hope, in God, they will do very well there.

I most earnestly recommend these affairs to the Society and the Lord Bishop of London; and pray give the humblest of my duty to the Bishop, and my service, &c., to the rest. I am now daily in hopes of having the good fortune of hearing from you, and that all the affairs of the Society prosper in all respects; and for the accomplishment whereof nothing shall be wanting that lies in the power of

Your affectionate friend and humble servant,

FR. NICHOLSON.

I herewith send you a letter which I had formerly from the Rev. Mr. Cutler, and a letter for you from Mr. Commissary Bull.

[*The Churchwardens of Stratford, in Connecticut, to the Secretary.*]

May 29th, 1722.

Sir,

After a long expectation we are supplied from the Honourable Society with a Missionary, for whom we do hereby return our most grateful acknowledgments. As to Mr. Pigot's care over us we are well satisfied that it will be to the advantage of the Church of England, and the edifying of all of us who belong to that Church, as far as can be guessed by his deportment hitherto. We received a letter with him from you, and should be glad, sir, to comply therewith, if our abili-





ties would permit us to do it; for our number indeed is great, but we have no leading men to support us under our difficulties in a country resolved to fleece all of our persuasion as long as their charter continues. We are about to build a Church at our own expense, and should be extremely happy if the Honourable Society would bestow the same allowance on Mr. Pigot as they did on Mr. Philips, especially since he so much more deservedly merits it, and promises so much satisfaction therein. We also render our hearty thanks for those necessary books he has brought among us, and shall always retain in our memories a sincere affection for the auspicious Society who sent them, and therefore beg leave gratefully to subscribe ourselves, in the behalf of the whole Church,

Their, and, sir,

Your obliged humble servants,

JOHN JOHNSON, } *Church*  
WILLIAM JEANS, } *Wardens.*

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[*Mr. Pigot to the Secretary.*]

*Stratford, August 20th, 1722.*

Sir,

In my last of the 4th of June, by the hands of Mr. William Gardner, whose receipt I have, I gave you some account of my progress in the ministry here; but I am now more capable of guessing at the aims of the people about me. Since Trinity Sunday, when I first gathered a Church, (though by mistake I mentioned the Sunday following in my former,) I have administered the Communion to thirty persons, and baptized twenty-seven infants, as you may perceive by the enclosed, which is my *notitia parochialis* thereof. The leading people of this colony are generally prejudiced against their mother Church, but yet I have great expectations of a glorious revolution of the ecclesiastics of this country, because the most distinguished gentlemen among them are resolvedly bent to promote her welfare and embrace her baptism and discipline, and, if the leaders fall in, there is no

doubt to be made of the people. Those gentlemen who are ordained pastors among the Independents, namely, Mr. Cutler, the President of Yale College, and five more, have held a conference with me, and are determined to declare themselves professors of the Church of England, as soon as they shall understand they will be supported at home; they complain much, both of the necessity of going home for orders, and of their inability for such an undertaking; they also surmise it to be entirely disserviceable to our Church, because, if they should come to England, they must leave their flocks, and thereby give the vigilant enemy an opportunity to seize their cures and supply them with inveterate schismatics; but if a Bishop could be sent us, they could secure their parishes now and hereafter, because the people here are legally qualified to choose their own ministers as often as a vacancy happens, and this would lighten the Honourable Society's expenses to a wonderful degree. I am informed, also, by these, that there are other gentlemen disposed to renounce their separation, not only in this colony, but also in other provinces of North America, and those a body, considerable enough to perfect a general reformation. Sir, the Honourable Society will perceive by this, that many sound reasons are not wanting to inspire them to procure the mission of a Bishop into these Western parts; for, besides the deficiency of a Governor in the Church, to inspect the regular lives of the clergy, to ordain, confirm, consecrate Churches, and the like, amongst those that already conform; there is, also, a sensible want of this superior order, as a sure bulwark against the many heresies that are already brooding in this part of the world. I shall say no more on that subject till I have your and my Lord of London's sentiments on this affair. I have distributed what books I brought, and have reason to bless God for the good influence they have had on the people. I hope the Honourable Society will be pleased to order me some Common Prayer-Books and Catechisms, than which nothing, (besides a Bishop) can be more advantageous to the successful ministry of, sir, your and the Honourable Society's very humble servant,

GEORGE FIGOT.





P. S.—I have frequent invitations to come to Providence, in Rhode Island Government, where I am a proprietor, and do humbly crave the patronage of the Honourable Society for that residence, when they are determined to send a missionary thither, whom it may suit as well to come to Stratford.

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[*Mr. Tipton to the Secretary.*]

October 2d, 1722.

Sir,—I write this from New-York, where I am soliciting for subscriptions towards the building a Church at Stratford, for the glorious work we have already undertaken, notwithstanding the poverty of the oppressed inhabitants. I have not been idle since my dismission; and as I made quick dispatch on my setting out from home, so I've been diligent in promoting the good of our Church in this country. I shall, before Christmas, according to appointment, preach thrice at Fairfield, which is eight miles distant from my abode—as often at Newtown, which is twenty-two miles from Stratford—thrice, also, at Ripton, at the same distance—in which places I have and shall take care to improve the festivals of our Church to such purposes; and where these do not intervene, on other week-days. On the 4th of the last month, at the desire of the president, I repaired to the Commencement of Yale College, in New-Haven, where, in the face of the whole country, the aforesaid gentleman and six others, hereafter named, declared themselves in this wise, that they could no longer keep out of the communion of the Holy Catholic Church, and that some of them doubted of the validity, and the rest were persuaded of the invalidity, of Presbyterian ordination in opposition to Episcopal. The gentlemen fully persuaded thereof are the five following, viz.: Mr. Cutler, president of Yale College; Mr. Brown, tutor to the same; Mr. Elliot, pastor of Killingsworth; Mr. Johnson, pastor of West Haven, and Mr. Wetmore, pas-

tor of North Haven. The two gentlemen who seemed to doubt are Mr. Hart, pastor of East Guilford, and Mr. Whittlesy, pastor of Wallingford. These seven gave in their declarations in writing, and, at the same time, two more; and these pastors of great note gave their assent, of whom the one, Mr. Buckley, of Colchester, declared Episcopacy to be *jure divino*, and the other, Mr. Whiting, of some remote town, also gave in his opinion for moderate Episcopacy.

This great outset towards a reformation in this deluded country has brought in vast numbers to favour the Church of England. Nay, sir, Newton and Ripton, if not Fairfield, do intend to petition the Honourable Society for Church ministers. The gentlemen above mentioned design, some of them, to go home for orders, and the rest will tarry till a Bishop comes, if ever it should please God to inspire those in authority to promote him. I mention this, sir, that those of the worthy gentlemen I have been writing about, who make application, may not be disappointed at their coming to England; but may, with the Honourable Society's good approbation, be sent back into the colony and parts adjacent at the same time.

Sir, I hope the Honourable Society will consider me, and grant me, according to a former vote, entered into their minutes, the preference of Bristol, if they shall dispose of Providence to another.

I shall now inform you, sir, of what obstructions I meet with in my ministry, and they are several, viz.: that of Lieutenant-Governor Nathan Gould, who is a most inveterate slanderer of our Church—charging her with popery, apostacy and atheism—who makes it his business to hinder the conversion of all whom he can, by threatening them with his authority—and who, as a judge of the courts here, disfranchises men merely for being Churchmen; also, that of living under a *charter* government, in which there is not the least mention of ecclesiastical affairs; so that they have boldly usurped to themselves, and insultingly imposed on the necks of others, the power of taxing and disciplining all persons whatsoever, for the grandeur and support of their self-created ministers; also, that of lying slanders, continually



spread against our Mother, as if she were a persecutress, and gaped for the tenth of the country's increase; and, though these deceivers pretend a firm attachment to the illustrious house of Hanover, yet they are frequently oppugning the king's supremacy. Lastly; another great obstruction is the want of Common Prayer-Books and Catechisms. I shall, in a short time, inform my Lord of London of the result of the affairs, after a meeting of a General Assembly some time this month, when the fate of these gentlemen and myself, in relation to the resentment thereof, will be determined.

I remain, Sir,

With all due regard to the Honourable Society,  
Their and your very humble servant,

(GEORGE PIGOT.

[*Mr. Cutler's Representation.*]

*To the Honourable Society for the Propagating the Gospel in Foreign Parts, in Conjunction with the Church in Boston, in whose name, as well as in his own, he appears, is:*

1. That the Church now erecting there may have the support and protection of the Honourable Society, there being an apparent and universally allowed necessity of a new Church in that town, the old Church not being capable, in any manner, to accommodate all that are disposed to attend the Communion of the Church of England in that town, and many greatly disadvantaged by their remote situation from it.

2. That the Honourable Society would make yearly additions to the salary their minister may have from them, and particularly to my salary, who am invited by them, and intend their service, if I may receive orders and be disposed there; and to enforce my desires, I humbly offer these things to consideration, respecting the Church and town of Boston and myself.

1. The present slenderness of their number, of whose increase, though there is a great probability, there is no certainty.

2. The many difficulties which now lie upon them in build-

ing an house, &c., are very heavy for them to go through with.

3. The expensive living, which a town of such concourse and note as Boston is, requires.

4. The numerousness of my family.

5. The absolute dependence I have on a support from my services there, my own estate being very inconsiderable, and that also diminished by a free and voluntary resignation of £90, which I made to the College that I left, that I might not give disaffected persons any handle for reflection upon me; but these I propose with submission, and hope God will learn me in every state wherein I am, or may be, therewith to be content.

TIMOTHY CUTLER.

[*Mr. Johnson's Representation.*]

18th Jan'y, 1722.

The representation which I hereby desire to make of my case and request to the Honourable Society, is as followeth:

That whereas, I found myself obliged in duty, upon a serious and deliberate examination of the matter, to separate from the people which I had the care of, to join myself to the most pure and primitive Church of England, though I have hereby lost the good will of the greater part of that people, yet there is a very considerable number of the most serious of them that have an earnest desire of my return to them again, at least as near as possible, and who, if I should, would never submit to the administrations of any Dissenting teacher; and on my part, as I have a compassionate concern for that people, so I am earnestly desirous of having them still under my care, and for that reason of being placed as near to them as possible. Stratford (where I am well known) is within ten miles of them, so that if I were there I should be under advantage of doing service (according to my slender ability) among them as at Stratford.

The Rev. Mr. Pigot (who is now missionary at Stratford) is desirous (as his letters testify) of being removed to Providence.





Providence is a place which extremely suffers for want of the means of religion; and the people are so far disposed to the Church of England that they are building a Church, and are able to do considerable to the support of it, and will shortly, in all probability, address the Honourable Society for an interest in its case.

In case they should not, or the Honourable Society should not think fit to grant their request, there is another place, viz., Ripton, within 14 miles of my former people, who are addressing the Honourable Society for its favours, where I would gladly be ordered, (at least for the present,) if their request should be granted.

If this be not practicable, I should be thankful if the Honourable Society would permit me to succeed Mr. Dean, Catechist, at New-York; and finally, if nothing can be done whereby I might be enabled to serve the designs of the Honourable Society in or near my own country, though I must confess it would be with the greatest reluctance that I should leave it, yet such is my affection to the Church of England, and especially to the glorious designs of that venerable body, that I hope I shall be contented, (if it should admit me into its service, which is what I humbly desire,) wheresoever it shall be pleased to send me.

SAMUEL JOHNSON.

[*Letter from Rev. Joseph Webb to Rev. Dr. C. Mather.*]

FAIRFIELD, October 2, 1722.

Reverend and Honourable Sir,

The occasion of my now giving you the trouble of these few lines is to me, and I presume to many others, melancholy enough. You have perhaps heard, before now, or will hear before these come to hand, (I suppose,) of the revolt of several persons of figure among us unto the Church of England. There's the Rev. Mr. Cutler, rector of our College, and Mr. Daniel Brown, the tutor thereof. There are also of ordained ministers, pastors of several Churches among us, the Rev. Messieurs following, viz.: John Hart, of East Guilford,

Samuel Whittlesey, of Wallingford, Jared Eliot, of Kennelworth, (Killingworth,) Samuel Johnson, of West Haven, and James Wetmore, of North Haven.

They are, the most of them, reputed men of considerable learning, and all of them of a virtuous and blameless conversation. I apprehend the axe is hereby laid to the root of our civil and sacred enjoyments, and a doleful gap opened for trouble and confusion in our Churches. The Churchmen among us are wonderfully encouraged and lifted up by the appearance of these gentlemen on their side, and how many more will, by their example, be encouraged to go off from us to them, God only knows. It is a very dark day with us; and we need pity, prayers and counsel. And I am humbly of opinion that the Churches and pastors in your colony are concerned, (though something more remotely,) as well as we, in the present threatenings of Divine Providence; and I cannot but hope some measure will be concerted by yourself in this juncture, for the preservation of the good old cause, so signally owned by God and witnessed unto by the practice and suffering of so many eminent ministers and Christians. There is with you the advantage of age, learning, experience, books, &c., and therefore we cannot but earnestly desire your assistance in all that is proper on the sorrowful occasion. As for the gentlemen who have declared themselves in favour of the Church, some of them declared themselves much in doubt about the validity of Presbyterian ordination; others of them have (if I remember rightly) declared their satisfaction as to the invalidity thereof. As to this we value them not so much, as long as Acts xx. 19-23; Phil. i. 1; 1 Pet. v. 1, 2, 3, and other texts, are a part of Holy Scripture; though I should be glad of the help of some good arguments used by those who are skilled in the controversy, and have acted well therein; but if our antagonists should not be able to answer what may be alleged from Scripture, &c., concerning the powers of presbyters to ordain, they will, I conclude, allege that the ordinations among us were not Presbyterian, because several pastors in our colony, in the more ancient days of it, were ordained by laymen, and those pastors so ordained have acted in the latter ordinations among us. This



the Churchmen among us improve, and fling every now and then about the leather mitten that was laid on the head of the Rev. Mr. Israel Chauncey, of Stratford, many years since deceased, by one of the brethren acting on his ordination. It is also suggested, that the Rev. Mr. Andrew, of Milford, was ordained by laymen, in part at least. What there is of truth in it, I cannot tell. I heard nothing of this latter instance till within about the compass of a week ago. And as to what is alleged relating to the Rev. Mr. Chauncey, of Stratford, deceased, I heard nothing thereof, (that I remember,) till many years after my ordination. I know the Rev. Messieurs Chauncey and Andrews abovesaid were actors in my ordination, together with the Rev. Mr. Walker, of Woodbury, deceased. What led those eminent men, who first settled the country, to allow laymen to act in such an affair, is not for me to say. But what I would in this case is, how we shall be able to justify ourselves if this article be insisted on by our antagonists. The notion of these ordinations by laymen will, I fear, do us more damage than all the arguments that can be brought for the necessity of Episcopal ordination. Our condition I look upon as very deplorable and sad. Please to communicate the contents of my letter to your venerable and honoured father, and to as many of the ministers of Boston, &c., as you judge meet. And let me (though unworthy) have, as soon as may be, what comfort, light and strength is needful in our sad circumstances, from as many of you as will please to engage in the cause. Thus desiring an interest in your prayers for us, I subscribe,

Reverend and honoured sir,

Your humble servant,

JOSEPH WEBB.

[To the Rev. Mr. Andrew and Mr. Woodbridge and others, our Reverend Fathers and Brethren, present in the library of Yale College, this 13th of September, 1722.]

Reverend Gentlemen,

Having represented to you the difficulties which we labor under, in relation to our continuance out of the visible communion of an Episcopal Church, and a state of seeming opposition thereto, either as private Christians, or as officers, and so being insisted on by some of you (after our repeated declinings of it) that we should sum up our case in writing, we do (though with great reluctance, fearing the consequence of it) submit to and comply with it, and signify to you that some of us doubt the validity, and the rest are more fully persuaded of the invalidity of the Presbyterian ordination, in opposition to the Episcopal; and should be heartily thankful to God and man, if we may receive from them satisfaction herein, and shall be willing to embrace your good councils and instructions in relation to this important affair, as far as God shall direct and dispose us to it.

TIMOTHY CUTLER, JOHN HART, SAMUEL WHITELSEY,  
JARED ELIOT, JAMES WETMORE, SAMUEL JOHNSON,  
DANIEL BROWN.

A true copy of the original. }  
Testify, DANIEL BROWN. }

[Letter from Rev. Joseph Moss to Rev. Dr. C. Mather.]

[Mr. Moss was the Congregational minister at Derby, Conn.]

Derby, October 2d, 1722.

Reverend Sir,

I presume, though unacquainted, to humbly ask your advice and help in a matter of great weight and moment, at which we are all amazed and filled with darkness, in our





parts of the country, viz. : no less than five ordained ministers (all but one of our association of New-Haven) have declared before the trustees of the College, in the library, where many others also were present, that they were fully persuaded that only an Episcopal ordination was valid, and according to Divine institution; and therefore, inasmuch as their own ordination was by Presbyters only, they esteemed it invalid. Three of them said that, notwithstanding, they should go on to administer Sacraments, &c., as before, for awhile, waiting for further light; but if they could get no better light than now they had, thought that, in time, it would come to that pass with them that they should proceed no further to minister at the altar, without a re-ordination by a Bishop: two of them pretended to be conscience-bound at present to cease all sacred administrations until they had further light or an Episcopal ordination. The aforementioned three are, Mr. John Hart, Mr. Samuel Whitelsey, Mr. James Wetmore; the two abovesaid are, Mr. Jared Eliot, Mr. Samuel Johnson. And after these, both the rector and tutor of our College declared themselves for Episcopacy; and that they scrupled communion in sacred things with any other but the Church of England, because of the invalidity of a Presbyterian ordination. I cannot pretend to have set down the very words in which these gentlemen declared themselves, but to this purpose (though in many more words) they did declare themselves, in the audience of a large assembly of ministers and scholars. Now, reverend and learned Sir, two things I crave your advice and help in: 1st. Your advice on what we shall say to the people over whom these gentlemen were ordained pastors, (the people are uneasy, and come to us neighboring ministers for advice); they would choose to have their ministers rather assist their ministry, and have their pulpits free for others that may be ordained; but the ministers, I perceive, are willing to hold their posts still. What advice shall we give these people in their darkness and distress? 2d. I having not read much upon this controversy, should be very glad to have some books that do nervously handle this point concerning ordination by Presbyters, whether good or not? I have,

according to my mean ability, studied the Scriptures upon this point for many years past, and have been, and now am, fully satisfied in my own mind that the truth is on our side, and that there is no difference between a Bishop and a Presbyter, *Jure Divino*. And there is no such superior order of Church officers as the Diocesan Bishops are, by Divine institution. But it is now a time with us that we must put on our armour and fight, or else let the good old cause, for which our fathers came into this land, sink and be deserted. I pray, Sir, that you would furnish me with some such books, as, with most strength of reason and argument, plead our cause, especially in this point, of the validity of Presbyterian ordination, and shall be very much obliged; and if the books that may be sent come as lent, I will safely and seasonably return them; but if they come as sold, (which I rather choose,) I will quickly send the money for them. There is at Boston, I suppose, Mr. Jeremiah Atwater, of New-Haven, who is my brother-in-law, and by whom there may be a convenience of sending to me, or by any of our coasting vessels that come to any of the towns neighbouring to New-Haven. I humbly ask your pardon, Sir, that I have been so prolix in my writing, and for my presumption in requesting such favours from you as above desired, which I dare not have done to so great a superior, if it had [not] a reference to the advancement of the kingdom of our great Redeemer, for which I know you are evermore greatly concerned, and are always ready to spend and be spent; and in endeavours for its growth and flourishing estate, you have been in labours more abundant than any of us.

I subscribe, Sir, your very humble servant and unworthy fellow-laborer in the Gospel,

JOSEPH MOSS.

[*The Rev. John Davenport and the Rev. Stephen Buckingham to the Rev. Doctors Increase Mather and Cotton Mather.*]

[John Davenport was minister of Stamford and Stephen Buckingham was minister of Norwalk.]

Very Reverend Sirs,

We have taken it that yourselves were consulted upon the first erecting a Collegiate School in our colony, nor can we





account it improper that yourselves and our reverend fraternity in the principal town of our country [Boston] be apprised of the dark cloud drawn over our collegiate affairs, a representation whereof may already have been made by some of our reverend brethren trustees; but if not, and the case being of general concern, we are willing to make our mournful report, how it hath been matter of surprise to us (as we conclude it hath been or surely will be to you) to find how great a change a few years have made appear among us, and how our fountain, hoped to have been and continued the repository of truth and the reservoir of pure and sound principles, doctrine and education, in case of a change in our mother Harvard, shows itself in so little a time so corrupt. How is the gold become dim! and the silver become dross! and the wine mixt with water! Our school gloried and flourished under its first rector, the Rev. Mr. Pierson, a pattern of piety, a man of modest behaviour, of solid learning and sound principles, free from the least Arminian or Episcopal taint; but it suffered a decay for some years, because of the want of a resident rector. But who could have conjectured, that its name being raised to *Collegium Yalense* from a *Gymnasium Saybrookense*, it should groan out Ichabod, in about three years and a half under its second rector, so unlike the first, by an unhappy election set over it, into whose election or confirmation, or any act relating to him, the senior subscriber hereof (though not for some reason, through malice or mistake bruited) never came. Upon the management of our College three years and a half, how strangely altered is the aspect thereof! That its regents, sc. rector and tutor are become such capable masters of Episcopal leaven, and in such a time how able to cause so many to partake of it!

It appears surprisingly strange that it should diffuse itself into our ministry, and many of them, not of the least note, now appear in the company, viz.: Mr. Hart, of East Guilford, Mr. Whittlesey, of Wallingford, and Mr. Eliot, of Killingworth; these, perhaps, not much short of the rector's years. And two societies, branches of the famous New-Haven, one on the north and the other on the west, are mourning because of their first ministers, in so little a time after their ordina-

tion, declaring themselves Episcopal, and their ordination, lately received, of no value, because *a non habentibus potestatem*.

Upon our commencement, September 12, the rector distinguished his performance by the closing words of his prayer, which were these, viz.: "*And let all the people say, amen.*"

On the evening of said day it was rumoured there, that on the next day the gentlemen become Episcopal designed to propound to the trustees three questions: 1. Whether ordination from such ministers, whose ordination was from the leather jackets, be valid? 2. Whether ordination from ministers, who are only Presbyters, be valid? 3. Whether an uninterrupted succession from the apostles' days be not absolutely necessary to the validity of a minister's ordination? But these were not so propounded.

But the day following the commencement, after dinner, these gentlemen appeared in the library before the trustees, where many other ministers were present, and first declared themselves *viva voce*, but after that, on the direction of the trustees, declared themselves in writing, a copy whereof is not with us. But the substance thereof is this:

Some of us doubting the validity of Presbyterial ordination in opposition to Episcopal ordination, and others of us fully persuaded of the invalidity of said ordination, shall be thankful to God or man helping us, if in an error. Signed, *Timothy Culer, John Hart, Samuel Whittlesey, Jared Eliot, James Wetmore, Samuel Johnson, Daniel Brown*. The persons doubting were Mr. Hart and Mr. Whittlesey.

Consequent to this declaration, the trustees advised that the doubters continue in the administration of the ministry, word and sacraments, but that the fully persuaded forbear sacramental ministrations until the meeting of the trustees, which was appointed on the Tuesday evening at New-Haven, following the opening of our General Assembly there, the said Tuesday being the 16th of the next month. The trustees also advised that the said ministers would freely declare themselves to their respective congregations.

It may be added, that Mr. C. then declared to the trustees that he had for many years been of this persuasion, (his wife



is reported to have said that to her knowledge he had for eleven or twelve years been so persuaded,) and that therefore he was the more uneasy in performing the acts of his ministry at Stratford, and the more readily accepted the call to a College improvement at New-Haven. But then if he knew the College was erected for the education of such as dissented from the Church of England, (and how could he not know it,) and knew himself not one; with what good faith could he accept said call, and the considerable encouragement he had, and the rather, if he disseminated his persuasion so contrary to the very design of its erection, and the confidence of those that called him? Indeed, he hath said, that he hath laboured only with one to be of his persuasion; were it so, there would, in one instance, be a foul frustration of the confidence reposed in him; but what a number above one of the students have been leavened by him, who can be assured, but coming time may discover the unhappy instances of it.

Further, Mr. C. then also declared it his firm persuasion, that out of the Church of England, ordinarily, there was no salvation.

To the last we only say *μή γινώσκω*; for we dare not so offend the generation of the righteous, nor disturb the ashes of the myriads that have slept in Jesus, of the Catholic professors of the orthodox faith in the three kingdoms, yea, and all reformed Christendom, and in New-England particularly, who have not been of the communion of the Church of England.

It must be acknowledged to the Divine goodness, that all the trustees then present, (and of the whole number wanted only three, sc. of Lime, N. London, Stamford,) showed themselves constant to our principles and [well] affected to the trust committed to them; yet desirous that the meeting of the trustees might (if possible) be fuller, and also their doings might be in the face of the colony, represented in General Assembly, they took care that Mr. C. might have the use of the house they had hired for him until the Wednesday next after the opening of the General Court, viz., October 17.

No wonder that it is said in all our towns on the seaside, and probably in our inland towns likewise, the talk in every

one's mouth is the surprising conjuncture, wherein such a number, who are now said, at least for a year past, to have distinguished themselves by their frequent meeting together, the design whereof the late declaration is accounted to open, appear fond of that way, an unembarrassment from which moved our predecessors to so voluntary an exile into a then rude wilderness. And in the vagrant surmises of people, others of our principal men are by way of question or affirmation talked of, to belong to this set of deserters; of whom, until time show otherwise, better things are hoped.

One of us subscribing, who was then absent, could have the above account only by report, when the other, being present, bore a part with the trustees at N. H.

Reverend Sirs, having thus bemoaned the dark providence over us, we may not doubt of your Christian sympathy, nor of your prayers, which yet we earnestly ask, unto Him, that holdeth the stars in his right hand, and walketh in the midst of the golden candlesticks. We ask also your assistance, what you may think proper, in a conjoined testimony in the cause of Christ to our government and people, and the encouragement of the trustees, and the recovery (if possible) of those that are gone from us. And with sincere prayers, that how grievous soever our sins have been, and how much his anger hath been kindled against us, it may please the Lord, who is God and not man, yea, the God of pardon, not to give us up, cast us off, forsake us, nor call our name *רשע* but that his gracious blessing-presence may be, and continue in your and our churches.

We subscribe ourselves,

Reverend Sirs,

Your unworthy fellow-partners

In the ministry of the Gospel,

JOHN DAVENPORT,  
S. BUCKINGHAM.

The very Reverend

INCREASE MATHER, D. D.

COTTON MATHER, D. D.

*Stamford, Sept. 25, 1722.*





[*A Faithful Relation of a Late Occurrence in the Churches of New-England.*]

Of this production, a New-England Editor has remarked, "not very candid or temperate, if faithful."

New-England has lately had in it an occurrence, that has been a matter of some surprise and much discourse unto the country.

The colony of Connecticut being willing to have their Churches well supplied, from an education on the principles which moved their predecessors to settle in those parts of the world, erected not long ago a college at New-Haven. This little college, or collegiate school, which wears the name of Yale College, was lately so unhappy as to borrow a pastor of a Church at Stratford, whose name is Mr. Timothy Cutler, for a rector. This man was a secret Episcopalian, of such high flights that he looks upon his Presbyterian ordination as a nullity, and the acts of his ministry as invalid; and his invitation to the rectorate of that collegiate school was the more agreeable to him, for its delivering him from a ministry which he took to be a cheat; it also gave him an opportunity privately to destroy the principal intention of the academy, and blow up the Churches which he appeared a friend unto. He privately for some time carried on a conversation with several young ministers of the neighbouring Churches, whose frequent meetings at his house were what the people knew not what interpretation to put upon. At last, by a strange coincidence of several circumstances, the plot broke out sooner than it is thought they would have had it; for on September 13th, the day after their commencement, these men appeared in the public library, before the trustees of the College, and many other ministers, and there exhibited a short instrument, wherein they declared that some of them doubted the validity, and others of them were fully persuaded of the invalidity of their Presbyterian ordination; signed by Cutler, the rector, and Brown, a tutor of the school, and five more that were young ordained pastors of Churches in the neighbourhood. The trustees were very much distressed on an

occasion so unexpected, and so likely to be attended with a train of unhappy consequences; but they treated the men with all the charity, and lenity, and forbearance that the case would possibly admit of. Nevertheless, the action and apostacy of these men had caused a considerable commotion in the minds of the people, not only in the Churches more immediately betrayed, but also through all the country.

It has appeared marvellous unto them, that a little knot of young men that had read very little of the controversy, but only a few Episcopalian things which their library at New-Haven had been unhappily stocked withal, with little or nothing of the antidote, (and indeed the most that the poor children have to subsist upon is the pretended Epistles of Ignatius, which yet, if they were not impostures, would be of no service to them,) that these young men should have the temerity and presumption to declare for an usurpation in the Church of God, so clearly condemned in the holy Scriptures, which it is the profession and endeavour of those Churches to keep close unto; yea, and thereupon to deny the ministry, and renounce the communion of all the Protestant Churches in the world, except that little party that submits to the English Episcopacy! It has amazed them to see the sons of New-England strengthen and assist the common enemy, by coming into the great and almost the last clamour with which the papists are trying to weaken and perplex the reformed Churches, and that, when it is notorious that the whole body of our first reformers, at their coming out of Babylon, decried the necessity of an Episcopal ordination, and found that they could not shake off the mother of harlots without their doing so; they should in such a country go back from what the very dawn of the reformation arrived unto!

It has caused some indignation in them to see the vile indignity cast by these *Cudweeds* upon those excellent servants of God, who were the leaders of the flock that followed our Saviour into this wilderness; and upon the ministry of them, and their successors, in which there has been seen for more than fourscore years altogether, the power and blessing of God for the salvation of many thousands in the successive generations, with a success beyond what any of them, which



set such an high value on the Episcopal ordination, could ever boast of; to vilify this as an invalid ministry; for a degenerate offspring to declare those men of God, and those burning and shining lights, to be no true ministers of Christ; but invaders and intruders upon a sacred office; and robbers that have not entered in by the door; they cry out upon it Good God, unto what times hast thou reserved us!

That which very much adds to the concern on the minds of the good people, is that such highflyers as these who deprive their ordinations from Rome, do generally discover themselves too well affected unto a popish pretender, and enemies to the happy revolution; and though of late several conversions to High Church have been made among their children, wherein, to their honour, the great converter has been a foolish and sorry toy-man, who is a professed Jacobite, and printed a pamphlet to maintain that the God whom King William and the Churches there prayed unto, is the devil! (*horresco referens!*) yet they commonly lament it that the Church rarely gains a proselyte but King George loses a subject.

It is a sensible addition unto their honour to see the horrid character of more than one or two, who have got themselves qualified with Episcopal ordination, to fortify little and wretched parties, in disturbing the Churches of New-England, and come over as missionaries, perhaps to serve scarce twenty families of such people, in a town of several hundred families of Christians, better instructed than the very missionaries; to think that they must have no other ministers but such as are ordained and ordered by them, who have sent over such tipping sots unto them; instead of those pious, and painful, and faithful instructors which they are now blessed withal! The Churches treat these new invaders with much civility, and such as can go on in their ministry, they allow to do so. But the spirit of the country, and their zeal for the pure and undefiled religion and profession of their fathers, has been so conspicuous on this occasion, and the folly of the deserters has been so manifest unto all men, (and unto some of themselves,) that they will proceed no further. The apostacy will stop here; and what has happened will strongly serve

to the establishment of the Churches; and the abettors of these disorders may spare any further pains for the furnishing of the country with such missionaries. Nor will they be received there by any but a few people of such a character as will be no great honour either to Christianity or to the Church of England.

Since the writing of this faithful relation, a letter from a very eminent person in the government of Connecticut, dated November 9, 1722, has these passages:

“The endeavours of the trustees of the College have been so far succeeded as to remove the scruples of those ministers who had entertained some, about their ordinations; so that we have a prospect of peace in the Churches they were set over, and that they may go on in the work of the ministry with hope of success. We are not without hopes, that what has so fearful a tendency to the prejudice of that Gospel order, which the Churches here have from the beginning observed, may rather tend to their confirmation therein.”

[From a MS. in the handwriting of Rev. Cotton Mather, D. D., and supposed to have been sent to his Brethren in Connecticut.]

The sentiments of several ministers in Boston, concerning the duty of the distressed Churches with relation to their pastors, who, in an instrument under their hands, have publicly declared, that they, some of them, *doubt the validity*, others of them *are fully persuaded of the invalidity* of the Presbyterian ordination.

It plainly appears:

I. These new Episcopalians have declared their desire to introduce an usurpation and a superstition into the Church of God, clearly condemned in the Sacred Scriptures, which our loyalty and chastity to our Saviour obliges us to keep close unto; and a tyranny from which the whole Church, which desires to be reformed, has groaned, that it may be delivered.

II. They have had the temerity and presumption to deny





the ministry and renounce the communion of all the Protestant Churches in the whole world, except that little party which submits to the English Episcopacy. Such a schism do they run into.

III. The scandalous conjunction of these unhappy men with the papists is, perhaps, more than what they have themselves duly considered. For first, the great and almost the last clamour with which the papists try to perplex and weaken the reformed Churches, is, that their ministry is invalid for want of Episcopal ordination.

These men strengthen the common enemy in the boundless mischief attempted by this foolish cavil. Secondly, even those defectively and imperfectly reformed Churches in England and Ireland found it necessary to deery the necessity of Episcopal ordination, at their first coming out of Babylon. They did it generally, notoriously, authentically, or they could not have shaken off the mother of harlots. God forbid that we should be such grievous revolvers as to go back from what the very dawn of the reformation arrived unto ! Thirdly, to maintain their Episcopal ordination, they set up that vile, senseless, wretched whimsey of an uninterrupted succession, which our glorious Lord has confuted with such matter of fact that it is amazing the builders of Babel are not ashamed of it ; and they will have none owned for ministers of Christ in the world but such as anti-Christ has ordained for him ; such as the paw of the beast hath been laid upon them that they pretend a succession from. Do not those men worship the beast, who allow no worship in the Church but by them who have their consecration legitimated by a derivation through the hands of the beast unto them ? Finally, it is well known that at this day the men who are well-willers to the claims of a popish pretender, are the main assertors of the Episcopal ordination being essential to their Christian priesthood ; and the most violent and signalized assertors of this paradox are such as deery the happy revolution, which every sincere Protestant, and honest and sober Englishman, must be a friend unto. Will these men unite with such adversaries : To their assembly, O my soul, be not thou united !

IV. They have cast a vile indignity upon those burning and shining lights, the excellent servants of God, who were the leaders of the flocks that followed our Lord Jesus into this wilderness, and upon the ministry of them and their successors in which there has been seen the power and blessing of God for the salvation of many thousands in the successive generations, with a success beyond what any of them, who set such an high value upon their Episcopal ordination, could ever boast of. A degenerate offspring have declared these men of God, than whom the world has rarely been illuminated with brighter stars, to be not true ministers of Christ, but usurpers of the ministry and invaders of a sacred office, robbers that have not entered in by the door.

They have also treated with the utmost contempt the glorious cause and work of God, by which the Churches of the Lord in this country have been so remarkably distinguished, and encouraged the posterity of our faithful predecessors to shake off the faith and order of the Gospel, which was the main end that the country was planted for.

V. They have done what is likely to throw the Churches of the country into disturbance and confusion, beyond anything they have ever yet met withal, and animate an ungodly generation to set up a lifeless religion, and an irreligious life, in the room of that which has hitherto been our glory.

VI. They have rashly done all this, before they have used the most proper means to attain the light which they pretend they are looking for. They have not read many of the most enlightening treatises, and they have not once addressed, so much as by writing to them, those persons, for their satisfaction, who are, of all, the most capable of enlightening them.

VII. It may be, some of the Churches are not satisfied what these gentlemen intend by waiting for further light.

VIII. In the meantime, it is to be doubted how they can lawfully and honestly go on with their pastoral administrations, and keep on good terms with the last words in the fourteenth chapter to the Romans : Inasmuch as it is affirmed, that those of them whose doubts had made the least impression on them, yet professed, that if the doubts which they





now have should continue unremoved, they could not go on with the exercise of their ministry.

IX. The offence which those backsliders have given to all the Churches has been such, that the particular Churches to which they belong may, and should, make them sensible that they are greatly offended at them; and we see not why the flocks may not as much decline the owning of them for their ministers, as they themselves question the validity of their ministry. The Churches, by continuing to acknowledge the pastoral relations and oversight of those men, may give them greater opportunities to produce and increase [insidious] parties among them, than they may be at first well aware of.

X. Nevertheless, and after all, we have not heard all that these gentlemen have to say for themselves. And we ought to do nothing rashly; the peace of God, also, in the utmost expressions of reasonable charity, should rule on such occasions; and we cannot watch too much against the wrath of man insinuating on such occasions, which will not work the righteousness of God. It is likewise to be remembered, that none of these men were ordained without a council of Churches to countenance their introduction into the ministry. It seems therefore necessary that the Churches, which withdrew from the ministry of the men that have so disappointed them, and disobliged them, should have some countenance and assistance and instruction from a council of Churches for what they have to do in this lamentable affair. But the council ought to be so chosen, that the Churches may reasonably expect impartial proceedings in them: and therefore the choice had not best be limited by such prudential rules of vicinity, as might be agreed when there was no such extraordinary occasion to be imagined. Perhaps the general court may see cause, upon these awful and grievous and threatening occurrences, to nominate a very large council of Churches, to consider what may be the duty of the day, especially for those Churches that are more immediately now encumbered.

May the glorious head of the Church, whose name is the Counsellor, graciously grant his counsel to his people, that they may let no men take away their crown; but may faithfully preserve his institutions.

[*Mr. Orem to the Secretary.*]

*New Bristol in New-England, Oct. 30th, 1722.*

Sir,

I presume by this to recommend to your friendship and favor three very worthy gentlemen, Mr. Cutler, Mr. Brown and Mr. Johnson, who have lately declared themselves for the Church, though they have been brought up in the dissenting way, and have acted for some time past as Presbyterian or Independent ministers. Mr. Cutler was Rector of the College of Connecticut, the most creditable and profitable employment of any in this country, but has lately been dismissed from that post for declaring in favour of the Church; the other two who joined with him have undergone the same hard fate, the one having been turned out of his living, and the other out of his fellowship in the College. I can scarce express the hardships they have undergone, and the indignities that have been put upon them, by the worst sort of dissenters who bear sway here, and several honest gentlemen who declared for the Church with them; who, by reason of the unhappy circumstances of their families, can't go to England, but lie now under all the hardships and pressures that the malice and rage of the implacable enemies of our excellent Church and Constitution can subject them to; but I hope their suffering condition will be taken into consideration at home. These gentlemen intend to take orders and return in the Society's service. I hope, Sir, your good offices in recommending them to some of the members of that Honourable body won't be wanting; they will depend entirely on your directions how to apply themselves to them; what friendship you are pleased to show them will, I persuade myself, always be readily and thankfully acknowledged by them, and will add to the number of the many good offices you have done to, and the obligations you have laid on,

Sir,

Your most humble and most

obliged servant,

JAMES OREM.



[*Mr. Brown's Memorial.*]

That which I humbly request of the Honourable Society is, that the petition exhibited in the letter of the Churchwardens and Vestry of the Church in New Bristol to the Society, may find a gracious reception, and that I may be permitted, according to their desire, therein expressed, to succeed the Reverend Mr. Orem, by whose removal a vacancy is made in that place, if I may be thought, in a tolerable measure, capable of answering the ends of the Society's mission into those parts.

DANIEL BROWN.

[*Mr. Cutler's representation of the state of the Church of England in some parts of the Colony of Connecticut, in New-England.*]

Since I, with sundry others, did appear to favour Episcopacy in the town of New-Haven, in the colony aforesaid, which is a place considerable for the multitude of its inhabitants, and the great resort of people there, as also for a society for ingenious learning there established, the zeal of some dissenting teachers there, and in the parts adjacent to that town, hath signalized itself to perpetuate the interests of schism and depress the Church of England, and the people there have but very little advantage to defend themselves against those uncharitable and undutiful representations which are made of the Church of England, in her doctrine, discipline and worship, though many appear to have a sincerity of mind and honest willingness to receive and cherish the impressions that religion, reason and truth make on them. I therefore, looking on myself to retain some share in the affections of many of the people and scholars there, do humbly offer my service in making a visit to that deluded people, for promoting the interest of the Church of England there, so zealously and rudely opposed, in case the state of the particular Church to which I am sent, and my own personal affairs may allow it, desirous of the encouragement and acceptance of the Honourable Society in so doing.

TIMOTHY CUTLER.

[*Members of the Church of England at Ripton, in Connecticut, to the Secretary.*]

*All Saints' Day, 1722.*

Rev. and Honourable Sir,

We, the inhabitants of Ripton, in the colony of Connecticut, in New-England, being professors of the Church of England, as by law established, do earnestly request your truly Christian compassion for us who are destitute of a minister to officiate unto us as often as we could wish. It is true Mr. Pigot is solicitous of our welfare, and visits us as often as his extraordinary industry (in common with our neighbours) will permit; but we know not how long his ministrations will continue among us, and therefore are desirous of enjoying a pastor of our own, if so be it will suit your accustomed goodness and bounty to allow it. If you, in your wisdom, shall determine otherwise, we entreat that the ministers settled at Stratford and Newton, between which places we are conveniently situated, may receive your instructions to administer to us, each of them, every third Sunday. We are emboldened to hope this, both because we design to set apart a glebe for our spiritual guide when he comes, and also, because we suffer great persecution, for the Church's sake, from those who have, to our misfortune and oppression, the civil power here, and have made that a handle to usurp the ecclesiastical.

We commit this, our request, to the direction of the great God to touch your hearts with compassion for us, and to the candid generosity of your illustrious Society, and are, honoured Sirs, your very humble servants and petitioners,

CHAS. LANE,	THOMAS LATTIN,
DANIEL SHELTON,	GEORGE BLACK, of Derby,
RICHARD BLACKLACH, Jr.,	ABRAHAM TRELFORD,
MARTIN LONGWORTH,	JAMES WARE, Jr.,
CHAS. LANE, Jr.,	BENJ. LATTIN,
ALEXANDER LANE,	JOHN BEARDSLEE, Jr.,
NATHANIEL CUGSWELL,	JOSEPH SHELTON,
JOHN GILBERT,	BENJAMIN MALLERY.





[*Mr. Pigot to the Secretary.*]

*Stratford, Nov. 6, 1722.*

Sir,

I have herewith sent you petitions to the honourable Society, from two towns in this neighbourhood, whose inhabitants are above half come over to our Church. I also expect to visit you with another from Fairfield in a short time, after, if not in company with these. The subscribers of Ripton have been, of long standing, inclined to the Church, yet even among them there are some lately brought over. But those of Newtown, to a man, have been induced by my means to embrace our profession. I believe two missionaries might serve all four towns; that is, might attend on Stratford and Fairfield, and the other on Newtown and Ripton, alternately, for the two former are at eight, and the latter at twelve miles distance. I likewise also present you here with an account of the progress of my ministry in relation to my administration of the Sacraments since my last *notitia parochialis*, which you will find in the enclosed list. We are, Sir, in great want of Prayer-Books and Catechisms, indeed in so great, that it is almost impossible ———; therefore I once more heartily beg that some may be sent by the first opportunity. I have a request also to the honourable Society in behalf of a worthy French gentleman, born at Cardillac, in Querey, and now residing at Fairfield. His name is James Labarie, who having been politely educated, left his native country, and was ordained by Dr. Antonius Clinglet, Antistes of Zurich, in 1688; afterwards coming into England, he procured Bishop Compton's license for teaching grammar, but being invited by my Lord Bellamont, he passed over to America in 1699, and the year following, as successor to Mons. Bondet, was appointed by his lordship to instruct the Keelamoochuck (or new Oxford) Indians, which employment he pursued with great success, till they were cut off by their enemies. This service he underwent three years, having [in that time] capacitated a

certain Indian to that degree as to be able to instruct the rest. Ever since he has lived in this colony at Fairfield; but, by reason of his attachment to the Church of England principles, has never been permitted by the Independents to put his license in practice, and more especially has been maligned by the deputy Governor, an inveterate, and, indeed, most implacable enemy to the established Church. This gentleman, having obtained the Indian language, with the honourable Society's good leave, is heartily willing to do the office of a Catechist here, and therefore begs from that auspicious body their orders, books, protection, and benevolence.

Messrs. Cutler, Johnson and Brown are set out toward Boston, in order to their transportation to Great Britain, whom I presume to be arrived ere this comes to salute you, from

Sir,

The Honourable Society's

And your very humble servant,

GEO. PIGOT.

[*Mr. Labarie to the Secretary.*]

*Fairfield, New-England, March 5th, 1722-23.*

Mr. Pigot hath acquainted the honourable Society with my circumstances, therefore, I shall not be tedious in giving you an account of them. After that I left my own country by reason of the persecution raging there; I went to Zurich and was ordained by Mr. Clinglet, Antistes of that Canton, as you may see certified by the enclosed copy. I arrived in England at the time of King William's coronation, and there obtained a license from the Lord Bishop of London for teaching grammar and catechising in the parish of Stepney. Some time afterwards I was persuaded by my Lord Bellamont to come into America, where he settled me for the work of the ministry in a town called New Oxford, where Mr. Bondet had been before, and gave me a commission to instruct the Indians there; the original whereof I herewith transmit to your honourable Society. That office I was diligent to perform, and, by the blessing of God, having obtained the lingua of that nation, had so considerable a success that I brought some



of them to the capacity of teaching others; but the town being cut off by the Indian enemies, we were forced to forsake the settlement for the security of our lives, and since my abode in this Colony and County of Fairfield, where are many Indians, I have concluded it my duty to continue my labours, though without any prospect of any encouragement or salary, for which purpose applying myself to Governor Saltonstall, whose original letter of approbation attends upon you, and receiving his encouragement, I began by the enclosed introductory discourse, to prepare both the English and native inhabitants; but, having declared myself a member of the Church of England, I was immediately interrupted by the Lieutenant-Governor Nathan Gold, a mortal enemy to that Church, and violently compelled to surcease my endeavours. My commission extending no further than Boston Colony, since Mr. Pigot's arrival in this colony, I have joined with him, and done my endeavours to assist him. He hath the care of four Churches considerably distant from each other, and though no missionary before ever took half the pains that he takes for the propagation of the Church of England, yet the members of his Church are scattered, and the enemies thereof so busy to hinder those who are already communicants, and others who are willing to join us, that it is impossible for one man to entertain them all, and to keep them in the bosom of the Church. Therefore, making use of that license I received from Bishop Compton, I visit the well-disposed people to instruct them in the principles of the established Church, and, on the Lord's day, while Mr. Pigot is at Stratford or some other place, I teach at my own house, which I have destined for the service of the Church of England. I suppose Mr. Pigot will acquaint your honourable body with the persecutions and threatenings we are exposed to, having in this town of Fairfield the Lieutenant-Governor against us, and the pretended ministers of Independence continually declaiming against the Church, terming her service Popery, the way to hell, and themselves Bishops as regular as the Bishop of London, with many other extravagant expressions. Therefore if your honourable Society would favour me with a larger power than I have, I should be very glad to employ

the rest of my days for the propagation of the Gospel among the heathen, and instruction of the remoter members of the Church of England, not doubting but that, under the blessing of God, the Church of Fairfield would be in a short time in a flourishing condition, there being many that desire to be frequently instructed in the principles thereof. We are here under great disadvantages by reason of the scarcity of Catechisms, Common Prayer Books, Psalters, and many other books which are needed for instruction and comfort. We humbly beg the honourable Society to procure some, (for this town particularly,) and shall ever continue to pray for the prosperity of your glorious body, as at present, he cordially does, who is with the utmost submission,

Your very humble servant and well-wisher,

JAMES LABAREE.

[*Mr. Pigot to the Secretary.*]

*Stratford, June 3d and 7th, 1723.*

Sir,

Having completed my first year, and knowing myself under obligation to notify the honourable Society of the procedure of affairs in this Colony, I once more visit you with this my acknowledgment of their indulgence towards me, and do return them thanks for their order for my removal to Providence; not that I propose any other advantage to myself than being nearer the inspection of some land of mine there about.

This is the sixth letter I have sent you without the satisfaction of one in return, so that I am to seek whether Fairfield, Ripton, or Newtown petitions have reached you or not; we are forthwith transmitting a duplicate of each, for fear of miscarriage. Our cause flourishes mightily in this country, indeed so much, that our neighbours look on with astonishment. The Mathers are diligent in sending circular letters to all places, exhorting them to trace the pious steps of their forefathers; and whereas that popular plea has been detected to carry fraud with it, by a printed letter of Governor Winthrop and company to the ministers of Old England, they have been compelled to take refuge in another more notorious untruth, namely, that there are *two* Churches of Eng-





land, the high and the low; with the low, they pretend to hold full communion, but the high are rank *Papists*; they terming us no less. This notion, and some books with which every town is glutted, such as [illegible] many thousands of which have been printed off at Boston. An anonymous answer to the Bishop of Derry and Jameson the Scott, are our greatest obstructions by way of controversy, as the Deputy Governor is by way of authority, in this quarter of the world. This last mentioned gentleman has been so weak as to propound to the General Court a law to prohibit me the practice of my function, in all the towns of this Colony besides [except] Stratford. I enclosed an account of my baptized and communicants; since my last, of the former, I have added forty-eight to the Church, of the latter, sixty-seven during the past year's ministry. I had forty-three of these on Easterday and thirty-eight on Whit-Sunday, notwithstanding they live at great distances asunder. I have been once to Norwalk, once to North-Haven, six times to Fairfield, Ripton and Newtown, each; at which last places I have administered both sacraments once already, and do intend it once more before my departure. Our church will be raised on the first of next month, being forty-five feet long, thirty broad, and twenty studd. I understand from Boston that Mr. Wetmore is sailed, so that, in all likelihood, he will pay his respects before this can arrive, from the honourable Society's, and Sir, &c.

GEORGE PIGOT.

[*Mr. Pigot to the Secretary.*]

*Providence, January 13th, 1723-24.*

Reverend Sir,

Mr. Johnson, my successor at Stratford, having brought me the honourable Society's order for my removal to Providence, I have accordingly been arrived at my charge about two months, and do humbly acknowledge their favour with grateful respect. I left him seventy-nine in communion, having baptized six adults and fifty-seven infants the first eighteen months' ministry, and of whom I have enclosed a list of those not mentioned before. As to the new church at

Stratford, it proceeds but heavily, by reason of the poverty of its professors, who are too closely fleeced by the adverse party to carry it on with despatch; and as to the out-towns, it is my humble opinion, that Newtown merits the preference in the honourable Society's regard; both as it is more remote from Stratford, and also, as its inhabitants are above half come over already, in so much that Mr. Johnson may expect thirty communicants there. Fairfield, also, is well enclosed, and will have as large a communion as Newtown; but Dr. Labarie's industry there takes off the present necessity of a missionary in that town. This last gentleman is an excellent preacher, but by reason of his attachment to our principles, is unimproved by the dissenters, as to his practice in physic, is unless upon the greatest emergency. In Ripton (which is a very small place) the Independents have never yet been able to settle a minister of their profession, but at present they are aspiring, (by a sort of association,) with a salary of £40 per annum, and some land, hoping thereby to keep out the Church. Mr. Johnson will find it a most difficult task to answer the expectations of the towns around him, there being work enough for Sunday labourers in the Lord's harvest; however, if Newtown were supplied with one, he might take care of Ripton, as Mr. Johnson might of Fairfield and West Haven. I now pass to you some account of my new mission. The inhabitants here are generally well inclined to the Church of England, but not so much out of principle as out of opposition to the Massachusetts profession. For these Providence people, by bordering upon them, having formerly felt the lash of their resentments, are now utterly estranged to their persuasion;\* who, notwithstanding, are thrusting themselves among us, and building a meeting-house, which they never attempted before the honourable Society had resolved to appoint a missionary for this place. The towns of Warwick and Greenwich, (my near neighbours,) are unfortunate with me to perform Divine Service among them once in a month, which, with the honourable Society's approbation, I shall comply with; because Warwick is the place where the

\* This statement is fully verified in the first volume of Mr. Samuel Green Arnold's History of Rhode Island, published in 1559.





Gortonians (a wild crew) first prevailed, and together with Greenwich has always been destitute of a minister of *any* profession whatsoever. I am afraid any minister here will not be so successful as at Stratford, it being much easier to bring over those Schismatics to our communion, than these outrageous and stubborn enthusiasts. I beg the favour of the usual number of small tracts for this town, there being greater occasion for them than ordinary; but I look upon it as my duty to remind you, sir, that these people, (if of any profession,) are chiefly Quakers and Anabaptists. I have nothing more to add, but that I am, with the sincerest attachment, the honourable Society's obliged and humble servant.

GEORGE PIGOT.

Not having sealed this for want of an opportunity to transmit it, I have hereunto added something that has since happened respecting the honourable Society. One Mr. Richard Sackett settled at Dover, an up town in the Province of New-York, has taken the pains to give me a visit on purpose to bestow a handsome gift on the Church. This gentleman has a claim of upwards of thirteen hundred acres of land in the township of Stratford, but has been debarred of his right by government there, who thought fit to dispose of it otherwise, though his title be two years older than their charter; the aforesaid tract of land having been purchased of the Indian Sachems in 1661. He has given me an irrevocable power of attorney, and a grant of four hundred acres to the missionary of Stratford for a perpetual glebe, and two hundred acres to finish the church. This glebe, valued at £1,800 paper money, has occasioned great speculation and heart-aching, because Mr. Sackett's title is confessedly as good as any man can have in this country, and also because there is no one legal instance of the disposal of lands here by *charter*, in contradistinction to Indian title. It has been Judge ———'s opinion, and is that of the most knowing here, that Mr. Sackett's title is sure, and therefore I expect the honourable Society's order what to do in this affair, and they may confide in,

Sir, &c.

GEORGE PIGOT.

[*Members of the Church of England, at Newton, in Connecticut, to the Secretary.*]

October 19th, 1722.

Honourable Gentlemen,

We, the subscribers, inhabitants of the town of Newton, [Newton,] in the province of Connecticut, being cordially inclined to embrace the articles and liturgy of the Church of England, and to approach her communion, do humbly and earnestly request your honourable Society to send us a lawfully ordained minister. We are heads of families and, with our dependants, shall appear the major party here; therefore, we intend to set apart for our Episcopal teacher, whenever it shall please God to inspire your venerable body to appoint us one, at least two hundred acres of glebe for the support of a Church minister for ever. And this we are emboldened to hope, because our town is at so great a distance from Stratford as twenty-two miles, and also situated in the centre of all this country, being surrounded with more than ten other towns at no vast distance. We do likewise return our most hearty thanks for those ministrations Mr. Pigot has introduced among us, who has inclined us to declare boldly for the Church, and thereby to be exposed to the resentments of the Independents, to his and our no small disadvantage and reproach; indeed, we are placed in the midst of an insidious people, but should quietly enjoy our persuasion without the intervention of others, if an Episcopal minister were once settled among us, which we beg of Almighty God to induce the honourable Society to nominate; and in the mean time we remain their very humble servants and well-wishers.

JOHN GLOVER,	JAMES HARD,	STEPHEN PARMELEE,
SAMUEL HENRIK,	ROBERT SEELY	DANIEL JACKSON,
JOHN SEELY,	JOHN GRIFFIN,	JEREMIAH TURNER,
ELIZABETH SHARP, Widow,		SAMUEL MOSHER,
EBENEZER BOOTH,	THOMAS WHEELER,	of Woodbury,
MOSES KNAPP,	at Chestnut Ridge.	



[*The Church Wardens and Vestry of Newport, in Rhode-Island, to the Secretary.*]

*At a Vestry held at Trinity Church,*

*October 29th, 1722.*

Sir,

'Tis with the greatest pleasure we have this happy opportunity of expressing the grateful sense we have of the honourable Society's compassionate care of, and kindness to, this place, in the generous encouragement they give for the support of religion in it; for which we return our sincere acknowledgments, attended with our earnest desires for the best blessings of heaven upon them; we also think we should be wanting to our duty, if by the occasion of these worthy gentlemen, Messrs. Cutler, Johnson and Brown, who have renounced their schismatical principles wherein they were educated and voluntarily joined our communion, we should not heartily recommend them to the special regard and countenance of the Rev. Fathers of our Church and the patrons of religion. Their coming over to us is justly looked upon here, not only as a very surprising, but a very considerable advantage to the interests of the Church in these parts; their motives and their conversion, they are now going to account for before our Right Reverend Diocesan and the honourable Society, from whom it is humbly hoped they will meet with all possible encouragement. It is plain, these gentlemen have, in this important affair, acted like Christians and men of virtue and honour, without any sordid views of interest or advancement; for, as they were not dismissed their posts and offices for any vice and immorality, they being universally acknowledged, and that even by our Church's greatest enemies, to be persons of unspotted character and the nicest virtue, so neither were they compelled to a conformity by any other necessity than that of pursuing the dictates of a good conscience; and for the sake of that, indeed, they have forsaken their dearest interests and valuable settlements. Though we don't in the least presume to prescribe to our

superiors, yet we can't but entertain some humble hopes and wishes that the famous Universities of England will treat Mr. Cutler with distinguished marks of esteem, he having been himself head of a College, which station he adorned, as well as discharged the duties of it with great applause; and could it be obtained by the favour and authority of the Crown that he should be re-established in it, and return in holy orders, it is more than probable that his influence over the youth, and distilling good principles in them, would be of great service to religion and the Church in this country. Nor can we be so injurious to the merits of Mr. Johnson and Mr. Brown as to omit assuring the honourable Society, that the one, viz., Mr. Johnson, having been for some time an ordained minister in the dissenting way, and the other, Mr. Brown, a tutor in Mr. Cutler's College, were extremely beloved and esteemed by their people; and 'tis not doubted, but in proportion to the favours of the communion they have left, they will be favoured by that they have espoused. Upon the whole, it seems highly probable that upon these gentlemen's fate, we mean their reception and encouragement, depends a grand revolution, if not a general revolt, from schism in these parts; and that their example will be followed by many, if not the most considerable men amongst them, whereof we have already an instance in one Mr. Wetmore, a man of learning and piety, who is now become zealous for the service and interest of the Church, but whose circumstances won't, at present, allow him to apply for Episcopal ordination; and his case being that of many, we hope will also be allowed as an argument for the necessity of a Bishop in this country. Conversions from schism, as well as from infidelity and heresy, we humbly conceive to be one of the honourable Society's just designs, and here now presents a happy opportunity of bringing it to some perfection; and, should there not be remarkable notice taken of these gentlemen, the neglect would not only dishearten others, who are in a manner ready to follow their laudable example, but give our enemies the greatest occasion to insult us, and glory in the disappointment. We hope our honourable patrons will excuse the freedom whereby we become faithful





witnesses of great truths, and earnestly entreat they will be pleased to continue their compassion and regard for us, who are, with all possible veneration their's, as we are with great esteem, Sir, your most obedient humble servants,

JAMES HONEYMAN, *Minister.*

ADAM POWELL, WILLIAM CODDINGTON, *Churchwardens.*

JOHN BROWN,	NATH'L NEWDIGATE,	} <i>Vestrymen.</i>
R. GARDNER,	EDWARD NEARGREASSE,	
JOHN FREEBODY,	DANIEL ATRAULT,	
GEO. GOLDING,	JNO. CHACE,	

[*Rev. Mr. Johnson to the Bishop of London.*]

*Stratford in Connecticut, New-England,*

*January 18th. 1723-4.*

May it please your Lordship,

Being, by the favourable providence of God, arrived in New-England, in obedience to your Lordship's commands, when I had the honour of being in your presence, I make bold, in all humility, to lay before your Lordship the state of the colony of Connecticut, to which your Lordship has licensed me. The people here are generally rigid Independents, and have an inveterate enmity against the established Church, but of late the eyes of great multitudes are opened to the great error of such an uncharitable and therefore unchristian spirit.

This is come to pass chiefly in six or seven towns, whereof this of Stratford, where I reside, is the principal, and though I am unworthy and unmeet to be intrusted with such a charge, yet there is not one clergyman of the Church of England, besides myself, in this whole colony, and I am obliged, in a great measure, to neglect my cure at Stratford, (where yet there is business enough for one minister,) to ride about to the other towns, (some ten, some twenty miles off,) where in each of them there is as much need of a resident minister as there is at Stratford, especially at Newtown and Fairfield, so that the case of these destitute places, as well as of myself, who

has this excess of business, is extremely unhappy and compassionate

Now at the same time, my Lord, there are a considerable number of very promising young gentlemen, five or six I am sure of, and these the best that are educated among us, who might be instrumental to do a great deal of good to the souls of men, were they ordained; but, for want of Episcopal ordination, decline the ministry, and go into secular business, being, partly from themselves, and partly through the influence of their friends, unwilling to expose themselves to the danger of the seas and distempers, so terrifying has been the unhappy fate of Mr. Brown; so that the fountain of all our misery is the want of a Bishop, for whom there are many thousands of souls in this country that do impatiently long and pray, and for want of whom do extremely suffer.

My Lord, permit me to remember the concern your Lordship was pleased to express, for sending a suffragan into this country, when we were before your Lordship, which gave me the greater pleasure, because I have the satisfaction to know, that so great is your Lordship's deserved interest with his most sacred majesty King George, (whom God long preserve,) that you might very probably be the first, under God and the King, in effecting for us so great a blessing.

And suffer me further, my Lord, to say that there is not one Jacobite or disaffected person in this colony, nor above two or three (that I know of) in America; but for want of a loyal and orthodox Bishop to inspect us, we lie open to be misled into the wretched maxims of that abandoned set of men, as well as a great many other perverse principles.

May God, therefore, direct your Lordship's thoughts, and succeed your pious endeavours for effecting this, or any other good work, that may contribute to the advancement or enlargement of his Church, and may I have an interest in your Lordship's compassion, prayers and benediction in the great task that lies upon me. I am,

May it please your Lordship, your Lordship's

Humble and obedient servant,

SAMUEL JOHNSON,



[*Rev. Mr. Johnson to the Bishop of London.*]

*Stratford in Connecticut, New-England,  
June. 23d. 1724.*

May it please your Lordship,

The pious concern which your Lordship hath expressed for the advancement of religion, in your most excellent letter to your clergy here, fills us with a great deal of joy and gratitude, and encourageth us to hope that the representation which, by that wise expedient, will be made to your Lordship of the necessitous state of English America, will, in your Lordship's hands, be a prevalent inducement to move the pious compassion of his most sacred Majesty, and of his wise ministers, to furnish this destitute and unhappy country with Bishops, or at least Suffragans. Your Lordship will find, by the account I shall give, that this town, and indeed the whole colony, is destitute of any Episcopal school, by which means our youth are trained up in prejudice against the established Church; and since your Lordship hath expressed so pious a care, as to inquire concerning the state of our schools, I have been encouraged to recommend this honest gentleman, the bearer hereof, Mr. Thomas Salmon, (whose affairs obliged him to voyage for England,) to your Lordship and the honourable Society; he is one of our churchwardens, and is well qualified for an English schoolmaster, and hath kept the school for several years in this town, to the universal satisfaction of both the Church people and Dissenters; insomuch that, if he was continued our schoolmaster, sundry even of the Dissenters would continue their children under his care, which would very much take off their prejudices against the Church. My humble request, therefore, to your Lordship is, that you would be graciously pleased to favour his address to the honourable Society to be sent over, with a small annuity, their schoolmaster to this town; and I doubt not but that he will approve himself both a loyal subject to his most sacred majesty King George, (to whose person and government he

hath always appeared heartily well affected,) and likewise a faithful instrument to promote all useful English learning and serious piety among our children. My Lord, the poor people here are very much discouraged on account of the unreasonable demands of the government in exacting taxes from them to the support of the Independent teachers, for which sundry people, and those of both sexes, have been unmercifully imprisoned, contrary to the indulgence granted to them in government, by their charter, which forbid them to do any thing contrary to the laws of England, and we humbly beg your Lordship's protection. I have complained of this grievance to the governor here, but can get no relief; and unless it can be removed, the Church can never flourish, but the pious design of the honourable Society will be utterly defeated. If your Lordship should write to our Governor, as I am informed you have done to the Governor of Boston colony, I believe it would answer the ends; but I humbly submit to your Lordship's wisdom in that matter. One thing more I beg leave to trouble your Lordship with, and that is this: the late Queen (of blessed memory) gave sundry sets of Communion furniture to the Churches here, and among the rest, one supernumerary set, which happened first to be lodged and used at Narragansett; but upon the breaking up of the Church there, for the want of a minister, the late Bishop Compton, (of pious memory,) ordered them to this Church at Stratford, which hath possessed them these 12 years, and it would cause our adversaries very much to triumph over us if we should be deprived of them. Indeed, the people of Narragansett did lay claim to them, and produced an order from your Lordship's immediate predecessor to return them to that Church; but the Church here being then without a guide, and imagining they had a right to them from Bishop Compton's order, did not deliver them. Now I am informed that Mr. Macsparran hath an order from your Lordship to this Church to deliver them, but we have not received it; we will cheerfully obey it, if your Lordship insists upon it, when it comes. But, in the mean time, I will in all humility submit it to your Lordship, whether we have not a right to this furniture from Bishop Compton's order, whereby the Church at first became pos-



essed of it. And now I humbly ask pardon for this tedious letter, and beg your Lordship's benedictions, presuming to subscribe myself, my Lord,

Your Lordship's

Humble servant,

SAMUEL JOHNSON.

[*The Secretary to the Rev. Mr. Johnson.*]

*London, August 25th, 1724.*

Reverend Sir,

The Society have received a petition from the members of the Church of England at Newtown, and another from those at Ripton, in Connecticut, wherein they request the Society to send them a missionary, and promise to settle upon him and his successors some land. The Society are inclined to send a missionary to officiate among them, but have thought proper to write over to them first to know what the value is at present of the land which they offer towards the support of their minister, and what they will contribute further, annually; and, if they find the people are willing to do what they can, the Society will add a salary for the more decent support of a clergyman, to reside in one of these parishes; and by this means, the Society hope your cure will be considerably easier taken care of, and you will have more leisure to attend the Church at Stratford.

I am, &c.,

D. HUMPHREYS.

[*Rev. Mr. Johnson to the Bishop of London.—Extract.*]

*Boston, October 10th, 1724.*

My Lord,

There are indeed a number of very worthy clergymen here in New-England, but yet many things occur from time to time which make it very apparent how extremely un-

happy we are, for want of an ecclesiastical governor to have an immediate inspection over us. Among other instances of this kind, the conduct of Mr. Harris, of Boston, is a very flagrant one. The malice wherewith he hath all along persecuted good Dr. Cutler is very extraordinary, and for no other reason but because the good people of Boston were desirous, and are so happy as to obtain, that the Doctor should be the incumbent of their new Church, which, it seems, Mr. Harris had an expectation of. Your Lordship will, I believe, be sufficiently sensible by looking into the Doctor's sermon, how far it is from the least favourable aspect upon Popery, and yet this gentleman would persuade people that the Doctor is a Papist, and that sermon, at the same time, is all he pretends for a foundation for it. It is from the same fountain of envy and malice that the false report was originally derived, which represented us to your Lordship as disaffected, when we had the honour to be in your presence; but we should be glad of an opportunity to submit all our conduct to your Lordship's immediate inspection, if the thing were possible.

Another instance, my Lord, of what I was mentioning, is the injuries which our people suffer from the governments here. Since my last letter to your Lordship, notwithstanding my humble addresses to the government of the Colony of Connecticut, yet sundry of my people have been persecuted for their taxes to the Independent teachers; and that, notwithstanding that the honourable Society have obliged them to pay to the support of the established Church. One man has had above £50, first and last, thus injuriously taken away from him; and have, as yet, no mitigation, so that many people are almost discouraged. I beg, my Lord, if possible, we may have some relief; for all their conduct towards the Church has been a direct abuse of their charter privileges.

I am, my Lord,

Your Lordship's most dutiful son and servant,

SAMUEL JOHNSON.





dering out of one schism into another; and with all, into disaffection to the King.

I pray God preserve his Majesty, and inspire the government with compassion towards this country, that if possible so great a part of the Christian Church, daily languishing for want of Bishops and longing for a supply, may at length be provided for, to the taking away our reproach among the adversaries of our glorious Church. I speak, my Lord, the wish of great multitudes of souls in this land, and the necessities of a vast many more who perish for lack of vision. I pray God bless your Lordship, and presume to subscribe myself, (though unknown,)

Your Lordship's most dutiful Son,

And humble servant,

JOSEPH BROWNE.

[*Rev. Mr. Johnson to the Secretary.*]

*Stratford, Connecticut, January 10th, 1724.*

Reverend Sir,

I have received yours of Aug. 25th, with the letters to Newton and Kipton inclosed, which I have delivered, and am desired by them to offer their humble thanks to the honourable Society for their kind and generous notice of them. When they made those addresses to the honourable Society, and so for some considerable time since I came into these parts, there was a much more promising disposition among them to the Church than there is now. For last summer, upon the dismission of their teacher, the Independent ministers of this country, taking the advantage of the want of a Bishop to supply them immediately, (which they upbraided the poor people with, telling them that if the Church of England were a true Church, and thought Bishops necessary, they would have sent one before now,) prevailed upon a very popular, insinuating young man to go among them, who pleaseth them so well, that many of them, impatient for want of the ministrations of religion, and thinking him well

[*Mr. Browne to the Bishop of London.*]

*New-Haven in New-England, March 15th, 1724-5.*

My Lord,

I humbly ask pardon for giving your Lordship this trouble from one, not only a perfect stranger to your Lordship, (having never been out of this country,) but also a plain man, and therefore unworthy to presume so far, which I never should have done, were it not that I humbly conceive what I venture into your Lordship's presence, were an affair of very great consequence. Your Lordship very well knows how much it concerns the weal of his most sacred Majesty's dominions here, as well as in England, that a good affection to his Majesty be preserved among his people, and, therefore, we shall be very unhappy if any measures are taken to propagate disaffection among us.

Now, my Lord, though there are none of your Lordship's clergy here that ever have expressed the least disaffection to King George's person or government, but always the contrary, yet it is certain that the non-jurors have sent over two Bishops into America, and one of them has travelled through the country upon a design, as I am well assured, to promote that cause.\* I had, accidentally, a little acquaintance with him, and though I hope I had considered the matter too well to be wrought upon by them, yet I am sensible that many well-meaning people, otherwise well enough affected, will be in great danger of being imposed on and led aside, for I am sensible that their powers of insinuation are very considerable. Your Lordship sees from hence, how miserable the case of this country is from want of Bishops of the established Church, and such as are well affected to our rightful Sovereign, to preserve the flock of Christ from wan-

\* The two here referred to were the Rev. Dr. WILKINSON, and the Rev. JONAS TALBOT, who were consecrated by the non-juring Bishops of Scotland, and of whom the Rev. Dr. WILKINSON is now Bishop of New-Hampshire, and Dr. TALBOT is Bishop of Maryland.



affected toward the Church, because he takes some of the prayers out of our Liturgy, &c., are disposed to have him settled with Presbyterian ordination. There are yet at Newton 10 families, and 6 or 7 at Ripton, that still cleave to the Church, and they hope they should be able to give £10 to £15 per annum and 100 acres of glebe, but their land has yet never been cultivated at all, and, therefore, can't be of any profit for sundry years; and if the honourable Society, under these disadvantages, will be pleased to send them a missionary, they will be very thankful to them. The interest of the Church gains ground daily at Fairfield, where they are vigorously going forward in building a Church, and fix their expectations on a young gentleman here whom I am preparing for the service of the Church, but his age will not admit of his being ordained this 2 or 3 years, but he promiseth well against that time. This last half year I have baptised 18 and admitted 12 to the Communion. On Christmas we opened our new Church; it is a very pleasant and comfortable building, and many new proselytes are upon this come over to the Church, and more there are whose hearts are with us, but are deterred from appearing by the spirit of bitterness and falsehood which is gone out amongst us upon this occasion. I pray God prosper the honourable Society. I am, reverend sir,

Your most humble servant.

SAMUEL JOHNSON.

[*Ex. Mr. Johnson to the Secretary.*]

*Stratford in Connecticut, June 11th, 1724.*

Reverend Sir,

I hope you have received my former letter, wherein I offered my most humble thanks to the honourable Society for their kind notice of me, when I had the honour to offer my service to them, and my people's thanks for their continual care for them in supplying them upon Mr. Pigot's departure, and wherein I represented the necessitous estate of the Church here for want

of a Bishop and minister, and its oppressed estate in people being barbarously imprisoned for taxes to Dissenting ministers; all which necessities and grievances are daily increasing upon us as the Church increases, which I thank God it does daily, though not so fast in any measure as it would if we could have any relief. Besides Newton and Fairfield, (whose case I recommended to them,) I have since preached at New-London, where I had 60 hearers, and where there is a good prospect of increase if they had a minister. Newton is distressed for a minister, their teacher being quite beat out; and the whole town would, I believe, embrace the Church if they had a good minister at Fairfield. I have a vast assembly every time I visit them, but though I have made all proper and modest applications to the government, both privately and publicly, we have yet no abatement of persecution and imprisonment for taxes, which sundry people, and those of both sexes, have unreasonably suffered since my last, and I fear, that if we can't have some relief from the honourable Society, people will grow quite discouraged. I now humbly presume to recommend to the honourable Society this honest gentleman, the bearer hereof, Mr. Thomas Salmon, whom I humbly desire may be admitted schoolmaster for this place, who is (as is attested in his certificate) well qualified to keep an English school, and will be content with a small annuity of £10 or £15 per annum, if he may be admitted. And I am the rather encouraged, because our Right Reverend Diocesan hath been pleased to inquire, among other things, into the state of the schools here, which is very unhappy, there being not one in all this colony which is Episcopal. If the honourable Society can add this to their former favours, it will much contribute to the advancement of the Church here, for this gentleman having been schoolmaster sundry years in the town, the Dissenters have much approved of him, and sundry of them will yet continue their children under his care.

I am, &c.,

SAMUEL JOHNSON.





[*Rev. Mr. Johnson to the Bishop of London.*]

*Stratford in Connecticut, New-England,*  
*November 4th, 1725.*

May it please your Lordship,

I had the honour of your Lordship's letter of June 23d, full of a great deal of kindness and condescension, for which I now return your Lordship my most humble thanks, and particularly for your prayers and good wishes for my preservation and success in my work, which (I thank God) is as great as can be expected, in the midst of the many discouragements and low circumstances which the Church labours under. It is a great satisfaction to us to understand, that one of your Lordship's powerful interest and influence, is engaged in so good a work as that of sending Bishops into America, and that there is nothing you desire more or would be at greater pains to compass. This gives us the greatest hopes, that by your Lordship's pious endeavours, under the blessing of God and the benign influence of our most gracious King, it may, at length, be accomplished. And we humbly hope, that the address and representation of the state of religion here, which we have lately presumed to offer, may, in your Lordship's hands, be of some service in this affair. I pray God give it success.

Your Lordship informs me of Governor Shute's account of the method of Independent ministers settling themselves in particular towns. My Lord, I never took this to be the case in any part of New-England, for I never understood that there were any ministers maintained by subscriptions of each particular parishioner. Indeed, I cannot be positive how it is in Boston Government, though I am apt to think that it is, at least, far from being a general practice there, and I am well assured that there is no such thing here. Your Lordship desires to know exactly how it is, and promise to do us what service you can, for which we are very thankful.

That your Lordship may not wholly depend on my represen-

tation of it, but may have an exact knowledge of the state of this government from themselves, I have presumed to trouble your Lordship with all the public transactions of this colony about the affairs of religion; and because all their authority depends on the charter granted to them by King Charles the 2d, I have laid before your Lordship a printed copy of that charter, by which it does not appear, that ever it was the King's design to give them *any* authority about *ecclesiastical* affairs, or in any manner to enable them to establish any way of religion different from, much less in opposition to, the Church of England, by law established in all his Majesty's dominions. For which reason I cannot understand how it came to pass that they ever undertook to establish any religion, as your Lordship will observe, by their laws, they have done; which, therefore, seems to me to be repugnant to the laws of England. Your Lordship has here likewise, for the more full understanding of the laws here transcribed, the Articles of Faith and Church Government, which are what they call the established religion of this country, though they fall very much short of acting up to them, and greatly disagree among themselves about them. But as to settling ministers and supporting them, the general practice of the colony is according to these laws, which is not by *subscription*, but by a major vote, both for the person chosen and the annual support he is to have. But as for the Church people of this colony, I know not of any of them that were ever concerned in voting for any of these ministers, or for their support; and I know that many have entered their protests, and desired to be excused from being in any way concerned, because of their belonging to and being obliged to pay to the support of the Church of England. And, as for others that may at any time come over to us, from their side, I would submit it to your Lordship whether it be not hard and unreasonable that they should be obliged to continue to pay to them, merely because they are overruled by a majority, when at the same time they are persuaded in their consciences that it is safer to retire into the unity of the Church, than to live and die in a state of schism and separation from her. I beg leave further to let your Lordship know that the Govern-



ment here, putting a very wrong construction on your Lordship's letter, are rather encouraged to go on in persecuting people for their taxes, than to desist, because, they say, your Lordship begs pardon, if you have desired any thing inconsistent with the laws of this government. As to the plate, books, &c., your Lordship offers certain questions, and desires me and the people of Stratford to be clear upon these subjects. My Lord, had it been possible to be clear upon those heads, we should never have offered to trouble your Lordship about them. As to myself, it is impossible for me to be clear either one way or the other, having been a stranger to the whole affair. I hear the account the Narragansett people give of it, and that may be right for aught I know. Stratford people give another account of it, but neither side produces any evidence where the original property was lodged. All the papers relating to this matter were lost. I have impartially inquired of the people of Stratford, and cannot satisfy them that ever the things controverted were appropriated to any place, till Bishop Compton's order fixed them here. I have inquired also of all the clergy in Boston, Rhode Island and New-York; and can find nobody that can give any light in the matter, unless it be Col. Nicholson, who undoubtedly knows the true state of it, and my people are willing to resign them, if it appears from his account of it that they were, in the design of the donor, appropriated to Narragansett. If your Lordship shall think fit to inform yourself from him concerning this matter, and give us the least hint of your pleasure, we shall submit.

In the mean time, things lying, as they do, in the dark, we have as an expedient for peace yielded to a division, and above a year ago sent all the books thither, in hopes that our so doing may satisfy our brethren at Narragansett, unless it should plainly appear from Col. Nicholson that they were originally given to that Church. However, I earnestly desire, with your Lordship, that no religious offices may by any means be maintained at the expense of plain justice and equity. Forgive, my Lord, this tediousness, and impute it to my earnest desire and endeavour that your Lordship may have a satisfactory answer to your letter, which I could not contrive in a

less compass; and permit me still to have an interest in your Lordship's favourable thoughts and benediction.

I am, my Lord, your Lordship's humble servant,

SAMUEL JOHNSON.

[*Rev. Mr. Johnson to the Secretary.*]

*Stratford, August 14th, 1725.*

Reverend Sir,

I have not much to inform the honourable Society of, besides what is contained in the general representation of our case, which we jointly offered at our last meeting, and which, I conclude, will come to your hands before this arrives. My congregations, especially at Stratford, Fairfield and New-London increase, but not so fast, by a great deal, as they would if it were not that all worldly motives are against the Church. I can observe, however, that a good opinion of her doctrines, government and liturgy gains greatly in the minds of people, and especially those of the soberer and better sort; a serious sense of religion visibly increases among my own people, and juster notions of religion daily propagate among others, who are kept back by their teachers and friends from appearing for the Church. Sundry of the young candidates for the ministry repair to me frequently for books and conversation upon religious subjects, and many, I hope in time, especially if there were a Bishop here, may enter into the Church's service. I have baptised within the last half-year twenty-eight, whereof five are adults, and one of them a negro man, and admitted thirteen to the Holy Communion. But those who come to Church are generally of the poorer sort, and unable to contribute any thing worth mentioning to my support; some are unable to buy any books, and would therefore be exceeding thankful to the honourable Society for a few prayer-books, if it were but ten or a dozen, with a few sheets of catechisms, with Lewis' or Sing's Exposition. Ostervald's Catechism is a book likewise which poor people





thirst after very much; and, indeed, these books are not to be had in this country, even if they had money to purchase them.

I am, Reverend Sir, the Society's much obliged,

And your most humble servant,

SAMUEL JOHNSON.

P. S.—The Church at Fairfield goes on apace, and New-England people are likewise going to build with all expedition. I have got considerable subscriptions, and a piece of land to set it on.

[Governor Talcott to the Bishop of London.]

*Hartford, July 27th, 1726.*

Right Reverend Sir,

I had the favour and honour of your Lordship's letter of June 2d, 1725, with the copy of the former sent to Boston. I readily embrace the opportunity to let your Lordship know the true state of the Church in this, his Majesty's government in this colony of Connecticut, and that by letter dated December 1st, 1725;\* but being now informed the ship that letter went in was lost, with all, save the lives of the persons, I held myself obliged to inform your Lordship by this second letter, that† there is but one Church of England minister in this colony, and the Church with him have the same protection as the rest of our Churches, and are under no constraint to contribute to the support of any other minister. There are some few persons in another town or two, that have stipulated with the present ministers now living in said towns, (which persons cannot be much recommended for

\* A copy of this letter (December 1st, 1725,) is among the MSS. of the Connecticut Historical Society, (No. 162, Talcott MSS.,) and we have been favoured with a copy of it. As we learn from the letter we here print, which we obtained from the Fulham MSS., that of December 1st never reached its destination. On a comparison of the Connecticut copy with our own, we find that, with the addition of a single explanatory line, the two copies agree. Ours is a duplicate, sent because the ship that took the first was lost.

† From this point the letters agree almost exactly.

their zeal for religion or morality,) who cannot well be judged to act from any other motive than to appear singular, or to be freed from a small tax, and have declared themselves to be of the Church of England; and some of them that live 30 or 40 miles from where the Church of England's minister lives; these have made some objections against their customary contribution to their proper minister, under whose administration they have equal privileges with their neighbours.

The law of this colony is such, that the major part of the householders in every town shall determine their minister's maintenance, and all within the precincts of the town shall be obliged to pay their parts in an equal proportion to their estates in said towns or societies; and so in the precincts of each ecclesiastical society. Under this security, all our towns and ecclesiastical societies are supplied with orthodox ministers. We have no vacancies at present. When the death of the incumbent happens, they are quickly supplied by persons of our own communion, educated in our public schools of learning; which, through the Divine blessing afforded us, we have a sufficiency of those that are both learned and exemplary in their lives. I beg your Lordship's pardon, and am with great observance,

Your Lordship's most humble servant,

JOSEPH TALCOTT.

NOTE.—Of course, it will not be forgotten that the governor was a Congregationalist, and naturally viewed the Church with distrust and suspicion, not to say dislike.

[Rev. Mr. Johnson to the Bishop of London.]

*Stratford, New-England, Feb'y 10th, 1726-7.*

May it please your Lordship,

I must confess that I am ashamed thus to tire your Lordship's patience with complaints of this nature; neither should I have given you this trouble, but at the importunity of the





distressed people whose names (some of them) you behold at the foot of the inclosed address to your Lordship. It was their own contrivance to fall into this method. The complaint was drawn up, and some of the persons were in prison before I was sent for. Upon their request I came to the prison, and found it full of them, and an insulting mob about them. I administered what comfort I could to them, but I wish your Lordship, or some of your sacred character, could have been by to behold the contempt and indignity which our holy religion here suffers among an ungrateful people. It could not fail to excite your utmost zeal and compassion; and I assure your Lordship, the Church here is in a gasping condition, though, indeed, our people bear it with as much meekness and patience as can be expected. I venture so far upon my hopes of the success of your Lordship's concern and endeavour for us, as to promise them before our enemies that they should find relief; and if after all this we fail, there will remain no more hope, or good to be done here. Your Lordship required me in one of your letters to let you know particularly the state of things in the country. Accordingly, besides what I have formerly informed you of, I would further observe to your Lordship, that some of the errors which, in the course of my ministry, I have to encounter, are the same with many of the principles of the book called "The Rights of the Christian Church;" errors so great and so subversive of all religion, that I make no doubt but that your Lordship, (whatever may be suggested to you to the contrary,) will not only justify my faithful and honest endeavours, made with a temper becoming Christianity, to undeceive the unhappy people; but likewise think it to very good purpose, that I, or some body of better capacity, (and I hope, ere long, more than one,) should be supported in these parts to guard what little flock we have against such dissolute principles. Absolute lay ordination is the avowed principle of some of the chief of their ministers, and has been frequently practiced in the country, and even in this town, though now, of late, their ministers generally ordain; but the people claim a share of authority with their ministers in all public acts of discipline.

One thing more I beg leave to observe to your Lordship, and that is this: our government, I understand, imagine that if their laws are confirmed in England, they shall then be an establishment as much as the Church of England. And, accordingly, I am certified, that they have lately sent home their laws, with the colony's seal, to get them confirmed to that purpose. Among the rest are those I sent copies of to your Lordship; if, therefore, those laws, with the rest, should get confirmed, we shall then be more effectually borne down under their pretended establishment. My Lord, I am obliged to pass along through the world, but hardly among my poor oppressed people, from whom I can have nothing for my support worth mentioning. I should be very thankful if the honourable Society could augment the salary that belongs to Stratford, which is, and I fear always will be, extremely poor, perhaps the poorest place of any to which their charity is extended.

I am, &c., &c.,

SAMUEL JOHNSON.

[*Rev. Mr. Johnson at Stratford to the Secretary.*]

Sept. 16th, 1726.

Reverend Sir,

I have received the honourable Society's letter to me of March 15th, in which I have an account of some books which they have been so kind as to send, and which I have since received. I return the most humble thanks, both of me and of my people, for their kind notice of us, and continual care of our souls; and the joy and gratitude my poor people express on this occasion will, I doubt not, be attended with making such a religious use of these good books as will abundantly answer the pious designs of the honourable Society in bestowing of them; and they do in some measure comfort them, under the hardships and difficulties which are not yet removed, and upon the account of which the Church gains ground but very slowly. At Fairfield, however, the number daily increases, and they have erected a small Church, which I



opened last fall, and we call it Trinity Church. And Mr. Canner takes a great deal of pains to very good purpose, and will, I don't doubt, prove a very worthy man, but he has a very slender support from the people. He designs, about two years hence, to wait on the honourable Society for orders and a mission, unless they see cause to forbid it. In the mean time, as he stands in very great need of it, so he and the people would be very thankful if the honourable Society would be pleased to grant him a small encouragement for the pains he takes in instructing that people and their children in the principles of religion, which he now performs in the quality of a sort of Catechist, omitting every thing that is properly sacerdotal. But not only he, but sundry other very worthy young gentlemen, dreading the thoughts of so tedious a voyage, wait with great impatience in hopes that, possibly, Providence may send us a Bishop, for want of which the Church in these parts is derided and laughed to scorn, while our enemies can take the advantage of immediately fixing teachers wherever they please, in opposition to the Church, and defy us to our faces.

These things make us mourn and go on heavily, and indeed it would make any serious person's heart ache to behold the contempt and dishonour cast on religion, and especially on our Holy Church, on this account, and the grief of our poor people, who know not how to answer the reproaches they are hereby forced to lie under. It is very much lamented by the Rye people, that they are in danger of being denied the good services of Mr. Wetmore, for whom they have a great esteem, and who might have been much more serviceable than a perfect stranger. And I would humbly presume to suggest to the honourable Society that it might be much more for the interest of religion in general, and for the satisfaction of Rye people of New-York or Westchester, if the honourable Society would be so kind to order it, that Mr. Wetmore might yet be appointed for Rye, and Mr. Colgan, either to succeed him at New-York, or to be at Westchester. But this I do with the greatest submission and deference. I have admitted 11 to the Communion and baptised 9 within this half year. But while the Church in the country continues under the

present oppressions, little or nothing can be expected from Newtown or Ripton to encourage the Society to send them a missionary. In the mean time, my burthen is very great, and I would humbly hope the honourable Society will consider me with compassion, who have a more troublesome and less profitable province than any one missionary I know of; for I have nothing to depend on but the bounty of the Society. I am entirely alone in a large colony.

I am, Sir,

Your and their most humble

And most obedient servant,

SAMUEL JOHNSON.

[*Rev. Mr. Johnson to the Bishop of London.*]

*Stratford in New-England, September 26, 1726.*

May it please your Lordship,

I have received your Lordship's kind letter of June 28th, and take this opportunity to return my most humble thanks to your Lordship for the honour you have done me therein, and I am exceeding glad that I could in any wise contribute to your Lordship's satisfaction upon the subject you wrote to me about. I hope the issue of it will be that we shall at length find better quarter in the country than we have done; though at present things remain just as they were, and we are oppressed and despised as the filth of the world and the off-scouring of all things, unto this day. They all boast themselves an establishment, and look down upon the poor Church of England with contempt, as a despicable, schismatical and popish communion; and their charter is, indeed, the foundation of all their insolence. Happy would it be for the Church of England if it were taken away, and unless they could be made sensible (as the truth is) that they have no warrant from it to despise the Church, or to do any thing to her disadvantage. I am not, my Lord, for any severity towards the Dissenters, and I always treat them with all the tenderness that becomes our common Christianity; but with submission





I cannot but think it very hard, that that Church, of which our most gracious King is the nursing father, should not, in any part of his Majesty's dominions, be at least upon a level with the Dissenters, and free from any oppression from them.

There is another instance I will presume to trouble your Lordship with, and that is this: Your Lordship observes that all persons that shall come to inhabit this colony, or are born here, have, by the charter, all the liberties and immunities of free and natural subjects, as if they were born within the realm of England. Notwithstanding which, they have made laws to prevent strangers from settling among them. As soon as any stranger, though an Englishman, comes into the town, he is, according to their laws, immediately warned to go out, which they always do if he is a Churchman; and it is in the breast of the selectmen of the town whether they will accept of any bondsmen for him. Neither can he purchase any lands without their leave; and unless they see cause to allow him to stay, they can, by their laws, *whip* him out of town, if he otherwise refuses to depart. By this means several professors of our Church, for no other crime but their profession, have been prevented from settling here. A very worthy man, who had not before been of any religion, but was, by God's blessing on my endeavours, induced to become a very serious conformist to our Church, came here to set up a considerable trade; but, for want of men to carry on his business, (occasioned by the forementioned practices,) and by reason of the discouragements he everywhere meets with from them, he is forced to break up and depart, to his unspeakable damage, and the Church has lost a very worthy friend and benefactor. I intended to have given your Lordship some further and more particular account of the state of religion in the country; but I dare not, at this time, trespass further upon your Lordship's patience, but leave that to another opportunity

I am, my Lord,

Your Lordship's most obedient servant,

SAMUEL JOHNSON.

[*Rev. Mr. Johnson to the Secretary.*]

*Stratford, February 10th, 1727.*

Reverend Sir,

I have just come from Fairfield, where I have been to visit a considerable number of my people, in prison for their rates to the dissenting minister, to comfort and encourage them under their sufferings. But, verily, unless we can have relief, and be delivered from this unreasonable treatment, I fear I must give up the cause, and our Church must sink and come to nothing. There are thirty-five heads of families in Fairfield, who, all of them, expect what these have suffered; and though I have endeavoured to gain the compassion and favour of the government, yet I can avail nothing; and both I and my people grow weary of our lives under our poverty and oppression. Some few, however, do now and then come over to us. I have baptised thirty this year, whereof five were adults, and three of them were negroes, and admitted about a dozen to the communion, and reclaimed two from very disorderly lives. A very worthy young gentleman lives with me in my house, who is a scholar, having lately been graduated in a neighbouring College, whom I have reconciled to our Church, and, indeed, (I may say,) to Christianity, for he never was baptised, not even by any of the lecturers which the country swarms everywhere with. Him, therefore, I have baptised and admitted to the communion; and he is a very religious, sober, studious and sensible man, and will, I doubt not, be an ornament to our Church. He designs, with Mr. Caner, in due time, to offer himself to the honourable Society's service, to whom, I hope, they will both appear very acceptable.

I am, Reverend Sir,

Your most humble and obedient servant,

SAMUEL JOHNSON.



[*Rev. Mr. Johnson to the Secretary.*]

*Stratford, April 28th, 1727.*

Reverend Sir,

This comes to recommend to the honourable Society's notice and acceptance the young gentleman who is the bearer hereof, Mr. Henry Caner, who was bred up in one of our Colleges, and has, for the time of three years, lived under my eye, and made considerable proficiency in the study of Divinity, and other parts of learning, necessary to qualify him for the ministry, and has all along proved himself a sober, studious and religious young man; and I don't doubt but he will prove a very worthy missionary, if the honourable Society will make use of his services, to the advancement of whose pious concerns he is willing to devote himself. He has already done a great deal of good service at Fairfield for the time he has been among them, in the quality of a catechist and schoolmaster, and will be very acceptable to them as a missionary, as appears by their address inclosed; and will be likewise a great comfort to me, in my solitary neighbourhood, in conspiring with me to forward the interests of religion in this country, and thereby relieving me of a great part of that burthen that lies upon me, who, besides Fairfield, have five places which I am obliged to visit and administer to as often as conveniently I can. I wish, for the encouragement of the young gentlemen who go from hence, that the honourable Society would be pleased to defray the expenses of their voyages thither, according to a declaration made in their account of the Society, printed by their order in 1706, page 74, and that Mr. Caner might have the benefit of it. I should be very thankful if that charitable order of the Society might look back, with a favourable aspect, upon us, who first undertook this difficult and dangerous expedition.

I am their, and, Sir, your most humble

And most obedient servant,

SAMUEL JOHNSON.

[*Rev. Mr. Caner to the Secretary.*]

*Fairfield, March 15th, 1727-8.*

Reverend Sir,

My arrival in New-England was so late in the fall that I had not opportunity to give the honourable Society any account thereof, nor yet to lay before them the state of the Church when I came to Fairfield. I would now, therefore, supply that defect by presenting the honourable Society with the following account.

At my first coming to Fairfield, the professors of the Church expressed their thanks, in a just sense of the noble clarity to their souls, which the honourable Society had bestowed in granting their request for a missionary, but were very sorry their abilities could not by any means answer their expectations from them; the heavy taxes levied for the support of dissenting ministers, joined with a small and voluntary offering to the Church, rendering them almost incapable of carrying on the Church, which is not yet finished, nor in any way likely to be so presently. The truth is, the people are heartily ready and willing to do their utmost to be as little burthensome to the honourable Society as possible, but being generally poor, and Fairfield being the chief seat of the Dissenters' opposition, they are able to contribute but very little to the support of that worship which their consciences urge them to maintain.

Besides Fairfield, which I constantly serve, and the villages contiguous which belong to that town, as Poquannuck, Greens Farms and Greenfield, I have several times preached this winter at Norwalk, a town 12 miles distant from Fairfield, and at Stamford, which is about 20 miles, and at Greenwich, about 27 miles distant from Fairfield, and which is the utmost town within the borders of this government westward. Besides these, there is a village northward of Fairfield, about 18 miles, containing near 20 families, where there is no minister at all of any denomination whatsoever; the name of it is Chesnut





Ridge, and where I usually preach or lecture once in three weeks. Newtown, which is about 22 miles northwest of Fairfield, Mr. Johnson and I supply between us, it being equally distant from us. There are still two other towns which I serve as often as my occasions will allow, both still to the northward of Fairfield, viz., Ridgefield and Danbury, the one 17 and the other 23 miles distant from Fairfield. In most of the above mentioned places there are, 7, 10 or 15 families professing the Church of England, from which places, joined with Fairfield, the taxes strained from members of the Church for the support of dissenting teachers amount to £100, which is about £40 sterling, of which Fairfield pays about half. The taking away of these sums very much hinders the building they are carrying on, as well as of contributions to the support of a minister, for which latter use they are not able to raise above £10 sterling per annum.

Notwithstanding this discouragement, the Church grows and increases very much, four families being added since my coming, one whereof was a Jew; whose wife only was before a Christian. This person, besides his excellent skill in Hebrew and Greek and other Eastern languages, is very well studied in the Rabbinical learning, and is a very accomplished person upon all accounts; neither is his conversion balanced with any views of interest or friendship, as I can learn, but upon very good and serious principles he embraced the Christian faith, being baptised with his family very lately. Besides these, since December last, I have baptised one adult and 17 infants, one whereof was an Indian, and have eight new communicants, the whole number of which is now 49.

I have further prospect, likewise, of baptising two other Indians, in a short time, of about 30 years of age, who are very seriously disposed, and attend Divine worship with some constancy.

Thus I have laid before the honourable Society a just account of the state of the Church at Fairfield, and humbly hope, therefore, upon the whole, they will not think the charity they have bestowed lost, but pray continually that they may see the happy effects of these, as well as all their other

pious labours for the good of souls. I am the honourable Society's most dutiful and obedient, as well as, Sir,

Your most humble servant,

HENRY CANER.

[Rev. Mr. Johnson to the Secretary.]

*Stratford, New-England, September 20th, 1727.*

Reverend Sir,

I have received from the honourable Society two letters, one dated May 23d, the other June 16, for which I take this opportunity to return my humblest thanks, and particularly for their kind notice of my low and difficult circumstances, and the addition they have made to my salary, which I shall ever gratefully consider as a fresh motive and obligation upon me to exert myself, with the greatest zeal and industry I am capable of, in endeavouring to answer their expectations from me, and their pious designs in supporting the mission in this place, where there is a great deal of good to be done, but little to be expected of the poor people. Five pounds sterling per annum is more than I have ever received or can expect, while the government continues as it is.

I likewise thank the honourable Society for the regard they have expressed to my recommendation of Mr. Caner, who has, I conclude, before now, paid his duty to them in person. The afflicted condition of his people, and no prospect of a redress, was the occasion of his waiting on the honourable Society sooner than he would otherwise have done. I hope, however, he will be found in some measure acceptable to them; but I should be very glad that the same salary, which was allowed to him as schoolmaster at Fairfield, might be allowed for a school in this town, where there is a great need of one; and it might be of good service, not only for forming the minds of children to a sense of religion, but likewise for a resort for such young gentlemen successively as from time to time leave the College here, and are rejected





from all business by the Dissenters, on the account of their being reconciled to the Church of England. Under the eye of the missionary here, they might, while they keep school, improve themselves in the study of Divinity till they are qualified for higher business. There is one Mr. Bennett now in town, who very well deserves to be recommended as an instance of what I now speak of, and might do good service in such a school.

I now proceed to answer the queries of the honourable Society which are contained in their last letter; and to the first:

1. Christ Church, in Stratford, was founded in the year 1723, partly at the charge of the members of the Church of England here, who, by subscriptions, raised what money they could for the erecting of it, and partly by the liberal contributions of several pious and generous gentlemen of the neighbouring provinces, and sometimes of travellers who occasionally passed through the town. It is a neat, small wooden building, forty-five feet and a half long, thirty and a half wide, and twenty-two between joints, or up to the roof; but there is no house or glebe belonging to it, nor is it at all endowed, nor has it any settled salary besides the honourable Society's bounty; only the poor people are as liberal in small presents as can be expected of them.

2. To the second: The first beginning of the Church of England in this town was by about ten or fifteen families, most of them tradesmen, some husbandmen, who were born and bred up in England, and came and settled here; some of them were born here, and by means of the rest were reconciled to the Church. It is nigh twenty years since they first endeavoured to have the worship of God in the method of the Church among them, but were disappointed till about five years ago; ever since which, the numbers have been considerably increasing, so that now there are about fifty families within the compass of about fifty miles square of ground, (which is the extent of this town,) who pretty steadily frequent the Church; and besides them, there are a considerable number of people scattered up and down in the neighbouring towns, some five, some ten, twenty and thirty miles off, who

come to Church as often as can be expected; for there is no Church westward within forty miles, only Fairfield, which is eight miles off, where there is a small wooden Church built, and about forty families, who hope for Mr. Caner to be sent them from the Society; and there is no Church eastward within one hundred miles, only at New-London, about seventy miles off, where I sometimes preach to a good number of people, and they are building a wooden Church something larger than ours, and hope for a missionary, and have desired me to recommend their case to the honourable Society, that they may be supplied as soon as may be, and there is there a good prospect of a large increase. There is no Church northward of us at all. We lie upon the sea; [*i. e.*, Sound;] and directly over against us, southward on Long Island, lies Brook Haven, about twenty miles over the water, where I have often preached, both before Mr. Standard was there and since he left there, to a considerable congregation, who are building a handsome Church, and have also desired me to intercede for their speedy supply. They stand in great need of a minister, and much good might be done among them. The towns in this country are pretty thick, scarce any above ten, some not five miles asunder; some of them have sundry little villages belonging to them, and most of them consist of two, three or four hundred families, which, though scarce any of them are contiguous, yet the main body of them live in very near neighbourhoods; the roads are generally well cleared and much used, so that travelling is for the most part indifferent good, and it is a fruitful and thriving country; but the people of our Church are mostly of the poorer sort.

3. As to the third: It must be confessed that our number is very small in comparison with the Dissenters, who are very numerous, perhaps three hundred and fifty families to fifty of us, and they are generally of the Independent or Congregational persuasion, though the principles they support themselves upon are but little different from those of the book falsely called the "Rights of the Christian Church." They have a large meeting-house in the body of the town, within a few rods of the Church, and two small ones besides in the villages. The way of supporting their ministers is by a rate



levied in proportion to their estates, according to law, which the government hath enacted for that purpose, by which they have, as I humbly conceive, without any warrant from their charter, *established* their way of worship and discipline in opposition to any other, and by means of which establishment they oppose the Church.

4. To the fourth: The Dissenters have two poor schools in this town, but the Church hath none, though there is a considerable number of children among us.

5. To the fifth: We have no donations made to our Church, save what have been mentioned, no benefactions to the minister or schoolmaster, no library belonging to the parish, save what the honourable Society have bestowed.

6. To the sixth: The Dissenters in this town have perhaps one hundred and fifty or one hundred and sixty negro slaves among them, who are, some of them, instructed, and a few baptised in their way; but we have but six or seven come to Church, four of which I have baptised.

This is the substance of what account I have to give of the rise, progress and present state of the Church here.

I am, Reverend Sir,

Your most humble and most obedient servant,

SAMUEL JOHNSON.

[*See Mr. Johnson to the Secretary.*]

*Stratford, N. E., October 23d, 1727.*

Reverend Sir,

I have very lately written to the honourable Society in obedience to their commands, yet I humbly hope they will forgive me, though I trouble them so soon again with relation to the necessity of a school in this town. In the last I informed the Society of what service it might be to the interest of religion to have a school here, and that Mr. Bennett (who has for above half a year kept school among the Dissenters here, and been rejected by the greatest number of them upon conformity to our Church) would be very serviceable and

acceptable in a school upon the honourable Society's foundation. Since which time I have endeavoured to gain subscriptions, and have been very successful, not only among the Church people, but with a considerable number of Dissenters, who seem at present, many of them, to be in a good temper, especially for Mr. Bennett's sake, not only in contributing to the support of such a school, but in allowing that their children be taught and regulated according to the Society's rules, provided he might be continued, whom they find to be the best schoolmaster they ever had among them; and I believe the greatest part of what subscriptions we shall make will be from among them, for their number and ability are beyond ours. We have already raised nigh thirty pounds per annum, equal to about ten pounds sterling, and hope if we might have the Society's usual salary to schoolmasters, we might make so good a support as would be some encouragement and relief for such young men of the College from time to time as are neglected in the country, by reason of their adherence to our communion. I beg, therefore, if the honourable Society can find themselves able, they would be pleased at so happy a juncture to allow us their charitable assistance in this affair, for nothing could so happily contribute to the enlargement of our Church, by begetting in the tender minds of children a sense of the excellency of our holy religion.

I am, Reverend Sir,

Your most humble and obedient servant,

SAMUEL JOHNSON.

[*Anonymous Letter to the Bishop of London.*]

*Stratford, N. E., October 30th, 1727.*

My Lord,

Right Reverend Sir,

May it please your Lordship, these lines wait upon your Grace from a true sense of duty to yourself and of justice to the great work and purpose of promoting religion in these





ends of the Earth, which your Lordship hath so much at heart, and that which moves me to write at this time, is a jealousy that you may be imposed upon by kindnesses received for this place. I think we can never be thankful enough for your Lordship's benignity, under heaven's favour, that one minister is freely maintained among us with so very little charge as ours; and truly our depending in this matter is wholly on the Society's bounty, for, whenever this fails, we shall surely no longer have a minister, because we have no prospect of our ever being able to afford him any thing like a maintenance; for our whole company in this great town consists of about ten or a dozen families, and that of the meaner and poorer sort. I am obliged to say, notwithstanding the relation I bear to them, there is no view of our increasing; there comes now and then a disaffected person to us, and when his passion is over, he returns from whence he came; for the ministry of the town is somewhat of a Presbyterian humour, having shaken off the old Independent notions that were so disgusting, so that the people are under no temptation to change their pastor, and very few have yet done so in this place, except those that were unwilling to pay rates; and we find them as unwilling to be at any public charge now as before. We could not have built our Church had not travellers and strangers bestowed their favours upon us; and truly, our brethren of the Church of England in this colony in the neighbouring towns are none of them persons of any note that were famed for religion; and what more might be said I leave, lest I might discourage your Lordship's further care about us. And now, our Reverend Father, that our brethren may not grow intolerable to you, may these lines be a happy preventive.

The addition of our [prosperity] will not be in asking a salary for our schoolmaster, a project that is now on foot among us; and though our Reverend Pastor may lead or encourage the matter, I cannot but think it is more from oversight than notice, to say that we shall have more interest or benefit in the schools of the town than we now enjoy. I am persuaded this will prove a mistake, for we have the same privileges in either of them as any of the Dissenters have; the

houses are within sight of each other and well supported, which bespeaks the ability of the town, so that if any thing be allowed from home, it will be some ease to the town in general, but of no particular advantage to us, but I much rather think, a prejudice and a wrong to us; for now, there is such a friendship between us and the committee of the schools, as that we have in times past and at present a man of our own persuasion in one of them, and with the general allowance. If by encouragement from your Lordship's benignity to us, we should make a division in this matter, we can expect no such favour for the future. Most of the people of the town are ready to think we have some ill-design in asking a pension for their school, which they are so well able to support of themselves, so that if it be granted we shall hazard their greater dislike to us, and thereby wrong ourselves, rather than reap any advantage by the means, whatever may be pretended by the petitioners. And now, not willing to be further troublesome, I conclude with humbly asking pardon for my boldness in writing, and especially in concealing my name, which I must beg leave to do, lest my brethren become displeased with me. I heartily wish your Lordship length of days, riches and honour; that all your endeavours for the propagating of the Gospel and advancing the interest of our great Lord and Redeemer may be crowned with happy success; and your rewards in glory, when you shall cease from your painful labours, may be very great.

I remain, with submission,

Your Lordship's

Humble servant to command.

NOTE.—It is by no means certain that this letter was not written by a *Congregationalist*, in the assumed character of a Churchman, to defeat Mr. Johnson's application for a school under the patronage of the Church. It may well be doubted whether any one of the congregation of the Stratford missionary either could or would have written the letter.



[*Edition of the Churchwardens and Vestry of Fairfield to the Connecticut Legislature.*]

[This document has been kindly furnished to the Editor from the original among the State Archives at Hartford.—*Ecclesiastical*, Vol. III., Doc. 185.]

To the honourable the Governor, Assistants and Representatives in General Court assembled, this 15th of May, 1727, the request of sundry members of the Church of England in Fairfield, humbly sheweth, that—

Whereas we are, by the Honourable Society in England and the Bishop of London, laid under obligation to pay to the support of the said established Church, and have accordingly constantly paid to it, and been at great charge in building a Church for the worship of God, we pray this Assembly would, by some act or otherwise, as your wisdom shall think fit, excuse us hereafter from paying to any dissenting minister, or to the building of any dissenting meeting-house. And whereas we were, ten of us, lately imprisoned for our taxes, and had considerable sums of money taken from us by distraint, contrary to his Honour the Governor's advice, and notwithstanding solemn promises before given to sit down and be concluded thereby in this affair, we pray that those sums of money taken from us may be restored to us again. If these grievances may be redressed, we shall aim at nothing but to live peaceably and as becometh Christians among our dissenting brethren; and your petitioners, as in duty bound, shall ever pray, &c.

MOSES WAIRD,	{	<i>Churchwardens.</i>
SAMUEL LYON,		
DOUGAL MCKENZIE,	{	<i>Vestry.</i>
JOHN LOCKWOOD,		
NATHAN ADAMS,		
BEN. STURGIS, &c.,		

In the name and behalf of all the rest of our brethren.

[Upon this petition, the General Assembly enacted, that all persons who were of the Church of England, and those who were of the churches established by the law of the colony, living in the bounds of any allowed parish, should be taxed by the same rule and in the same proportion for the support of the ministry; but where it happened that there was a society of the Church of England, having a clergyman so near any person who had declared himself to be of that Church, that he could and did attend public worship there, then the collector was to deliver the tax collected of such person to the minister of the Church of England to whom he lived near, who was also authorized to receive and recover the same; and if such proportion of taxes was not sufficient in any society of the Church of England to support the incumbent, such society was authorized to levy and collect of those who professed and attended that Church greater taxes at their discretion. The parishioners of the Church of England were also excused from paying any taxes for building meeting-houses for the established Churches of the colony.]\*

[*Rev. Mr. Caver to the Bishop of London.*]

*Fairfield, March 15th, 1727-8.*

My Lord,

I take this opportunity to wait upon your Lordship, (the winter season preventing my doing it sooner,) with my humble duty, as well as to inform your Lordship of the state of the Church, since my arrival in this place, where your Lordship, with the honourable Society, have been pleased to appoint me. My Lord, I find it to my very great satisfaction; the people to whom I am sent are, however, low and poor in fortune, yet are very serious and well-minded, and ready to entertain any instructions that may forward them in the paths of virtue and truth and godliness. I have presumed to lay before the honourable Society an account of the hardships they labour under, in being obliged to pay taxes to dissenting ministers; and shall depend upon your Lordship's usual goodness, to forward that matter, if any thing may be done for our relief from such a burthen; for beside, my Lord, that it hinders the finishing the Church they have begun to build, it is utterly inconsistent with what your Lordship and

\* See the Statute on p. 340 of the Law Book of the Colony, edition of 1715.





the honourable Society have been pleased to enjoin me; for although the Dissenters in this government have lately passed an act to exempt all professors of the Church from paying taxes to the support of their ministers, yet they take the liberty to determine themselves who may be called Churchmen, and interpret that act to comprehend none that live a mile from the Church minister; by which means, not only two-thirds of the Church, but of its revenues likewise, we are entirely deprived of the benefit of; and the favour which they would seem to do us proves, in reality, but a shadow. These difficulties, your Lordship will easily be persuaded, very much hinder the growth and weaken the hands of the Church; however, amidst all this, your Lordship will find, by the representation I have made to the honourable Society, there are daily added to the Church such as, by the blessing of God, added to their own honest endeavours, will finally be saved. To this end suffer us, my Lord, to assure ourselves of your Lordship's continued prayers and blessing, which will always be justly valued by one, who is,

With the greatest respect, my Lord,

Your Lordship's humble servant,

HENRY CANER.

[Rev. Mr. Johnson to the Bishop of London.]

*Stratford, in New-England, April 2d, 1728.*

May it please your Lordship,

I am thankful to your Lordship for despatching Mr. Caner so soon to his parish, for I find great advantage to the interests of the Church, from his neighbourhood, and assistance, and I hope the Society will enlarge his salary, as soon as their ability will admit of it. The government here have pretended to make a law in favour of the Church, whereby all that live near our parish Churches are exempted from paying to the dissenting ministers, and it is of some service to such; but those that live scattering in the country are yet persecuted as bad as ever; and in this law they still call themselves the

established Churches, and treat us as Dissenters. I have lately been preaching at New-Haven, where the College is, and had a considerable congregation, and among them several of the scholars, who are very inquisitive about the principles of our Church, and after sermon ten of the members of the Church there subscribed £100 towards the building a Church in that town, and are zealously engaged about undertaking it; and I hope in a few years there will be a large congregation there.

The Church at Boston has lost a very worthy pastor in Mr. Myles, and I doubt they will break into sad confusion there, unless a very worthy and discreet minister be sent them from England, for I am told above five to one are so greatly disgusted with Mr. Harris, that they will never be content under his ministry. Your Lordship has doubtless been informed of the controversy between Mr. Myles and Dr. Cutler on the one hand, and the overseers of Harvard College on the other, and that the General Court have given judgment for the overseers against the clergy of the Church, whereby they have excluded them from being overseers, after they have for many years been allowed that character, and notwithstanding the plain sense of the charter or act of Assembly which comprehends them; so that this matter must now have a trial in England, and I presume to hope that your Lordship's wisdom and goodness will be engaged in behalf of this affair, which, I humbly conceive, is a matter wherein the interest of the Church in this country is much concerned. I have nothing more to add, but that I am,

May it please your Lordship,

Your Lordship's humble servant,

SAMUEL JOHNSON.

[Rev. Mr. Johnson to the Secretary.—Extract.]

*Stratford, April 3d, 1728.*

Reverend Sir,

Since my last, I find the advantage of Mr. Caner's neighbourhood and assistance, and the growth of the Church in





these parts is considerable. The government have made a law pretending favour to the Church, by which all that live near our parish Churches are excused from paying rates to their ministers, and it is of some service to such, but those that live scattering in the country are yet persecuted as bad as ever; and in this law they still call themselves the established Church, and treat us as Dissenters.

I have likewise since preached to a considerable number of people at New-London, where they are vigorously carrying on their Church, and I hope they will meet with the honourable Society's encouragement. At Norwalk, where I preached since I wrote last, there are several families who are reconciled to the Church, to whom Mr. Caner since has preached again. And in that town there is a sober and sensible Jew, considerably acquainted with the writings of their Rabbis, with whom I have had much conversation; and he seems seriously inclined to embrace Christianity; and I hope before long to persuade him to be baptised, if the enmity of his countrymen do not prevail against his convictions. I have also (besides other neighbouring parishes) lately preached at New-Haven, a large town about fourteen miles eastward, where there is a College. Great pains were taken to hinder people from coming to Church, and many well wishers to it were over-persuaded not to come; however, I had near a hundred hearers, and among them several of the College; after service about ten of the members of our Church there subscribed £100 towards building a Church in that town, and seem very zealously engaged to prosecute the design, and I hope in a few years there will be a large congregation there. Here, in Stratford, I have another family added to the Church, and I have a sober, ingenuous Indian, one of the natives, a young man whom I have brought over to the belief of Christianity, am teaching him to read and write, and make a business of catechising and instructing him now in the season of Lent, and design to baptise him at Easter, and with him, a little girl about six years old, of the same tribe; both of them are bound to me by indenture from their parents.

[The following petition, upon which nothing was granted, was presented in May, 1728, and is procured from the State Archives at Hartford.—“*Eccelesiastical*,” Vol. III., Doc. 138. *Vide ante*.]

*To the Honourable General Assembly, now sitting at Hartford, May the ninth, A. Dom. 1728:*

The Memorial of Isaac Brown and the rest of the Churchwardens, Vestrymen and brethren of the Church of England, humbly sheweth:

That sometime in May, 1727, the Churchwardens, Vestrymen and some of the brethren of the Church of England did exhibit a prayer to the honourable Assembly, complaining of some hardship and injury done them by having money forced from them, and some of them imprisoned, on the account or for the support of the dissenting ministry in the County of Fairfield, and for building meeting-houses and settling of ministers; and forasmuch as the prayer of the distressed was by this honourable Assembly heard, and they in their great wisdom, as well as Christian compassion, was pleased to provide a remedy for the relief of the professors of said Church, that they should no more be oppressed by contributing to the support of the Dissenters; and forasmuch as in the act of the honourable Assembly it is not fully understood what part of the professors of the Church of England are exempted, all being within the district of the Reverend Mr. Johnson and Mr. Caner's ministry, within the County of Fairfield, assigned to them by the ministry at home.

We, the subscribers, in behalf of the rest, humbly move to this Assembly, that an explanation of the Assembly's Act in May last, relating to the premises, may be given by them; and also, that for the future the affairs of the Church may be wholly managed by the book of canons relating to gathering taxes for the support of the ministry, that is established by law according to the rubrick of the Church of England; and that for the future, so long as there remain missionaries among us, we may gather all needful taxes by said book of



canons and not by your collectors. Great contentions have already arisen, and many lawsuits, as well as great hardship imposed upon us, who are but small and at great expense in building of Churches, and to help us, the honourable Society in England designs, by their contributing to our missionaries for their subsistence, as sometimes this honourable Assembly have done to small places; but as the act now stands, no donations will be of any advantage to the body of the people, which we humbly conceive is not agreeable to that rule given by our blessed Saviour, Do as you would, &c. We humbly conceive that this honourable Assembly doth not design to oppress us, but make people honest and religious; (not Churchmen for ease, as sometimes they have chapels;) and we humbly hope that 'tis our unfeigned desire that all men were so, and then we should not have these animosities amongst us. We do assure this Assembly, that we are bound in our consciences to adhere to said Church in doctrine and discipline, let our difficulties be ever so great. We humbly ask the Assembly's act for our relief in these things we have prayed for, and in so doing this honourable Assembly will engage us both to duty and respect, and we shall ever pray, as in duty bound.

*Dated May 9th, 1728.*

ISAAC BROWN,	} <i>Vestrymen.</i>
BENJA. BURTT,	
MOSES WARD,	} <i>Churchwardens.</i>
SAM'L LION,	
HENRY JAMES,	} <i>Vestrymen.</i>
MOSES KNAPP,	
NATHAN ADAMS,	
JNO. LOCKWOOD,	

[*Rev. Mr. Johnson to the Secretary.*]

*Stratford, New-England, September 21st, 1728.*

Reverend Sir,

Though so considerable a number of my former hearers are gone off to make up Mr. Caner's parish, and notwithstanding that three families are removed this year from this town, out of the government, yet my Church has been considerably fuller this summer than ever it was before. Seven entire families are reconciled to the Church; and though such a number of communicants are gone off to Fairfield parish, yet I have fourscore here and in the neighbouring town, who constantly, and as frequently as may be, attend the communion at Stratford. Beside two of the native Indians I have brought within the pale of the Church, (of whom I made mention in my last,) there is one large family of English, who have heretofore lived like heathens, but are now become serious Christians, and I have baptised them; it consists, beside the two parents, of seven children, of which five are adults. And beside the Jew I mentioned before, who is a sincere good Christian, and has since been baptised, here is another Jew, a very sober sensible young gentleman, whom I have been instrumental in bringing over to the Christian faith, and who is preparing himself, in a short time, to be baptised.

I continue to preach with success at New-Haven, and I hope there will be a Church there in time; though they labour under great opposition and discouragements from the people of the town, who will neither give nor sell them a piece of land for them to build a church on.

The people of Brook-Haven, on Long Island, have earnestly [asked] my intercession with the honourable Society that they may again be supplied with a minister. They are under great necessity of one.

The difficulties and oppressions that the people of our Church have met with under this Independent government have been, and are, so great, that no less than seven families





have removed hence into New-York government since I came hither, of which three removed this year. At present, indeed, we have a little better quarters with them, by reason of the terror they are under from Mr. Winthrop's complaints against the government; and I wish they may be taught a better temper towards the Church.

This is all at present from, Reverend Sir,

Yours, &c.,

SAMUEL JOHNSON.

[*Rev. Mr. Caner to the Secretary.—Extract.*]

*Fairfield, October 10th, 1728.*

Sir,

It seems proper to observe to the honourable Society that the Province of Connecticut is divided into four counties, whose denominations arise from their first towns, Fairfield, New-London, Hartford and New-Haven. That of Fairfield being the westernmost in the province, borders on New-York, and contains the towns of Fairfield, Stratford, Norwalk, Stamford, Greenwich, Ripton, New Town, Danbury, Ridgefield and Woodbury, beside their several villages, as four about Fairfield; Green Farms, Greenfield, Poquanuck and Chesnut Ridge, three of them about four miles distant, the last about sixteen; one belonging to Stratford, called Unity, one to Norwalk, one to Greenwich; each of these villages contain 50 or 60 families; the towns, one with another, have twice that number; the sum of whose inhabitants, though difficult to come at, by reason of some of them not having kept any register of births, and very few of baptisms, I have, at length, pretty justly attained, and find them as set down in my Notitia Parochialis, herein inclosed; where, likewise, the honourable Society will find I have collected out of these the number of the baptised, as also the number of infants and adults baptised by me this half year. In my account of the number of inhabitants, I have left out Stratford, with its village; also New Town and Ripton,

which places are under the care of the Rev. Mr. Johnson; all the other towns and villages in the county I serve to the best of my power, preaching to those on week days whom I cannot attend on Sunday, there being several families as well communicants as professors of the Church of England, in every one of these towns and villages.

As to the Indians in this county, their number is now become very small, by reason of distempers brought among them by the English, together with the excessive drinking which destroys them apace; and of those few that remain, to the eternal shame of the English in these parts, it must be said, that, although I constantly labour with them, as I find them in my way, yet very seldom conceive hopes of doing them any good, who have taken up an inveterate prejudice against Christianity, grounded on the shamefully wicked lives of us, its professors.

The difficulties which chiefly affect both me and my people are what have been often complained of, the heavy taxes by the government imposed on those who profess the Church of England, for the support of dissenting teachers, which very much hinders the finishing our Church, and providing decent ornaments for its service, as well as discourages others from joining with us in so good a work, when they observe how we are slighted and despised, and imposed upon, accounted as the filth and dross of the earth, and the off-scouring of all things.

To the rectifying of which, in some measure, for the future, I would, in most humble manner, lay before the honourable Society the following scheme.

The government has lately passed an act, that all professors of the Church of England, living so near any place where there is an Episcopal minister settled, as that they can conveniently, and do constantly attend upon his preaching, they shall be excused from fees to the Dissenters, and shall pay them to the Church minister; by which means all the professors aforesaid, who live within a mile or two of our Church, are excused, while others are obliged to pay, and some are deprived of two-thirds of its revenues. Now, I humbly conceive that if the honourable Society, instead of appointing



me their missionary at Fairfield, would, by a like instrument, under their common seal, appoint me their missionary, to serve from Fairfield to Byram River, or the borders of the government westward, then by an order of the honourable Society, in their Instructions to Missionaries, (page 25, parag. XI.) I should be under obligation to reside sometimes at one of these places and sometimes at another, as the necessities of either should require; by this means shall the objection of our people, living too remote, be taken off, seeing they will all be equally near to me, and therefore shall the Church gain all her revenues, and be able to go forward with business.

[*Minute of the Society relating to Mr. Caner's being appointed Missionary to two or three places, and Mr. Ketelby's opinion thereon.*]

#### *Read the 18th of July, 1729.*

The Rev. Mr. Caner, missionary from the Society for the Propagation of the Gospel in Foreign Parts, to Fairfield, in Connecticut government, in New-England, in his letter dated 10th Oct., 1728, writes as follows:

"The government has lately passed an act, that all professors of the Church of England, living so near any place where there is an Episcopal minister settled, as that they can conveniently, and do constantly, attend upon his preaching, they shall be excused from taxes to the Dissenters, and shall pay them to the Church minister. By which means, all the professors aforesaid, that live within a mile or two of our Church, are excused, while others are obliged to pay, and some are deprived of two-thirds of its revenues. Now, I humbly conceive that if the Society, instead of appointing me missionary at Fairfield, would, by a like instrument, under their common seal, appoint me their missionary to serve from Fairfield to Byram River, or the borders of this government westward, then, as I should be under an obligation to reside sometimes at one of these places and sometimes at another, as the necessities of either should require, the

objection of people living too remote would be taken off, seeing that they will all be equally near to me, and thereby shall the Church gain her revenues, and be able to go forward with business."

At a meeting of the Society, 16th May, 1729, agreed, that this matter be laid before Mr. Ketelby, and his opinion desired whether the Society's appointment of their missionaries to two or three places will exempt the Church there from paying the Independent teachers. Though at first reading this case, I was clear in my own opinion, yet, it appearing to be a matter in which the interest of the Church ministers and the honour of the Society were, in some measure, concerned, I have conferred with other gentlemen, of undoubted probity and judgment, and we all agree that the Society ought not to grant what is proposed by Mr. Caner; that their appointment of their missionary to two or three places will not exempt the Church people from paying to the Independent teachers; that it is neither within the intention nor the letter of the Act, which, as it requires a constant attendance upon the minister's preaching, so it must necessarily suppose his constant residence in one place; this may be construed as an attempt to evade the Act, only with a view to the secular advantages of particular persons, and may, perhaps, involve the Church ministers there in greater trouble, and more to their detriment, than any benefit they hope for from the compliance of the Society in this particular.

ABEL KETELBY.

[*Rev. Mr. Johnson to the Secretary.*]

*Stratford, May 26th, 1729.*

Reverend Sir,

We yet labour under so much uneasiness in our government, that several people have moved out of it into New-York government, of which no less than four families since my last; and I think I have gained but three new families to be steady





upon the services of the Church, though there are many, and those daily increasing, who are really, in their minds, reconciled to the Church, but are kept back from declaring themselves for fear of the displeasure of the government; and yet I think a more charitable and friendly temper towards the Church is, from time to time, visibly increasing among the people in these parts. I have baptised the Jew, Mr. Mordecai Marks, concerning whom I wrote in my last, who is a very worthy proselyte and steady communicant, as also two native Indians, both adults, two adult negroes and two negro children, all this last half year, so that the state of my parish at present is this :

	<i>Families.</i>
1st. Number of inhabitants in this town,.....	260
“ “ of the Church,.....	53
2d. Number of baptised,.....	223
Of which this half year,.....	23
3d. Number of adults baptised this half year,.....	6
4th. Number of actual communicants in Stratford and places adjacent, excepting Fairfield parish,....	86
Of which admitted this half year,.....	6
5th. Number of professors of the Church, about.....	200

I am, Rev. Sir,

Your most obedient and humble servant,

SAMUEL JOHNSON.

[*Rev. Mr. Johnson to the Secretary.*]

*Stratford, November 20th, 1729.*

Reverend Sir,

I am very thankful to the honourable Society for admitting Mr. Dwight into their service, though I could have been glad had he been fixed somewhere else in New-England, particularly since Brook-Haven was supplied before, (and I hope to their content.) We are all sorry that he had not been placed at Providence, where it is to be feared not only the interest of the Church, but even all sense of religion, (what little there was of it,) will in a manner be lost, by means of the bad character and vile behaviour of the person who is missionary in that place, and upon whose account the Church is sadly dishonoured and we are all filled with shame and confusion of face.

I find in the abstract of the proceedings of the Society last year, mention made of a salary for a school at Stratford, but have never received any letter, or otherwise any intimation from the honourable Society about it; which makes me fear there was some mistake about the matter. However, though I should be very thankful if there was a salary appointed for that purpose, and there is great need of it, yet since we want ministers more, of the two, than schoolmasters, I would not desire that the providing for a school should stand in the way of providing for missionaries, and particularly, not only Mr. Caner stands in need of an augmentation of his salary, but there is New-London, in this colony, and Westerly, in the Narragansetts, (in both which places they have built and are finishing very handsome small Churches,) that are in great necessity of ministers, and I have this summer visited them, and find a good prospect of great increase to the Church.

Besides which places, I have not long since visited the people on Connecticut River, and find a considerable number who are subscribing towards a Church at a town called Wethersfield, where there is likely to be a flourishing





colony, and will need the honourable Society's assistance. I likewise still continue frequently to preach at New-Haven, Ripton and Newtown with success; though, at the last of these places, it must be confessed that the Dissenters have of late got the advantage of us, partly by the craft and assiduity of their teachers, and partly by means of the removing of a considerable man of our Church, (whose influence used to be great in that town,) from thence into New-York government.

The Church here at Stratford has of late been unhappy by means of a foolish contention, that has sprung up among my people, to the great hindrance of the growth of the Church, and has given me a great deal of trouble. However, I have had some success, having baptised one adult and twelve infants, one of which was native, and admitted six to the Holy Communion since last April, otherwise my *notitia parochialis* stands much as it did in my last.

Sir, yours, &c., &c.,

SAMUEL JOHNSON.

[*The Churchwardens, &c., of Wallingford to the Bishop of London.*]

May it please your Lordship,

We, the Churchwardens and parishioners of Wallingford and the adjacent parts in the Colony of Connecticut, in New-England, beg leave to offer our humble duty to your Lordship.

We are a Church but newly planted, and however content we are at present to have the service of the Church only once a quarter by a minister, on every Lord's day besides we perform the service as far as is proper for laymen; but in that part we are something deficient for want of sermon books, &c., which we cannot easily procure in this country. We are sensible the Reverend Theodore Morris cannot leave his other parishes oftener, yet we hope God, in his providence, will so order it, that we may at last be oftener attended; there are many ready to join in our communion, and have

nothing to object to it, but our having service so seldom by a minister. We greatly rejoice that we are assisted in learning to know which is the true Church of Christ, and the manner how we ought worship. But with melancholy hearts we crave your Lordship's patience, while we recite that divers of us have been imprisoned, and our goods from year to year distrained from us for taxes, levied for the building and supporting meeting-houses; and divers actions are now depending in our courts of law in the like cases. And when we have petitioned our governor for redress, notifying to him the repugnance of such actions to the laws England, he hath proved a strong opponent to us; but when the other party hath applied to him for advice how to proceed against us, he hath lately given his sentence "to enlarge the goal and fill it with them," (that is, the Church.) But we supplicate both God and man that our persecutors may not always prevail against us.

And now, that God may bless your Lordship, and the charitable endeavours of the honourable Society, and enable them to send more labourers to a harvest truly plentiful, is the sincere prayer of

Your Lordship's

Most dutiful and obedient servants,

THOMAS IVES, } *Churchwardens.*  
NORTH INGHAM, }

EBENEZER WAINWRIGHT,

SHADRACK SEAGAR,

JOHN BELLAMY,

THOMAS DEWLITTLE,

WAITSTILL ABINATHIER,

AARON TUTTLE,

PHINEAS IVES,

MATTHEW BELLAMY,

EBENEZER BLAKESLEE,

ENOS SMITH,

JOHN MEY,

THOMAS WILLIAMS,

GEORGE FISHER.



[*Inhabitants of New-London to the Secretary.*]

*April 13th, 1730.*

Reverend Sir,

We, the underwritten inhabitants of New-London, Groton, and other places adjacent, having once and again petitioned the Society for the Propagation of the Gospel in Foreign Parts for a missionary, beg leave, by you, to renew that, our most earnest request.

We have, at a very great expense, erected us a Church, which (unless when Mr. McSparran visits us) continues shut up, to the derision of its enemies, but to our great grief and discomfort, with this only abatement, that it stands a monument and witness for us, how earnestly we desire the blessing we now pray for.

Mr. Samuel Seabury, a gentleman born and bred in this country, goes home recommended to the notice of the Bishop of London and the Society, by the clergy here; therefore, he may be sure of a welcome reception in what vacancy soever he is sent to fill in New-England, where he is known, so we beg (with all the importunity, the utmost necessity, and most earnest desire of a Gospel minister among us is able to inspire) our destitute condition may come in remembrance at the Board, when that gentleman applies for a mission.

We are, Reverend Sir, &c.

[*Per. Mr. Johnson to the Secretary.*]

*Stratford, New-England, May 5th, 1730.*

Reverend Sir,

This comes to the honourable Board by Mr. Samuel Seabury, who has been educated and graduated in the colleges in this country, and has led a sober, virtuous and studious life, and now heartily embraces the principles of the Church of Eng-

land, and is sincerely well affected to the present government, and desirous to devote himself to the service of the honourable Society; and, I doubt not, but if they shall see cause to employ him, they will find him faithful in the discharge of his duty wherever they shall please to send him. There are several places here, in New-England, that much need to be supplied, particularly Providence, Westerly and New-London, in either of which he is well known, and will be very acceptable.

I have visited several places in the government, since my last, and find a growing disposition toward the Church, particularly at Greenwich, where the Rev'd Mr. Canes hath laboured with good success; and there seems to be a good prospect that the whole parish, which never have had any minister of any denomination settled among them there, will come into the Church.

Nothing remarkable has happened in my parish since my last; one family has been added to our number, and one, likewise, has removed from us into New-York government. I have reason to fear that my last letter, of November 15th, miscarried, and therefore I have set down my *Notitia Parochialis*.

1st. No. of inhabitants in this town,..... 270  
Families of which belong to the Church,..... 53

Beside those that belong to the neighbouring villages.

2d. No. of the baptised since the mission here,..... 250  
Of which, this year, were baptised,..... 20  
Of which one only was adult.

3d. No. of communicants here in the neighbourhood,..... 89  
Of which were admitted this year,..... 9

4th. No. of professors of the Church, about..... 200  
Beside many in the neighbouring towns.

5th. No. of heathens uncertain, because of their frequent changing their habitations.

I am, Reverend Sir, &c.,

SAMUEL JOHNSON.





[Rev. Mr. McSparran to the Secretary.]

*Narragansett, May 20, 1730.*

Rev. Sir,

Mr. Samuel Seabury, at whose hands you will receive this, was educated at the seminaries of learning here, and did, for some time, preach to the Dissenters, by whom he is well reported of for a virtuous conversation. He has, for some time past, conformed to our Church, and, manifesting a desire of going upon the Society's mission, I thought it became me to encourage a person of his merit by recommending him to the Society's notice. The place of his birth and most intimate acquaintance is Groton, in the neighbourhood of New-London, which I thought proper to observe, in hopes that it might prove an inducement to determine his mission to that place, where a minister is exceedingly wanted. Your letter of the 19th November last came too late to my hands to be communicated to the gentlemen of New-London in time to have their answers transmitted by this conveyance. I am but a few days returned from that place, where I preached, and saw them renew an address for a minister; but shall do my endeavours, when I go again, (if not before,) to bring them together, in order more fully to answer the Society's expectations. In the mean time I beg leave to observe, that beside the forty odd pounds they have subscribed, there will arise upon these subscribers a ministerial rate, due to the established Presbyterian minister, of at least twenty pounds per annum, but which, by a particular act of the Colony of Connecticut, is transferred upon the Episcopal minister, where one resides, which quota of sixty pounds is triple the sum their neighbours pay, and is in a much greater disproportion to what is paid by the members of the Church of England in this government, (numbers and abilities considered.)

I thank God my Church thrives, and those that attend the established worship are, with a few exceptions, persons of good conversation. But I cannot give a better instance of the suc-

cess God has given me, than to take notice to the Society that, since my incumbency, I have baptised one hundred and seventy-six persons, whereof sixty are adults, and that the communicants are still increasing.

I am, Reverend Sir, &c.,

JAMES MCSPARRAN.

[Rev. Mr. Caner to the Secretary.]

*Fairfield, New-England, Sept. 18th, 1730.*

Sir,

In my last letter, dated on Easter Monday, I laid before the honourable Society my own as well as my people's hearty thanks for their care and bounty relating to the increase of my salary. The churchwardens and vestry, I there informed the honourable Society, desired some time to try the purses as well as the readiness of the people to advance the sum expected of them. Their accounts they have now brought in, and do find the utmost willingness in the people to comply with any proposals consistent with their abilities, which the churchwardens find to be very slender, and not answerable to the honourable Society's expectation from them.

The truth is, there doth appear in the people a great forwardness to hearken to instruction, and they seem really willing to contribute the utmost they are able to the support of those means whereby they receive it. But the number of those who have actually reconciled themselves to our constitution is yet but small; there are greater numbers come to us as Nicodemus to our blessed Saviour, and whom, therefore, the others are not willing to discourage, by representing the great difficulties that will ensue upon their joining with us, but are rather willing to bear a greater burden themselves than fright them back by severe proposals.

The utmost they do declare themselves able to raise, is fifteen pounds sterling per annum; though, to balance this, they have set on foot a design which I am confident in some years



will enable them to maintain a missionary themselves. It is this, that every professor do, in his will, make over a certain sum (what he sees fit) to the support of this particular Church, to be paid at his decease, which sum being secured, the churchwardens have power to use the interest of it to any purposes the Church shall think fit to order. There have deceased two members of our Church since this design hath been laid, each of which hath left one hundred pounds to the advancement of it, and two others, supposed at the point of death, have ordered, the one an hundred, and the other fifty pounds, in their wills, though both of them are since recovered.

Now, I presume it is easy to see that this thing, having due encouragement, will, in the compass of some years, enable them to maintain their own ministers, and do therefore declare that they will, from time to time, as they prove able, give notice of it to the honourable Society, that the salary which may be now afforded, may gradually be transferred to others who may then be in their present circumstances; that is, unable to help themselves.

The particular state of my parish the honourable Society will best be informed of from my *Notitia Parochialis*, herein enclosed, from which the honourable Society will, I hope, see encouragement sufficient to induce them to continue, if not add, further favours to my people. I believe, in our present circumstances, they could not be more acceptable to them and the honourable Society's most dutiful and obedient servant, as well as, Sir, &c.,

HENRY CANER.

#### NOTITIA PAROCHIALIS.

1. Number of inhabitants, upwards of 8,000. 2. Number of baptised, about 7,140. 3. Number baptised by me this half year, 30; adults 10—blacks 2, Indian 1, whites 7; infants 20—whites 18, Indians 2. 4. Number of actual communicants of the Church of England, 65. 5. Number of those who profess themselves of the Church of England, about 500 in all the parishes. 6. Number of heathens and infidels, about 40. 7. Number of converts from a profane life, 4.

[Rev. Mr. Johnson to the Secretary.]

*Stratford, in Connecticut, October 25th, 1730.*  
Reverend Sir,

I have but little to write in respect to my charge since my last, though I think my Church is more frequented by Dissenters, who, many of them, come once in a while to Church, yet I cannot say there have been any thoroughly reclaimed within this half year; however, a good temper toward the Church still very sensibly increases, and upon Connecticut River they are contriving to build a Church. One thing I have particularly to rejoice in, and that is, that I have a very considerable influence in the College in my neighbourhood; and that a love to the Church gains ground greatly in it. Several young men that are graduates, and some young ministers, I have prevailed with to read and consider the matter so far, that they are very uneasy out of the communion of the Church, and some seem much disposed to come into her service; and those that are best affected to the Church are the brightest and most studious of any that are educated in the country.

Many poor people complain of the want of Prayer-Books and Expositions of the Church Catechism; I should, therefore, be very thankful if the honourable Society would be pleased to order a few of them to be sent to me, and if, with them, I had a few Ostervald's Catechisms and Whole Duties of Man, I could make them very useful. I desire that if any Prayer-Books are sent, that they may have Tate and Brady's Psalms bound up with them; they only are used among us.

I am, Reverend Sir, &c.,

SAMUEL JOHNSON.





[*Rev. Mr. Johnson to the Secretary.*—*Extract.*]

*Stratford, 2d June, 1731.*

Reverend Sir,

Since my last there has happened an unfortunate alteration in my parish, by the loss of a worthy parishioner, Mr. Loring, who was the most considerable person of any influence we had among us; the most able and the most forward in promoting the interests of the Church, and always at the head of every good design; for want of whom, I doubt the Church here will greatly suffer and languish, for his example and influence had the greatest hand in its advancement, the rest being generally poor tradesmen, and, consequently, apt to be despised and dispirited.

However, I have had one or two new converts, and especially one, from a loose irregular way of living, to a life of virtue and industry; and our Church is not less, if any thing, more frequented, and, in the villages, it remains much as it was.

New-London I think well provided for in Mr. Seabury, and I hope the Church will flourish in that town. I have laboured much to promote the Church at Westerly Narragansett, as I have occasionally passed that way; but for the want of a resident minister, I doubt, through the multitude of sectaries that abound in those parts, and a prevailing spirit of irreligion and profaneness, the Church's interest will decay among them, where the means of religion, of any sort, are so much wanted, that they are truly the objects of the greatest compassion.

I have visited Brook-Haven, on Long Island, since the departure of Mr. Campbell, and find them almost sinking under the wounds they have received by the frequent changes of ministers, and the non-good conduct of some that have been among them. However, I preached to a considerable congregation, and afterwards called their vestry together, who desired me to express their humblest gratitude to the

honourable Society, that they have been allowed an interest in their charity, and earnestly desire that it may be continued, and that they may be still reckoned among the Society's dependents. But, for fear of being disappointed, as they were before of Mr. Dwight, they humbly desire the Society not to send them another missionary till they shall find some young gentleman to send from these parts, whom they have known before and he them, that they may have a future prospect of mutual liking, and so not be under any temptation of parting again suddenly, as the case has been.

They desire me to look out a young man to reside awhile among them. I mentioned a virtuous and discreet young man and of good abilities, whose name is Brown, (brother to that excellent person who went home for orders with Dr. Cutler and myself, and died of the small-pox,) who has ever since been steadily following his learning under my direction, and has already taken one degree in the College, and is within about a year and a half of age for orders. They were desirous I would send him to them upon probation, to read prayers and sermons and catechise their youth, and he is accordingly gone among them, and, I believe, will be very acceptable to them; they promised to subscribe toward his support, and purpose, if he and they shall be on both sides suited, to recommend him to the honourable Society, and beg he may be their missionary.

In the mean time, they would be very humbly thankful to the honourable Society, if he may be allowed £10 or £15 toward his better support, or, at least, some assistance to defray his expenses when he shall go home for orders, for he has laid out almost all his estate upon his education.

I am, Reverend Sir, &c.,

SAMUEL JOHNSON.





[*Rev. Mr. Johnson to the Bishop of London.*]

*Stratford, in New-England, June 14th, 1731.*

May it please your Lordship,

My Lord, there are two things which have occasioned some dispute among the clergy and people in these parts, about which I humbly presume to beg your Lordship's directions. One is relating to the exhortation after baptism to the god-fathers to bring the child to the Bishop to be confirmed. Some wholly omit this exhortation, because it is impracticable; others insert the words, (if there be opportunity,) because our adversaries object to it as a mere jest, to order the god-fathers to bring the child to the Bishop, when there is none within a thousand leagues of us, which is a reproach that we cannot answer.

The other dispute is about employing young scholars, that are candidates for the ministry, in villages and remote places, in reading sermons and prayers, (omitting everything that is proper to the priest's office.) This, I own, is what I and some others have earnestly recommended as excusable, by reason of the necessities of the country, and have, in several instances, found it highly useful in keeping up a sense of religion, and propagating it, when resident ministers cannot be had; and though I have always let the honourable Society know of my proceedings herein, they have never intimated the least disapprobation of this method, but, on the other hand, have practically approved of it, in receiving once and again those who have been so employed. Notwithstanding this, there are some of our brethren who, with great zeal and importunity, cry out against this practice as a betraying of the Church, and giving up the necessity of ordination, &c., to the great mortification of those poor destitute people who have no other way of keeping up the worship of God among them.

My Lord, I humbly submit to your Lordship's correction, if in this or any other instance my conduct has been faulty, and earnestly beg your direction and benediction, who am, with the greatest veneration,

May it please your Lordship, your Lordship's

Humble servant,

SAMUEL JOHNSON.

[*Petition of several members of the Church of England, in Reading and Newtown, in Connecticut.*]

*New-England, March 20th, 1732.*

May it please the honourable Society,

We, the subscribers, members of the Church of England, in Reading and Newtown, within the County of Fairfield and Colony of Connecticut, in New-England, being under very great difficulty to come at the worship of God according to that excellent establishment, by reason of our distance from the honourable Society's missionaries, the Rev. Mr. Johnson and Mr. Caner, which is about twenty miles, and being indeed, some of us, at a great distance from any publick worship at all, whereby not only we ourselves, but our poor children, also extremely suffer, and are like to be trained up in very great ignorance of the knowledge of the Gospel, do beg leave to lay this our calamitous state before your venerable board, and become very humble petitioners for a share in that charity which is conspicuous even in this dark corner of the earth.

To this we are the rather encouraged by a favourable letter to some of our number from the honourable Society, obtained about two years after the Rev. Mr. Johnson's first coming among us, wherein the honourable Society were pleased to offer us a missionary upon certain conditions, which, at that time, we were not able to come upon, by reason of the settlement of the bearer hereof, Mr. John Beach, a gentleman, at that time, of a different persuasion; but now, more and fur-



ther encouraged by the said gentleman's being reconciled to the established Church of England, especially in that being now bound home to receive holy orders from the Lord Bishop of London, he is willing to return to this place of his former settlement and abode, if his Lordship and the honourable Society shall think proper.

The good opinion that persons of all persuasions have of him here, where he has been known for several years past, and accounted a gentleman of a remarkable sober and regular conduct, and of learning and good ability to discharge the ministerial office, gives us reason to promise ourselves a great deal of happiness and comfort from his future ministration, if the honourable Society shall think fit to return him to us.

Though we are poor, the unavoidable consequence of settling an uncultivated country, and so cannot possibly, without assistance, provide a suitable support for the abovesaid gentleman, yet what we are able we are very ready to engage, and have affixed to our respective names underwritten; and we do humbly hope and pray that the honourable Society, out of their great charity, will supply wherein we are wanting towards the said gentleman's support; as we flatter ourselves with hopes of success in this affair from the former goodness and great charity of your venerable board, so we would humbly hope that the consideration of several towns lying about us, at a distance of about seven miles, as Danbury, Ridgefield, Woodbury and New-Milford, and numbers of Indians, would be of some further inducement toward some suitable relief to our truly deplorable state; for, indeed, we are not so selfish as to expect Mr. Beach's service should be wholly confined to ourselves, but that he may be capable of propagating Christian knowledge in those other towns likewise.

Thus, the Reverend Mr. Johnson and Mr. Caner, though settled at Stratford and Fairfield, have been and are still very ready to assist us, so far as is consistent with the distance between them and ourselves, for whose service, as flowing from the Society's charity, we are truly thankful, wishing withal there may never be wanting pious men in these parts to promote the Church's interest.

Fearing we have been already too tedious, we only add our hearty and fervent prayers to Almighty God for success in your truly charitable designs to the souls of men.

We are, &c., &c.,

LEMEEL MOREHOUSE and others.

[*Rev. Mr. Johnson to the Bishop of London.*]

*Stratford, in New-England,*

*April 5th, 1732.*

My Lord,

I humbly thank your Lordship for your kind letter of September 30th, and am, as to myself, perfectly well satisfied with the answers you give to the difficulties I presumed to lay before you. Only, I imagined there might be some difference between the case of those who are immediately under an establishment, as it is in England, and those who are situated, as we are here, where the attorney and solicitor-general have declared there is no establishment of religion at all, and, therefore, not even of the Church of England, and, consequently, the obligations to an exact conformity seem not altogether the same as there. I write not this, my Lord, on my own account, as though I desired the least abatement of any thing established in England; I heartily wish to God every thing established there was admitted and established here, nor did I ever vary from the establishment in the least instance, unless where there was an evident necessity for it; but my solicitous concern for the weal of my dear country makes me willing, if it could consist with my duty to the best of Churches, and be indulged by the authority to whom I owe subjection, to abate, in some circumstantial matters, of what is wisely established at home, that I might have less occasion to spend my time and pains and pleading, and with so little success, because of things confessedly in their own nature indifferent and circumstantial, which I would much rather, and could, with greater success, devote to the advancing of the great essentials and vitals of religion, for which it





seems as if there would be the more occasion, inasmuch as (besides many other gross errors) the pernicious books and notions, which your Lordship found it so necessary to guard your Diocese against, are coming in upon the plantations like a flood, and will I [fear] take the more effect, by how much the less there is of the face of an establishment among us, or of Bishops to preside over us. And, indeed, I doubt, unless the Church be beforehand with them, these things, together with their wretched broken condition in the way they are at present in, will, 'ere long, induce those of the Congregational and Presbyterian persuasion to endeavour (and they may possibly succeed) to get themselves formed into an establishment, after the manner as it is in Scotland. These considerations, my Lord, induced me, upon a conversation with, and even at the desire of several ingenious men among the Dissenters in these parts, to draw up the enclosed proposals, which I humbly submit, with an entire resignation to your Lordship's wisdom, and which I hope, of your wonted goodness, you will pardon, and impute the vanity of my presumption to an earnest desire, if I could, to be doing something wherein I might be some way serviceable to my poor, confused and divided country. My Lord, as the Church here has been very unfortunate in the defeat of the noble design of the Reverend the Dean of Londonderry, which, especially, if it had been executed on the Continent, would have been of vast advantage to the interest of religion and learning in America, so it has, on the other hand, been happy since in the conversion, (besides a number of other good people,) of the worthy persons who have all had a publick education in the neighbouring College, and two of them have been dissenting teachers; two of them will go into other business, and one of them is Mr. Beach, the bearer hereof, whom I know, by long experience of him, (he having been heretofore my pupil, and ever since my neighbour,) to be a very ingenious and studious person, and a truly serious and conscientious Christian; but I forbear to say any thing further of his case, and refer your Lordship to our joint recommendation of him,

And remain, &c., &c.,

SAMUEL JOHNSON.

*Proposals relating to some method for the more successful reformation and propagation of religion in America, humbly submitted to the Right Reverend the Lord Bishop of London.*

(1.) INASMUCH as the Attorney and Solicitor-General have declared that there is no establishment of religion in these countries, it is humbly suggested whether some practicable method might not be devised and carried into execution for the establishment of religion in these English Dominions. (2.) For seeing there are many parts of the English plantations that are in a manner destitute of any publick instruction at all, and where they are (generally, but very poorly) provided with teachers in the Independent or Congregational way, they are, according to the natural tendency of those opinions, miserably broken to pieces with divisions and contentions among themselves, insomuch, that they seem hastening on apace toward an utter dissolution, and some very corrupt doctrines are propagated without control, so that most people of sense and consideration among them are even sick and weary of their present situation, and long to come into some more effectual method for promoting the ends of government, religion, peace and order; it is therefore thought very likely that some establishment, even under an Episcopal form of government, would, in a little time, be generally submitted to. And yet, (3.) it will perhaps be impossible to procure a general reconciliation, especially among the populace, to all the ceremonies and constitutions of our Church, and much time and pains spent in pleading about them might be employed, and with better success, in promoting the great essentials and vitals of religion; it is, therefore, humbly submitted, whether it would be necessary or expedient to insist or be much intent upon the external and confessedly circumstantial matters, if any establishment were to be promoted; for, (4.) as the truly excellent rules which our most venerable reformers proposed to themselves, carried them into such a method of publick worship and discipline as is happily established in England, as being in the best



manner suited to the times and circumstances, that there had been, were and are, so it is with the humblest deference suggested, whether considering the vastly different circumstances of these places and times, the same rules would not lead to methods in several things differing as to circumstantial matters, if the reformation and propagation of religion were to be carried into an establishment in these countries? And, therefore, (5.) might there not be projected some such a comprehension suited to these countries, as was endeavoured by many in England in King William's time; according to which, many things as they now stand might be enjoined, viz., such as are of the greatest importance in themselves, and will be the most easily admitted, and some things a little altered to suit the present circumstances, and other things, which are of less importance and most objected against, only recommended? And (6.) lastly, is it impossible for the English Dominions in America to be provided for with one or two Bishops, and those subject to the Lord Bishop of London as Archbishop of the Plantations abroad; and is there no way to provide revenues, (though they were but small,) compared with those in England? Would not £400 or £500 sterling per annum a-piece, or, rather than fail, £300, enable them, in some good measure, to answer the ends of their sacred functions; and is it impossible that such a provision might be made without breaking in upon the interest of the governors and governments as they now stand? Though, indeed, it would be much happier for the Church, especially unless we had a Bishop, if the charters were taken away; and most people begin to think, since they have got into such a wretched, mobbish way of management, that it would be best for the people themselves.

If some such things as these could be accomplished, as the present situation of things here renders it now a very suitable juncture for something to be done, so it would be a truly great charity to the souls of men, and it is hard indeed if we must forever despair of such happiness.

[*Rev. Mr. Caner to the Secretary.—Extrad.*]

*Fairfield, New-England, Sept. 18th, 1733.*

Sir,

I hope it will be some satisfaction to the honourable Society to be informed that the spirit and temper of the people, formerly so hot against us, very much abates, and that they begin to treat us in a much more friendly manner than they were wont; this good disposition, I hope, by God's assistance, to cultivate and improve to beneficial effects. I have the half year past baptised ten infants and one adult, and received seven new communicants, the whole number of which is now seventy-eight. The state of my Church in general is indeed much more promising than in time past; some difficulties, it is true, we still labour under, but which time and industry will in great measure remove.

I beg leave to subscribe myself, &c.,

H. CANER.

[*Rev. Mr. Johnson to the Bishop of London.*]

*Stratford, in New-England,*

*December 10th, 1733.*

My Lord,

Your Lordship remembers that, in the year 1725, upon a representation made by the ministers of the Church in Boston, of a design then on foot in that government of a council of their ministers, to meet by appointment of the General Assembly there, the Lords Justices were pleased, in a letter to the Lieutenant-Governor of that colony, to express their disapprobation of any such proceedings, as implying an invasion of his Majesty's prerogative, and ordered him to forbid





any such council of ministers to meet, and declare that it is not lawful for the clergy to meet as in a Synod, without authority from his Majesty. Now, my Lord, how far the case of this government differs from that, your Lordship will judge; but I presumed you would not take it ill of me if I should lay before your Lordship any case of that nature that should occur here, and humbly submit it to your Lordship, whether it should deserve your notice; and I am desired by several even of the dissenting ministers here to submit the vote and order of the Assembly, enclosed to your Lordship's perusal.

I humbly thank your Lordship for your interest with the honourable Society for settling a school in this place, and likewise in behalf of Mr. Pierson and Mr. Brown, who are returned back to their native country, full of a grateful sense of your Lordship's and the Society's goodness to them; and I doubt not but they will be very useful in promoting the ends of the Society in the places for which they are appointed.

I beg leave, also, to inform your Lordship, that the growing confusion among the Dissenters in these parts very much tends, among other means, to put thinking and serious persons upon coming over to the Church. Among others there are two or three very worthy young ministers in this colony who, I have reason to believe, from no other reason than the love of truth and order, and a sense of duty, will, in a little time, declare for us, and two of them especially have hopes that the most of their congregations will conform with them. One of them is one Mr. Arnold, who succeeded me at West-Haven, near the College, where I preach once a quarter.

If they can't be admitted to the Society's service in holy orders, which they would earnestly desire, they will do what good they can in a lay capacity; but as they would be glad to be employed by the Society, if it be practicable to have new missions, so I have written to the Secretary to know whether any encouragement could be had for them to go over with such a view. Indeed, there are daily growing and pressing occasions in many parts of these plantations for new missions and missionaries, and I wish to God the Society's

abilities to provide for them might increase in proportion as they do.

I am, may it please your Lordship, your Lordship's most obedient, most dutiful son and servant,

SAMUEL JOHNSON.

[*The Clergy of Connecticut to the Bishop of London.*]

*Fairfield, in Connecticut,*

*March 14th, 1733—4.*

May it please your Lordship,

It is with great pleasure that we see the success of our labours in the frequent conversions of dissenting teachers in this country, and the good disposition toward the excellent constitution of our Church, growing up among the people wherever the honourable Society have established their missions. Sundry other of their teachers are likely to appear for the Church, and two very honest and ingenuous men have declared themselves this winter, one of which is Mr. Ebenezer Punderson, the bearer hereof, who being bound to England with design to apply himself to your Lordship and the honourable Society for holy orders and a mission, we humbly beg leave to lay before your Lordship our recommendation of this worthy gentleman. He has been for above four years a settled minister in the dissenting way to a parish near New-London, called New-Groton; and as he has a good prospect that a considerable number of that parish will conform to the Church with him, he has a solicitous desire to return back in holy orders to that people with whom he has so long dwelt, and among whom he is greatly respected.

As to the circumstances of his people, our distance from them renders us incapable of saying any thing further of them; but as to the gentleman himself, we have well known him for at least seven years, are able, with truth, to assure your Lordship, that he has always been remarked for a person of good parts, earnestly inquisitive after truth, and inde-





fatigably studious in the pursuit of it; that he has read many of the best of our English divines; and has made as great a proficiency in learning as can be expected from his age and circumstances, and that he has ever been esteemed a sober, virtuous and devout person, and remarkable for his contempt of the world; and we are persuaded that it is from a serious and impartial examination of things, and the sincere love of truth and sense of duty, that he has declared himself for our excellent Church and come over to our communion; and he is sincerely well affected to the present government; we humbly, therefore, beseech your Lordship he may be admitted to holy orders, and added to the number of our brethren, and remain,

May it please your Lordship,

Your Lordship's servants,

SAMUEL JOHNSON,  
J. WETMORE,  
H. CANER,  
ISAAC BROWNE.

[*Rev. Mr. Seabury to the Secretary.—Extract.*]

*New-London, March 30th, 1734.*

Reverend Sir,

These wait upon the honourable Society by the hands of Mr. Ebenezer Punderson, who comes to make his application to my Lord Bishop of London and the Society for Propagation of the Gospel in foreign parts, for orders and a mission. He hath been educated in Yale College, Connecticut, where I had a particular acquaintance with him, and where he always had the character of a sober person. About five years ago he was called to preach in the Presbyterian or Independent way, at Groton, near New-London, where he soon received ordination; but falling under doubts and scruples concerning their power of ordination and method of Church government, and, at the same time, acquainting himself

with the Church of England, he found himself obliged, upon true and regular conviction, to embrace her communion, and thereupon he laid down his ministry in which he was settled to good advantage; but a considerable number of the people of that place being also convinced of the reasonableness and necessity of Church Communion, and having strong affection for the person of Mr. Punderson, on account of his abilities and pious, exemplary life, have been very solicitous with him to make his application to the honourable Society for Propagation of the Gospel in foreign parts for a mission to that place. In testimony of which, they have signed a desire or petition to the honourable Society, with the promise of contributing a certain sum considerably to his support and maintenance, and it is most probable that many more will conform to the Church of England upon better knowledge of it and acquaintance with it.

[*Rev. Mr. Beach to the Secretary.*]

*Newtown, in Connecticut,*

*August 7th, 1735.*

Reverend Sir,

I think it my duty to acquaint the venerable Society with the present state of my parish, although the alteration since my last has not been very considerable. I have baptised twenty-nine children and admitted twenty-five persons more to the communion, so that the number of our communion now at Newtown, Reading, and the places adjacent, is ninety-five. I preach frequently and administer the Sacrament at Ridgefield, being about eighteen miles distance from the place where I dwell, where there are about fourteen or eighteen families of very serious and religious people, who have a just esteem of the Church of England, and are very desirous to have the opportunity of worshipping God in that way. I have constantly preached, one Sunday at Newtown, and the other at Reading; and after I have preached at Read-



ing in the day-time, I perform divine service and preach at Newtown in the evening; and although I have not that success I could wish for, yet I do, and hope I always shall, faithfully endeavour (as far as my poor ability will allow) to promote that good work, that the venerable Society sent and maintained me for.

I am, Reverend Sir,

Your most humble servant,

JOHN BEACH.

[*Rev. Mr. Seabury to the Secretary.*]

*New-London, August 22d, 1735.*

Reverend Sir,

By this opportunity, for which I have long waited, (otherwise my accounts of the year past would have come much earlier,) I have the satisfaction of informing the honourable Society that my congregation increaseth; that there are one hundred people commonly attending divine service in the summer season, which is double the number that attended constantly at my first coming; that I have had seven new communicants, and baptised thirteen infants the year past; and beside my attendance of the Church at New-London, I have always, from the beginning of my mission, preached at Norwich, a town about fourteen miles from New-London, three times a year, until it was put under the care of the Rev. Mr. Punderson; and sundry times have preached lectures at North Groton; and during the absence of the Rev. Mr. Punderson, in his voyage to England for orders and a mission, I preached there once a month on Sundays, by consent of the Church at New-London, and in this instant, August, I preached at Windham, a place about twenty-six miles from New-London, to a congregation of eighty people, of whom some stayed sundry hours with me after sermon was over, and were desirous to be informed concerning the Church of England; and upon my conversing with them they con-

fessed that the Church had been sadly misrepresented, and that they should have a more favourable opinion of it for the future, and desired that I would come again; and in justice to the members of the Church of England, in New-London, I am obliged to observe that they treat me with great respect and affection, and are very just in paying me the value of their promised subscriptions, which I receive by way of contribution every Sunday after evening service, and I must own further, that the dissenting party also are very civil and obliging to me.

But though the Church at New-London hath increased, yet it hath met with great losses and disadvantages, of which the honourable Society will be sensible when I assure them that there is not one man of any considerable estate or circumstances remaining in the Church at New-London, who first requested the Society for a minister. The worthy Mr. Stacknaple, who laboured with abundance of zeal, and freely contributed his estate to the erecting of the Church, is since dead; he was a gentleman of great charity and virtue, and was the collector of his Majesty's customs in this colony. The honourable Major Merritt, who hath subscribed £50 toward the building of the Church, is since dead. The honourable Major Pryor, who gave £100 to the building of the Church, is since removed, and of the common people, who were the first petitioners to the Society, Mr. Jarrard Peel, Mr. Daniel Apley, Mr. Samuel Fairbank, are dead; and Mr. Thomas Mumford, Mr. James Packer, Mr. Giles Goddard, Mr. Thomas Eldridge, Mr. Joseph Latham, who are all men of good estates, dwelling in South Groton, are put into the Rev. Mr. Punderson's parish in North Groton, though they ever looked on themselves to belong to the Church at New-London, as is evident from there being three of them always chosen of the vestry of New-London; and they have always been at equal charges with those living at New-London Church, and not at North Groton, and are much nearer to Church at New-London, South Groton being parted from New-London only by a river half a mile wide; and the honourable Society, I humbly conceive, were moved to place South Groton in Mr. Punderson's mission at his request and





representation of the case only, for the people never requested it nor expected it, and still attend oftenest at the Church at New-London.

But notwithstanding these losses and disadvantages, the Church at New-London grows, and I trust will grow and increase, by the blessing of Divine Providence and the countenance and charity of your honourable Corporation. And I can assure the honourable Society, that my utmost diligence is employed in their service, and that I shall always embrace every opportunity of enlarging the influence of their extensive Church.

I am, Reverend Sir,

Yours and the honourable Society's

Most obedient and most humble servant,

SAM'L SEABURY.

[*Rev. Mr. Seabury to the Secretary.*]

*New-London, in New-England,*

*August 11th, 1736.*

Reverend Sir,

You will receive the trouble of this to acquaint the honourable Society of my success in promoting their designs, which hath been something remarkable at Hebron, an inland town in this colony, about thirty miles distance from New-London. Some of the inhabitants of that place, about the 20th of January last, desired me to preach among them, which I did to a numerous congregation, who attended the service of the common prayers with great seriousness; and when the service was concluded, there stayed of the company about thirty or forty persons, inquiring concerning the Church of England, and proposing the vulgar objections against it, beside many others which were raised entirely from falsehoods, and had no shadow of truth to support them; to all which I answered them with truth, and the best reasons and arguments that my understanding and know-

ledge could suggest, and in this manner I conversed with them at least four hours, who, in fine, appeared very much surprised to find that they had always been very prejudiced with so many false notions about the Church; wondering how men could leave its pious and holy communion, and, most of all, that any could have the conscience to load the established Church with so many odious and injurious slanders.

They earnestly desired me to come again, and at their opportunity I have visited them six times, twice of which hath been on Sundays. More than twenty families there and in some neighbouring places do embrace the Church; and when I was last there, which was on the first day of this instant, August, I administered the Sacrament to fourteen communicants.

They are very desirous of a missionary, but defer offering any petition to the Society for Propagating the Gospel, having been informed that the Society are not in a condition at present to establish any new missions; but they have importuned me to visit them, and administer the Sacrament among them, four times a year, to which I have given them encouragement, till I could inform the honourable Society and receive their commands.

As to the Church in New-London, it continueth in nearly the same state as when I wrote last, which is about last September, since which I have baptised nine, of whom one was adult, and the communicants are seventeen.

The people here continue to treat me in a very handsome manner, and annually do something more than make good their obligations in contributing to my support.

Reverend Sir, your,

And the honourable Society's most dutiful

And most obedient servant,

SAM'L SEABURY.



[*Rev. Mr. Beach to the Secretary.—Extract.*]

*Newtown, in New-England,*

*September 8th, 1736.*

Reverend Sir,

Since my last I have baptised twenty-five children and five adults, and have admitted to the communion two persons more; the whole number of my communicants is now one hundred and five; but by reason of our people living very distant from each other, I seldom have more than fifty communicants together at once, and for that reason I administer that Sacrament every other Sunday. I have lately, upon the repeated invitations of the people of Newark, in New-Jersey, visited them. I performed divine service two Sundays, and had about three or four hundred hearers; they appeared very desirous of having a minister of the Church of England settled among them, and are now about sending a memorial to the venerable Society for that end, and have earnestly desired me to certify that honourable Board of my willingness to be removed, if they see fit to erect a mission, and remove me thither.

Thereupon, I thought it my duty to acquaint that honourable body that I am perfectly contented with my present condition, and should have no inclination to remove if I did not think that I could do much more good there than I can in this parish; and that within a little time there will be, it is probable, at Newark, the largest congregation within two hundred miles; and it is very likely they will soon be able to maintain a minister without any assistance, though at present they cannot well do it; but in this I entirely submit to the wisdom of the venerable Society,

And am, Reverend Sir,

Your most humble servant,

JOHN BEACH.

[*Rev. Mr. Caner to the Secretary.*]

*Fairfield, in New-England,*

*13th September, 1736.*

Reverend Sir,

In a letter by the Rev. Mr. McSparran, I acquainted the honourable Society of my safe arrival in New-England; since then I have so good a state of health as to be capable of serving my parish in a constant way. The professors of the Church of England here increase in numbers and seriousness.

The Dissenters among us are busily employed in examining into the conduct of the missionaries in order to have whereof to accuse us; some instances, misinterpreted, I understand they pitch upon. I trust they will not find any instance in my conduct to make the foundation of a complaint. I am not conscious that I have laid myself open to misinterpretation, and as to real misconduct, I defy them; however, as they seem resolved to make thorough work, if any complaint of this nature should come before the honourable Society, I beg I may have notice of it, and an opportunity to vindicate myself from any such aspersions. I hope, when we are sufficiently sifted and tried, we shall come out purer and less exceptionable.

The particular state of my parish at this time the honourable Society will find expressed in my *notitia parochialis*, unwritten, to which I beg leave to refer.

I am the honourable Society's

Most dutiful and obedient, and, Sir,

Your most humble servant,

HENRY CANER.



[*See Mr. Arnold to the Secretary.*]

*West Haven, in Connecticut,  
September 22d, 1736.*

Reverend Sir,

I performed divine service last Sunday at Milford, one of the most considerable towns in Connecticut Colony, where the use of the Lord's Prayer, the Creed, and the Ten Commandments, or the reading the Scripture in divine service, was never before known. There was a very numerous auditory, most attentive and desirous to be instructed in the worship of the Church of England; but these who are looking towards the Church are commonly the poorer sort of people; for the staff of government being in the hands of the Dissenters, who rule the Church with an iron rod, those who receive honour one of another set themselves at a distance, and allow their rage and revenge to increase in proportion to the increase of the Church. That God, in mercy to our land, may continue and prosper that honourable Society, is, and shall be the fervent prayer of their, and your most obliged, devoted, humble servant,

JONATHAN ARNOLD.

[*From the Clergy of New-England to the Secretary.—Extract.*]

*Fairfield, in New-England,  
March 29th, 1739.*

Reverend Sir,

Notwithstanding it has once and again been declared by the Attorney and Solicitor-General, (and approved of by the Lords Justices in their letter to the Lieutenant-Governor of Boston, dated October 7th, 1725.) that there is no establishment of any religion in these colonies, nor can be without

his most sacred Majesty's explicit consent; yet this government have taken upon them to make an establishment of the Congregational way, (as they call it,) appears by several acts in their printed law book, and do act as an establishment, and to treat the Church of England as Dissenters. They have, indeed, made a law by which they pretended to exempt the people of the Church of England from paying to the support of their ministers and the building of their meeting-houses, but they have contrived several methods to elude it.

2. Among which, a principal contrivance is to make certain funds in each town to be let out to use for raising the salaries of their ministers, without any tax upon the people. This first began at Fairfield, by the sale of certain lands, sequestered by the proprietors of that town for the support of the ministry, the money arising from which sale they divided to each parish according to their propriety, only excluding the members of the Church of England in each parish from any share or benefit in this sale, though there were many of them as considerable proprietors as any of those who were admitted to enjoy it. And the success with which this unjust action was attended has put them upon much the same measures throughout the colony; and one means of making such funds is by the sale of seven new townships of common lands belonging to this government, wherein (as we apprehend) the people of the Church of England have equally a right, according to their proportion, with the rest of the people of the government; and the money arising from the sale of these lands they have appropriated either to the schools, or to what they call the established ministry of this government, at the election of the several towns, (as will appear by their printed acts to this purpose,) so that, according to their sense of their law, we of the Church of England are excluded from any benefit of that sale.

Another of these devices for raising of the above mentioned funds has been by a bill, (not yet indeed passed into an act, though we have reason to believe the design is not yet laid aside,) to appropriate the loan of their last commission of £50,000 of bills of credit to that purpose.

To prevent these proceedings, the people of our Church





have laid an humble address before the General Assembly, signed by more than six hundred and thirty males above sixteen years old, (and the number could have amounted to above seven hundred if all would have had opportunity to sign,) praying that they might have their proportion of these public moneys toward the support of their ministers; but they have been pleased in their last Assembly to negative that petition, so that our people can expect no favour or justice from our government in this regard, and beg of us to lay their oppressed state before the Society.

3. Another grievance that we have to complain of is, the case of sundry people (to the number of fifty families) in the westernmost parts of this colony, chiefly belonging to Horse-neck and Stamford, living so near to the Parish Church of Rye, as that they can and do attend upon the ministrations of the Reverend Mr. Wetmore, who also does frequently officiate among them, to which he was requested by their joint application to him. When, according to the tenor of the above-mentioned act, he demanded his due proportion of the tax, viz., what was paid by the professors of the Church of England, payment was refused; upon which he commenced an action against the collector, which went through the courts and was finally lost. The people, perceiving themselves destitute of any hopes of relief in a course of law, applied themselves in an humble address to the General Assembly, praying for a redress of this grievance, which address was set aside, and nothing was done for their relief; so that they, and all others living but a few miles from any Church of England, whatever care and pains the minister may take in visiting and administering to them, shall, notwithstanding the said act, be obliged to pay to the support of dissenting ministers, unless relief can be obtained from home.

4. That we may be as little tedious as possible, we will pass by several other instances whereby they have endeavoured to elude the act they had made in our favour, and proceed lastly to lay before the Society the case of the Rev. Mr. Arnold, which is as follows: William Greyson, of London, Esq., made a donation of a piece of land in New-Haven to him, as trustee for the Church of England, to build a

Church on, and when he went to take possession and make improvement of said land by ploughing the same, he was opposed by a great number of people, being resolute that no Church should be built there, who, in a riotous and tumultuous manner, being (as we have good reason to believe) put upon it by some in authority, and of the chief men in the town, beat his cattle and abused his servants, threatening both his and their lives to that degree, that he was obliged to quit the field. And though he made presentment against sundry of them, for breach of the peace, to the civil authority, yet they refuse to take cognizance of it, and so he could obtain no relief.

We beg leave to subscribe ourselves, Reverend Sir, the venerable Society's and your most humble and most obedient servants,

SAMUEL SEABURY,

EBEN'R PUNDERSON,

JONA. ARNOLD,

JOHN BEACH.

SAM'L JOHNSON,

J. WETMORE,

HENEY CANER,

[Rev. Mr. Punderson to the Secretary.—Extract.]

Groton, June 18th, 1739.

Reverend Sir,

There is not any more considerable alteration in the parish under my care than that of the spirit and temper of our dissenting brethren, many of which, from being revilers and haters of our Church, are brought to have a good opinion of it, and occasionally attend our worship. I believe that at the last Christmas, and upon a Lord's day since, there met in our Church upwards of four hundred persons who behaved soberly and devoutly, many of which had been our bitterest enemies, which to me is an unspeakable comfort. Upon the earnest desire of a considerable number, I have made a journey to Middletown, about forty miles from my home, and



preached to a sober body of people, near one hundred, two of which have since come and joined themselves to our communion.

Reverend Sir, I am,

Yours, and the Society's most obedient servant,

EBEN'R PUNDERSON.

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[Rev. Mr. Bach to the Secretary.—*Extract.*]

*Newtown, August 24th, 1739.*

Reverend Sir,

I have been here almost seven years, and have baptised one hundred and sixty-four, of which thirteen are adults, and have one hundred and twenty-three communicants, but they live so far distant from each other, that commonly I can administer to no more than about fifty at once, which occasions my administering it the more frequently; and, though I meet with many discouragements, yet I have this satisfaction, that all my communicants (one or two excepted) do adorn their profession by a sober, righteous and godly life.

I am, Reverend Sir,

Your very humble servant,

JOHN BEACH.

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[From the Clergy of New-England to the Secretary.—*Extract.*]

*New-London, May 4th, 1740.*

Reverend Sir,

We, the Clergy of New-England, convened at New-London, beg leave to represent to the honourable Society the state of a considerable congregation of the Church of England settled at Hopkinston and the parts adjacent. This town

has been for some years a place of resort to several creditable families of Conformists, whose inclination or employment has caused them to remove from Boston into the country, to whom many of the old inhabitants, both of the Church and dissenting persuasions, have united themselves in promoting the Episcopal Church, being induced thereto by a monthly lecture preached among them, and some encouragement they received of being recommended to the Society's favour; there is likewise a probability of a large increase by the addition of many others who have purchased farms in the same town, so as to possess near a third part of the township, in order to settle themselves or children thereon, provided they can enjoy a constant public worship of the Church of England, and procure some assistance toward the support of an Episcopal minister to reside with them, which they express an earnest desire of, and a readiness to contribute to the utmost of their ability towards his comfortable subsistence.

We are the honourable Society's,

And, Reverend Sir,

Your most humble servants,

ARTH. BROWNE,	JOHN USHER,
SAM'L SEABURY,	HENRY CANER,
JOHN BEACH,	ROGER PRICE,
EBEN'R PUNDERSON,	JAMES HONEYMAN,
SAM'L JOHNSON	JAMES MACSPARRAN

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[Rev. Mr. Morris to the Secretary.—*Extract.*]

*West Haven, September 13th, 1740.*

Reverend Sir,

I was received by the Church people with no small pleasure, for, upon Mr. Arnold leaving them, they seemed to despair of having another to succeed him; beside, the Dissenters used to boast and affirm confidently that the Society





would never send here another missionary, which was some mortification to them, who are a people indeed not to be despised, and are ready enough to express their gratitude. I must further say of them, that they are the most versed in casuistry of any people I ever met; I mean of those that can only read English. The Archbishop of Canterbury's Treatise on Church Government, and the late Archbishop of Dublin's Collection of Cases, with several other books, have been read here to good purpose, and what they are further to be valued for is, that their conforming to the Church has exposed them to many inconveniences and oppression from the Dissenters. I have two warrants by me, granted before my time, to take up two men in Waterbury for not frequenting their meetings; and when one of them offered to give his reasons why he could not go to their extempore prayers, he was silenced and ordered to prison, or pay his fine; two more in North Haven were some time in jail before my arrival, for not paying their rates to the dissenting teachers, which is contrary to a law made here in our favour, (as I am informed,) at a time when they were apprehensive of losing their charter. The governor of this colony is elected yearly, and one Williams, who was lately rector of the Seminary in New-Haven, quitted that office with a view to be elected governor next year; but if he succeeds, we are likely to have a troublesome neighbour.

Though there be some hot spirits among the Dissenters, especially their teachers and those in power, yet there are many others more moderate, and who seem well affected to our Church, and are apt to frequent it.

Should I give you an account of the geography of my mission, you would find it large enough for a Diocese; but I would not be understood to mean this by way of complaint of the difficulty and length of the roads; and if I may be allowed to complain of any thing, it must be of the wretched fanaticism that runs so high in this country, and a body would be apt to think higher than it did in England in Cromwell's time, which does not so well suit one of my complexion; yet I have been serviceable in the Church, and will endeavour to be more so.

I have been informed since I came here, that the Dissenters

in North Haven have obliged the Church people to contribute towards building a meeting-house, and sent one poor fellow to jail who was not in a capacity to pay his cess; however, this may be contrary to law here, yet it is found, by repeated experience, that a poor Churchman can expect no redress in any court here.

I am, Reverend Sir,

Your most obliged and very obedient servant,

THEO. MOREIS.

*October 28th, 1740.*

[*Rev. Mr. Johnson to the Secretary.—Extract.*]

*Stratford, in N. E., Nov. 10th, 1740.*

Reverend Sir,

As to the complaint we designed to lay before the Society about the money arising from the sale of the seven new townships, the event is that, rather than the Church should have any share in it, the last Assembly have repealed the act that vested in the several dissenting ministers their dividends of it, exclusive of the Church, so that now, by a former act, it belongs to the schools, though I imagine they yet have some contrivance to exclude us from any advantage from it; for the increase of the Church in this country is very displeasing to those at the helm, and disposes them to distress us in all the ways they can, and particularly by so explaining the law, in their execution of it, as to oblige many of our people to pay their public dues to the support of their ministers and building their meeting-houses, if they happen to live at such a distance from our Churches as renders a constant attendance impracticable, by which means some of them have been hauled to jail, and there been forced to abide 'till they paid the utmost farthing. This has been the case with some people at a village called Cheshire, who have lately complained to me; and this is threatened and doubtless will



be shortly executed upon the people of another village called Scotland, belonging to Simsbury, a town sixty miles northward.

I am, Reverend Sir,

Your most obedient, humble servant,

SAM'L JOHNSON.

[Rev. Mr. Punderson to the Bishop of London.]

N. Groton, 12th Dec., 1741.

My Lord,

The duties and labours of my mission are exceedingly increased by the surprising enthusiams that rage among us, the centre of which is the place of my residence, a short account of which I shall trouble your Lordship with. Since Mr. Whitefield has been in this country, there has been a great number of vagrant preachers, the most remarkable of which is Mr. Davenport, of Long Island, who came to New-London in July, pronounced your ministers unconverted, and, by his boisterous behaviour and vehement crying, "Come to Christ," many were *struck*, as the phrase is, and made the most terrible and affecting noise, that was heard a mile from the place. He came to this Society, acted in the same manner five days, was followed by innumerable [people;] some could not endure the house, saying that it seemed to them more like the infernal regions, than the place of worshipping the God of Heaven; many, after the amazing horror and distress that seized them, received comfort, (as they term it,) and five or six of these young men in this Society are continually going about, especially in the night, converting, as they call it, their fellow men; two of these act as their ministers, and they affirm, converted above two hundred in an Irish town about twenty miles back in the country. Their meetings are almost every night in this and the neighbouring parishes, and the most astonishing effects attend them: screechings, faintings, convulsions, visions, ap-

parent death for twenty or thirty hours, actual possession with evil spirits, as they own themselves. The spirit in all is remarkably bitter against the Church of England. Two who were "struck," and proceeded in this way of exhorting and praying, until actually possessed, came to me, asked the same questions: "Are you born again?"—"Have you the witness of the Spirit?" &c., as they all do; used the same texts of Scripture; taught the same doctrines; called me Beelzebub, the prince of devils; and, in their possession, burnt about £1,200. They have since been to me, asked my forgiveness, and bless God that He has restored them to the spirit of a sound mind. There are at least twenty or thirty of these lay holders-forth, within ten miles of my house, who hold their meetings every night in the week in some place or other, excepting Saturday night, and incredible pains are taken to seduce and draw away the members of my Church; but, blessed be God, we still rather increase.

I am, my Lord,

Your obedient servant,

EVEN'E PUNDERSON.

[Rev. Mr. Morris to the Secretary.]

Derby, June 20th, 1741.

Reverend Sir,

Since I wrote before, I made it my business to be further acquainted with the people, especially the Dissenters, many of whom I found, on my travel, well affected to our worship, and ready to conform, had they an opportunity of a Church at a reasonable distance. Others, I have heard since, object to their not being attended as often as they could wish. This proves too strong an objection among weaker people, where dissenting teachers are so numerous. There are others who, in their private conversations, profess a great liking for the Church, will readily own what they cannot be reconciled to





in the Dissenters' scheme, especially the sort of ordination first set up in this country; and though they may be brought to approve our liturgy, notwithstanding all the industry of their teachers, yet, as they are men who have little places and employments, or obtain hopes of having them, they will not easily be persuaded to conform. This last difficulty is the greatest I have met with; indeed, the governing party, who are the most violent, seem to be a little more moderate than they have been, but their moderation is owing to their being afraid of England. I have lately been at Simsbury, where I found about thirty females of our communion; they are in hopes of having a minister at last, and have accordingly prepared some timber to build a Church. I remitted their rates, which amount to about fifty pounds of this currency, to help them forward with the building. I do not mention this as an act of generosity, for, however I may have a right to protect them from the Dissenters, I think I ought not to apply their money to my own use, since they are too remote to be visited above twice a year at most, considering how many parishes I have beside to attend, and, indeed, remote enough from one another. I urged upon my brethren at the Convention to assist me in attending Simsbury, which some consented to do, so that they can be served now eight times a year, and this, I hope, will keep them in heart.

I have taken another Church into my care at Wallingford, which consists of twelve families. I engaged to attend them once a quarter, which they seem to be satisfied with, for they know it is as much as I can do for them. I procured Mr. Thomson, whom I mentioned before, to officiate every Sunday in some one parish in my absence, and as his prudence and discretion have rendered him entirely agreeable to the people, he proves very serviceable to me.

I must further acquaint you that, in many places, there are some undivided lands laid out for the use of the ministry; and those of the Church party who are proprietors think it reasonable their proportion should be appropriated to the use of their minister, and are ready enough to engage in a lawsuit if there was hopes of success in England; indeed, if Dr. McSparran gain his cause, it will pave the way to do the

Church a very considerable service.\* Since I came to this mission there have been added to our communion eight persons, four of whom conformed lately; six more have conformed, but have not been yet at the Sacrament. This, Sir, is all I have to add to my first letter, dated last September, and which I hope has not miscarried.

I am, Reverend Sir, your most obliged  
And very obedient servant,  
THEO. MORRIS.

[Rev. Mr. Punderson to the Secretary.—Extract.]

N. Groton, 20th December, 1741.

Reverend Sir,

I would inform the venerable Society, &c., that enthusiasm exceedingly rages in the parts under my care, but especially in this; the most amazing screechings, screamings, faintings, convulsions and visions attend it, and are made the inseparable marks of conversion and the new birth; and two persons in this parish have been so wonderfully wrought upon in this manner as to become actually possessed by a devil, as all grant; and one of them who, by the good providence of God, is restored to the use of reason, confesses the Spirit, in these demoniacs and enthusiasts, is extremely violent against the established Church; and both I and all under my care are declared both by teacher and people to be unconverted, and going straight down to hell. 'Tis amazing how this wild scene prevails, and how it will end God only knows. It increases my labours to that degree, that I can scarce spend a whole day in my study or family. I have twice been desired to preach to a large congregation of Seventh-day Baptists, in Westerly, and complied with their desires.

I am yours, and the honourable Society's  
Real friend and servant,

EBEN: PUNDERSON.

\* Dr. McSparran was then engaged in prosecuting a suit he had brought for the recovery of certain lands in Narragansett, which he claimed in behalf of the Church. The Rhode Island Documents will furnish the history of this proceeding.





[*Rev. Mr. Punderson to the Secretary.—Extract.*]

*N. Groton, March 30th, 1742.*

Reverend Sir,

There never was more pressing need of good books among us than in this astonishing season, in which the wildest enthusiasm and superstition prevail; and it is attended with the most bitter fruits of uncharitableness and spiritual pride, an instance or two of which I shall trouble the honourable Society with. Some time since, immediately after I had preached a sermon in Norwich, one of these enthusiasts came to me and demanded my experience; (which is very common;) his request being denied, he pronounced me unconverted, and, not only going myself, but leading all under my charge, down to hell. Soon after, he was attended with a dumb spirit, and uttered nothing for five or six days, except two or three blasphemous expressions, viz., Go tell the brethren I am risen; at another time, Suffer little children to come unto me, &c. There also came another of these exhorters (as they are called here) to my house, attended by many; declared me as upright and as exemplary a person as any he knew in the world, yet he knew I was unconverted, and leading my people down to hell; he affirmed that he was sent with a message from God, and felt the Spirit upon him, &c.; he seemed sincere. Soon after, Mr. Croswell, the dissenting teacher in this parish, with two attendants, came singing to my house, pronounced me unconverted, yet, at the time, declared that he did not know me guilty of any crime. I assured him that, in my opinion, it was a greater crime for him thus to murder my soul, usefulness and reputation in the world, than for me to attempt his natural life; and that he certainly must be a worse man, thus, in cool blood and under a religious pretence, to pronounce damnation against me, than for a common swearer to say to another "God damn you," since this he is not so fierce as before.

At the first rise of this enchanting delusion, I was under melancholy apprehensions that the infant Church of England, in this and the adjacent places, would be crushed, those being the centre of the religious delirium; some have gone after it, but more been added, and I am more and more convinced of the promise of our blessed Lord, that the gates of hell shall never prevail, &c. My labours abundantly increase, and I have scarce been at home a week together the past winter; sometimes I preach two or three sermons a week, beside constantly on the Lord's-day, and I have good hope that my labour is not in vain.

Your and the honourable Society's

Real friend and servant,

EBEN'R PUNDERSON.

[*Rev. Mr. Seabury to the Secretary.—Extract.*]

*New-London, in New-England,*

*May 3d, 1742.*

Reverend Sir,

I observe in the collection of papers aforesaid, page 37, order the 23d, a direction to the several missionaries to send an account of the founding and building the Churches in their respective parishes, and how the same have been supplied with ministers, and also an account of the glebe, &c. In compliance therewith, I state that, from the records of St. James' Church, at New-London, it appears that the said Church was built by subscription; the first bears date June 25th, 1725. That on the 27th of September following, seven of the members of the Church of England did, by an instrument under their hand, form themselves into a committee for the purchasing a convenient place in New-London, and for erecting and building a Church for the service of Almighty God, according to the liturgy of the Church of England as by law established; that at the same meeting the Reverend Mr. McSparran, the Society's missionary at Narra-



gansett, was made treasurer; that on June the 20th, 1726, a carpenter was agreed with for a wood frame; that on the 9th of August following the timber was brought to the ground; on the first of October the frame was raised and completed, and on the 28th of November, 1727, the house was enclosed, glazed, the underfloor laid, a neat desk and pulpit finished, and in this state was the Church at New-London when I arrived there, December 9th, 1730, in the service of the honourable Society.

New-London is a small town, standing by a pleasant river about two miles from the sea, [sound,] the principal port of Connecticut colony, first settled by the Independents and a few Anabaptists and sort of Quaker Baptists.

The first members of the Church of England who founded St. James' Church were either Europeans, not long settled here, or persons brought up in other colonies. The government here makes no provision for the Church, though they commonly grant large tracts of land in every town for the advantage of the Independents; but the Church at New-London has neither glebe nor parsonage-house, and except a weekly contribution of its members for the use of the minister, which amounts to about a crown sterling per week, it is wholly supported by the charity of the honourable Society.

The sectaries here seem crumbling into more parties and divisions daily, branding each other with anathemas. The Church under my care remains steadfast.

Yours, and the honourable Society's

Most humble and most obedient servant,

SAMUEL SEABURY.

[*Rev. Mr. Caner to the Secretary.—Extract.*]

*Fairfield, New-England, July 1st, 1742.*

Reverend Sir,

Enthusiasm has made no progress at Fairfield, and the effects of it at Stamford, Norwalk, Ridgefield, &c., where it

has a large spread, has been the reconciling many sober, considerate people to the communion of our Church. In order to prevent as much as possible the spreading of enthusiastic principles, both now and hereafter, among us, I have applied myself closely to the duty of catechizing young and old who do not appear to have sufficiently digested the grounds of our most holy faith; the catechumens, being divided into three classes, are examined and instructed, according to their several improvements, every Lord's-day after sermon, in the afternoon.

The venerable Society's

Most dutiful and obedient, and, Sir,

Your most humble servant,

HENRY CANER.

[*The Clergy of Connecticut to the Bishop of London.*]

*Fairfield, in Connecticut,*

*August 24th, 1742.*

May it please your Lordship,

We, your Lordship's clergy of this Colony of Connecticut, humbly beg leave to lay before your Lordship the difficulties which at present affect us. The want of a Bishop to reside among us has been often mentioned as a very great obstruction to the propagation of religion in this remote part of the world; and we take leave upon this occasion to renew our most humble thanks, as for all your Lordship's good offices toward the Church in these plantations, so particularly for your kind attention to the several representations of this nature, which we have formerly made, and your sincere endeavours to obtain this advantage for us, and, since that could not be effected, for the kind provision your Lordship has made for us, as some remedy to this inconvenience, by appointing Commissaries among us under your Lordship's own special direction. But as the number of Clergy within this district





is considerably increased, since the appointment of a Commissary at Boston, we humbly hope your Lordship will excuse us if we presume to suggest, with great submission, whether it might not be highly expedient for your Lordship to appoint a Commissary in this colony; our distances from the Commissary at Boston is such as makes it impracticable for us to attend upon the yearly Convention, and, consequently, to receive the benefit of that appointment. There are now fourteen Churches built and building, and seven Clergymen within this colony, and others daily called for; the nearest of us about one hundred and twenty, and the most of us upward of two hundred miles from Boston; and the charge of such a journey, yearly, is too considerable for our circumstances well to admit of. Beside, the absence from our parishes, which such a distance requires, proves oftentimes great prejudice to our people, not only from the want of public worship, but likewise in regard they are liable to be seduced by the indefatigable endeavours of enthusiastic teachers, who, since Mr. Whitefield's tour through this colony, have made an astonishing progress.

We would not be thought to prescribe, and therefore bespeak your Lordship's candour, when we presume to mention the Reverend Mr. Johnson, of Stratford, as a person from whose ability, virtue and integrity we might hope all the advantages which such an authority would enable him to derive to us, if your Lordship should think proper to bestow this honour upon him. Your Lordship does not need to be informed, and therefore we forbear to mention, the particular advantages to be enjoyed by the residence of a Commissary among us, especially at a time when enthusiasm, in its worst colors, is daily gaining ground. We flatter ourselves with hopes of your Lordship's pardon and indulgence on this point, and beg to assure your Lordship that we are,

May it please your Lordship,

Your Lordship's obedient servants,

HENRY CANER,

SAMUEL SEABURY,

JOHN BEACH,

EBEN'R PENDERSON,

RICH'D CANER.

[*Rev. Mr. Johnson to the Bishop of London.—Extract.*]

*Stratford, in New-England,*

*September 5th, 1742.*

May it please your Lordship,

This letter accompanies another to your Lordship from my brethren of the Clergy in this colony, wherein they humbly represent the necessity, or, at least, the great advantage of a Commissary to be resident among us, by reason of our great distance from Boston, which, at a medium, is between 150 and 200 miles.

On this occasion I humbly beg leave to join my voice with theirs to the same purpose, (for I do believe, with submission to your Lordship,) that it would be a very considerable means for the promoting the interests of religion and order among us; especially considering how much the Church has increased here within these few years. When I came here there were not one hundred adult persons of the Church in this whole colony, whereas now there are considerably more than two thousand, and at least five or six thousand, young and old; and, since the progress of this strange spirit of enthusiasm, it seems daily very much increasing.

My brethren have, indeed, done me the honour to mention my name to your Lordship. As to this, I beg leave to assure your Lordship that it is from their own motion, and not in the least owing to any influence of mine, that they have so done; and that if your Lordship shall think it fit, at all, to appoint a Commissary in this colony, I shall be very well satisfied to submit to any other person whom your Lordship shall think proper to appoint to preside over us.

May it please your Lordship,

Your Lordship's most dutiful

And most obedient son and servant,

SAMUEL JOHNSON.



[*Rev. Mr. Seabury to the Secretary.—Extract.*]

*New-London, in New-England, Nov. 2d, 1742.*

Reverend Sir,

At Hebron the Church increaseth. I had forty communicants present the last Sacrament. Mr. Barzillai Dean, whom my brethren of the clergy of Connecticut have desired and advised me to recommend to the Society's notice, has attended the Hebron Church the year past, (when I have not been there,) by reading a form of prayer out of the Liturgy of the Church, and sermons of the Church of England divines, to the great edification of the people. In compassion to them, I beg leave to lament to the honourable Society, that poor people's want of a resident minister, who, I am well sensible, might be far more useful to them than it is in my power to be; and to repeat their desire, that Mr. Dean might be permitted to come home for that charge.

At Simsbury, sixty-two miles from New-London, and eight miles west of Connecticut River, and about fifty miles up said river, there is also a large congregation of the Church of England. I have visited them twice in the year past; the last time there were one hundred and thirty adults, who, I was assured, were either real conformists, or desirous of instruction in the doctrine and worship of the Church. They beg to be recommended to the Society's charity, and I expect they will, in a little time, send the Society a token of their sincerity; a copy of a deed of fifty acres of choice land, which they have purchased for a glebe.

At Middletown, one of the most flourishing towns in Connecticut, and lying upon Connecticut River, thirty-two miles from the mouth, and forty miles from New-London, which I have visited twice the year past, there are thirty families of the Church of England, earnestly desiring to be mentioned to the venerable Society, in hopes of their future favours.

I am, Reverend Sir, yours, and the honourable Society's

Most humble and obedient servant,

SAMUEL SEABURY.

[*Churchwardens of New-London to the Secretary.—Extract.*]

*New-London, February 26th, 1742-3.*

Reverend Sir,

The very great convulsions occasioned here, and in divers other places in this colony, by the breaking out of what is called the New Light, makes this a melancholy juncture to have our Church empty and unsupplied; and the more, in regard that the present discords having set sundry of the most cool and considering people on thinking and reading, there is a promising prospect of those inquiries into religion, ending in a thorough and well-weighted conformity to our Church; and this again makes it the more necessary that this Church should be made happy in the appointment of a missionary, who, for morals, learning and experimental knowledge in the present state of things, might be equal to the difficulties of the present times.

Reverend Sir,

Your most obedient humble servants,

NATHANIEL GREEN, } *Churchwardens.*  
EDWARD PALMER, }

[*The Secretary to the Rev. Mr. Johnson, Missionary at Stratford.—Extract.*]

*April 25th, 1743.*

Reverend Sir,

In order to make some provision, as soon as may be, for those young men recommended by you, that have been educated at your neighbouring Colleges, and are desirous of entering into the service of the Society, they [the Society] are come to a resolution, that in all future appointments of catechists and schoolmasters, a principal regard shall be had to such persons as are already in, or intend to offer themselves candidates for holy orders; that, as vacancies happen, they may be filled with these young men after they have been





ordained Deacons and Priests, in England; and then, with a small stipend, (but of not less than £20 per annum,) from the Society, it is proposed to fix them at places where the inhabitants are able and willing to give as much more, for their officiating to them in the holy functions; and, as the greater missions become vacant, and they are found worthy, to advance them to them, while other deserving young men may succeed to the lesser.

I am, &c.,

P. B.,

(i. e., PHILIP BEACROFT

[*Rev. Mr. Johnson to the Secretary*

*Stratford, in New-England,*

*April 6th, 1743.*

Reverend Sir,

Since my last I have baptised sixteen, whereof five were adults and of them four were negroes, and admitted sixteen to the Holy Communion, of which two were candidates for holy orders, whose names were Watkins and Lamson. The late enthusiasm is now abating, (though the venomous effects of it still prevail,) and has driven a great number into the Church, so that there are five or six places wanting ministers greatly, of which Simsbury the most, being at, by far, the greatest distance; and there are five or six valuable young candidates that would gladly serve the Church, and to very good advantage, if they could be encouraged to go home for orders; and, as the Society may think proper to make New-London vacant by removing Mr. Seabury, we should all be very glad if that place might be kept vacant till one or other of our candidates could go home for it. Mr. Thomson, whom I have several times mentioned as having long served the Church in a lay capacity, and done much good, would be a very suitable and useful person in that place. And I beg the Society to give us leave to recommend two or three in the fall, for new places, if possible, though it were with a

view of but small salaries. Indeed, I humbly hope the venerable Board will excuse us if the pressing necessity of the times should prevail upon us to recommend any one for orders, though we should not have opportunity to hear from you. Mr. Dean is said to have done good service at Hebron, and, I conclude, will be recommended by the Convention.

The Church in this town has so increased of late that our house will not hold us, which has obliged us to build a new Church, for which £1,500 of our money has been subscribed, and we have got timber and are going on vigorously. It is to be sixty feet long and forty-five feet wide, and twenty-four feet high to the roof; with a steeple sixteen feet square, to be one hundred and twenty feet high; and eight feet the Chancel, which is to have a library on one side and vestry on the other. And we should be very thankful if any generous benefactors could be found that would contribute books to our library, which are very much wanted, and would be most eagerly read by many of our people, who are very inquisitive after Christian knowledge.

My *Notitia Parochialis* is as follows:

I. No. of families in this town, about.....	400
II. No. of baptised here and places adjacent by the missionary of the town, .....	617
III. No. of baptised since my last, of which five were adults and of them were four negroes, .....	16
IV. No. of actual communicants here and at Ripton, of which, were admitted the last half year, ....	166
V. No. of those that profess the Church, families, ..	16
VI. No. of Dissenters from all the rest, Papists, only	89
VII. No. of heathens, beside anabaptised negroes, ...	1
VIII. No. of converts, no remarkable instance, they being generally a sober people.	10

I have drawn on the treasurer for my salary, due to last Lady-day, of the same date with this letter,

And remain, Reverend Sir,

Your most obedient, humble servant,

SAMUEL JOHNSON.





[From Mr. Stewart to the Secretary.—*Extract.*]

*New-London, in New-England,*

*January 14th, 1743.*

Reverend Sir,

The unhappy difficulties our Church in this town labours under at present oblige me, in behalf of the congregation and self, to give you the trouble of this. Some time ago the Rev. Mr. Seabury obtained the consent of the venerable Society to remove to Hempstead; the Rev. Mr. Morris was appointed to fill the vacancy, which (for some reasons) was not pleasing to the people, who made application to the Rev. Mr. Commissary Price, who, together with the Rev. Dr. McSparran, came hither, and after strict and impartial examination of both parties, the Rev. Mr. Morris resigned his claim to the Church. Now we have certain intelligence that some underhand endeavours are used here to fill our Church without our privity, with one of their own creatures, in particular with one Mr. Dean, a person of no other attainments than what are usually acquired by the low education of some men in this country. We beg leave by you, Reverend Sir, humbly and with the deepest submission, to represent to our wise, charitable and truly provident patrons, the Society, that New-London, being the seat of his Majesty's custom-house and so the port of greatest note in the colony, and, in many other respects, as a city set on a hill which cannot be hid, a missionary of mean and ordinary abilities, who might, perhaps, discharge the duties of his function with advantage in the more enclosed, remote and obscure settlements, where defects and inconformity to rubric and canon might pass with less observation, would have a direct tendency to bring the Church here into contempt, and the more so, as the Independent minister of this town has a well established character, and is in every respect the most superior person of his order in this colony. Permit us, therefore, to implore the compassion of the venerable Board to a Church

like to be left in a tottering and ticklish condition; and as none of the worthy gentlemen on the mission already in New-England have mentioned their desire of being removed to us, and as he that was appointed could not make us happy, we earnestly entreat that none may be sent that goes from this country but such as the Reverend Mr. Commissary Price will recommend to the venerable Society to be appointed to this Church. We have a good character of one Mr. Cleverly [\*] from some worthy gentlemen of the Clergy, and as he has been bred up in the Church, if we can prevail on him to go home for orders, doubtless he will make us happy and all easy; but if we fail of him, and that no other to the Commissary's liking offers before he writes, then we humbly beg leave to rely on the choice of the venerable Board, and earnestly entreat that a gentleman regularly educated at home, and always bred up in the Church of England, may be singled out for the service of the Church here, which will be very unlikely to keep it's ground, much less to thrive, under the ministry of a man of incompetent capacity, tainted with Independency, or, in the least, addicted to any kind of inconformity or vice.

[*Dec. Mr. Seabury to the Secretary.*]

Reverend Sir,

The last half year has produced nothing remarkable with regard to the Church, which continueth steadfast in the midst of the wildest enthusiasms; a most extraordinary instance of which happened here, in the sixth day of this instant, being the Lord's-day, when a large congregation gathered in the street, made a fire, and, in the sight of the sun, burned a great number of books of divinity, and, among others, Bishop Beveridge's *Thoughts on Religion*; and, on the next day, in a public assembly, throw down of wearing apparel to be burned to the value of one hundred pounds sterling, but by some means they were restrained from executing this last attempt.

\* We think the name intended is Cleveland—En.



The Society will observe by the *Not. Paroch.*, here enclosed, that the communicants at New-London have increased, three of whom are late conformists from the Independents.

I have, since my last, beside my visit to Hebron, where the Church still prospers, visited Sinsbury, sixty-two miles from New-London, where there is a great prospect of a flourishing Church.

For my last quarter's salary, due me the day of the date hereof, I have drawn in favour of Daniel Lothrop, which I hope the Society's treasurer will honour.

I am, Reverend Sir,

Yours, and the honourable Society's

Most obedient and most humble servant,

SAMUEL SEABURY.

*New-London, March 25th, 1743.*

[*See Mr. Beach to the Secretary.*]

*Reading, in New-England,*

*April 20th, 1743.*

Reverend Sir,

The enclosed is the state of my parish, which is very little altered in this last half year. My people are not at all shaken, but rather confirmed in their principles by the spirit of enthusiasm that rages among the Independents round about us, and many of the Dissenters, observing how steadfast our people are in their faith and practice, while those of their own denomination are easily carried away with every kind of doctrine, and are now sunk into the utmost confusion and disorder, have conceived a much better opinion of our Church than they formerly had, and a considerable number in this colony have lately conformed, and several Churches are now building where they have no minister. Indeed, there is scarce a town in which there is not a considerable number professing themselves of the Church of England, and

very desirous to have it settled among them; but God only knows when and how they can be provided for. Were there in this country but one of the Episcopal order, to whom young men might apply for ordination without the expense and danger of a voyage to England, many of our towns might be supplied which now must remain destitute. To express this opinion to the venerable Society (I am sensible) may be deemed impertinent, but I am moved to it by hearing so frequently numbers of serious people of our Church lamenting their unhappiness, that they can rarely enjoy that worship which they hunger and thirst after, there being so small a number of Clergymen in this country; while Presbyterians, Independents, and all sects are here perfect in their kind. But, although we have not the utmost that we could wish for, yet I bless God for the pious care and charity of the venerable Society, to which it is owing that so many hundreds of souls are provided for in this government; and had it not been for that, we have reason to think there would not have been at this day as much as one congregation in this colony worshipping God according to the Church of England.

I have this day drawn upon the treasurer for my half year's salary.

I am, Reverend Sir, yours,

And the venerable Society's

Obliged and obedient servant,

JOHN BEACH.

[*See Mr. Johnson to the Secretary.*]

*Stratford, in New-England,*

*May 16th, 1743.*

Reverend Sir,

We humbly presume upon the letter you wrote to the Rev. Mr. Morris, relating to Mr. Ebenezer Thomson, the





bearer hereof, to recommend him to the honourable Society for holy orders, and a mission to one part of Mr. Morris' charge, which has grown too extensive and burthensome for him; for, although your letter mentions him only with a view to his being appointed a schoolmaster, yet, considering how much greater necessity there is for ministers than schoolmasters, especially in these times of the great prevalence of enthusiasm and confusion in this country, we humbly hope the Society will be prevailed to admit that he be sent back in holy orders, with a mission, upon such a security as can at present be obtained of £20 sterling per annum by the people of Derby and Oxford; which, although it be not directly a land security, (which they are providing as soon as may be,) yet it may be equally depended upon as though it were so; since we can assure the Society that the men who have undertaken for it are sufficiently responsible, and that every parishioner is, in like manner, obligated to them as they are to the Society, and that they are a people that do truly deserve the Society's favours.

As to Mr. Thomson, we beg leave to give this testimony concerning him, that he has been bred up and received both the degrees of Bachelor and Master of Arts at Yale College, New-Haven, of nine years' standing; and ever since he left the College he has been very laborious, both in suffering much hardship and doing all the good offices he possibly could for promoting the interests of religion and the advancement of the Church of England in these parts, while at the same time he has had a family of his own to provide for, which now consists of a wife and four children, being above thirty years of age, and he has always proved himself a person of a very serious and virtuous life, an orthodox and faithful son of the Church as by law established, and entirely well affected to the present government. We do, therefore, humbly hope the Society will be pleased to admit him into their service, and beg they would inform us by him, when he returns, whether we may not, upon the same foot, recommend two or three more, there being as great a necessity for providing for Simsbury, Waterbury and Ridgefield, not to mention Hebron, which we conclude will be recommended by our brethren

ren in the eastward part of this government; and there are three other valuable candidates that beg leave to be employed as soon as may be, viz., Messrs. Watkins, Cole and Lamson, beside others that might be mentioned. We humbly take leave to subscribe ourselves,

The Society's, and, Reverend Sir,

Your most faithful and obedient humble servants.

[This letter, though written by Mr. Johnson, was in the name of and signed by all the Clergy.]

[Rev. Mr. Caner to the Secretary.]

Fairfield, in New-England,

May 19th, 1743.

Reverend Sir,

It is the chief design of this to lay before the venerable Society my *Not. Paroch.* For the last half year we have had no considerable alterations in the affairs of the Church of Fairfield, every thing remaining quiet and composed; though the constitution of this colony, both civil and ecclesiastical, has received sundry violent shocks from the effects of enthusiasm; but as I don't enter into affairs not immediately under my inspection, I have endeavoured to apply myself with diligence to cultivate a spirit of piety and sound religion among the members of my own charge. As the business of catechising is, confessedly, an important part of the pastoral care, so the experience I have had of its success in bringing both children and adults to a just and worthy apprehension of religion, has encouraged me to proceed in it with greater diligence. It would be of much use, for the furthering and promoting these, my labours, if the venerable Society would be pleased to bestow upon these children a few Catechisms, a dozen or two of Lewis' Exposition of the Catechism, half a dozen of Dr. Bray's Catechetical Instructions, and a dozen



of Common Prayer-Books, with Tate and Brady's Version of the Psalms. I mentioned this request to the venerable Society about a year ago, but not succeeding, the necessity of the children obliges me to repeat it.

I am, with the utmost respect and veneration,

The venerable Society's most dutiful and obedient,

And, Sir, your most humble servant,

HENRY CANER.

[*Rev. Mr. Johnson to the Archbishop of Canterbury.*]

*Stratford, in New-England,*

*May 22d, 1743.*

May it please your Grace,

This will wait on your Grace by Mr. Ebenezer Thomson, whom I have several times mentioned to the Society, and who may truly be recommended as a person who (having been bred and graduated in our neighbouring College) has for these several years undergone much hardship and done much service, as far as his lay capacity would admit, in promoting the interest of religion in general, and the Church of England in particular, in these parts, having thought nothing too much to do or suffer that has fallen in his way for the sake of so good a cause, and who now goes home, with a good character from all the Clergy in these parts, in hope of a mission to Derby. But if New-London should be yet a vacancy, I should rather wish him to be sent thither. And on this occasion I humbly entreat your Grace's interest with the Society, that whenever any vacancies happen to be made in this country, either by death or removal, the people may have leave, before they are filled, to procure the Clergy to recommend some young gentleman, if any offers from hence, as there scarcely ever fails to be several (as there are now) who would gladly serve the interests of the Society, to the utmost of their power, at any possible rate, and are generally much

more acceptable to the people, and, consequently, more successful in promoting the great ends of the Society, than those who come hither, strangers to the condition of things in these countries. I beg your Grace will excuse me that I mention this, and that I again suggest the necessity of Bishops, which I have fresh reason to do, from the great prevalence of enthusiasm, and especially that mad sort of it which obtains among the Moravians to the westward, who are likely to make the greater progress, to the unspeakable damage of true religion, by means of having the Episcopal government among them. It is, indeed, very hard, that when enthusiasm and heresy have the advantage of Episcopacy to propagate them, the truth of the orthodox Church of England should not have the like advantage, for the defence and propagation of that. I beg your Grace's prayers and blessing, and remain, may it please your Grace, your Grace's most dutiful son and most obedient, humble servant,

SAMUEL JOHNSON.

[*Rev. Mr. Sturbury to the Secretary.—Extract.*]

*New-London, June 5th, 1743.*

Reverend Sir,

But truth obligeth me to say that the prospect of a large Church at Hebron is not so good as formerly, because the followers of Mr. Whitefield, Mr. Tennant, &c., do extremely abound there; the dissenting teacher at Hebron having gone the greatest lengths in pretensions to inspiration and the sensible feelings of the Spirit, as well as into the greatest excesses of meetings almost every day and night. And I should the more rejoice in a resident minister there, because the same spirit of Methodism prevails mightily at New-London, increaseth my care and labours, and renders my absence on Sundays of dangerous consequence. The conformists, both at New-London and Hebron, indeed, are steadfast to the Church,





though they are very much alarmed by the new doctrines and new propagation of religion, the effects of which are really surprising. Those people have meetings in New-London almost every night or day, and 'tis not uncommon (as I am apprised by persons of good sense and integrity) to see ten or more seized at once with violent agitations, many incapable of any decency, crying out for their damned estate, so past speaking at all, or so much, indeed, as being unable to stand, fall down, as they pretend, with the weight of their guilt; and the most of those continuing thus violently exercised (as they say with conviction) but a few hours, do then receive comfort. The Spirit of God, they say, witnesses with their spirits, that they are converted and born again; then follow immediately such raptures and transports of joy as are more surprising than their distresses. New-London has been for a week together in such a tumult that I was afraid the people would have been beside themselves. I have had my house full of people, some under those distresses, and others surprised at the conduct of their neighbours, though I thank God I have never seen any person in this way, but, by cool reasoning and by plain explanations of the terms of reconciliation with God, they have been brought off from their amazing apprehensions to a just notion of the doctrines of repentance and remission of sins; and, beside my attendance at home for many days together on people thus frightened, I have been invited to preach to a numerous congregation at Lyme, about seven or eight miles from New-London, who never heard the Liturgy many of them, and who expressed great satisfaction in my explanation of those doctrines, about which New-England seems at present so much perplexed.

I remain your poor, though faithful servant,

SAMUEL SEABURY.

[*Rev. Mr. Johnson to the Secretary.*]

*Stratford, in New-England,  
September 30th, 1743.*

Reverend Sir,

I am most humbly thankful to his Grace and the rest of the honourable Board, for their kind reception of my letters and for the favourable notice they have taken of what I suggested, and the excellent scheme they have concerted for providing for such young men as offer themselves candidates from hence, (of whom the number is still increasing,) as well as that of places where they might be advantageously situated; and people seen, in several places, well disposed to give all the security they can for £20 sterling per annum, and are contriving to lay out uncultivated lands for glebes, which, in the course of time, may be very valuable, though it must be some years before they can be cultivated so as to do much toward the support of an incumbent. An hundred acres have been lately laid out for the perpetual use of the Church, within the bounds of this town, which is now worth about £20 sterling.

I lately opened a new Church at Kipton, where the people hope, in due time, to have some young man to be placed as my assistant. On the Sunday following, the dissenting teacher, one Mills, whose praise is in the journal, being a great admirer of Mr. Whitfield, reviled and declaimed against my sermon, which was on the subject of relative holiness and the reverence due to the house of God. He insisted that there is no more holiness in a Church than under an oak tree, &c.; and soon after some of his followers put his doctrine in practice, by defiling the Church with ordure in several places.

This zealous man gave out, when Mr. Whitfield first appeared, that their employing and encouraging that great reformer would utterly destroy the Church, root and branch; but now finding the event to be the entire reverse of his predictions, he is grown out of all patience with us. In the





mean time, while they are daily spitting out their impotent venom against us, I thank God we have a blessed spirit of peace and charity, and of zeal and unanimity, while every other Christian virtue is happily prevailing among my people, who are carrying on our new Church in the neatest manner, and with great dispatch, it being within a few months raised and now almost covered, and we have had several new families added, and more seem likely to follow them; but I cannot expect any enlargement of my salary from the people here till they have got through the great expense of building.

I am in much concern for the great damage I fear the Church in these parts will sustain by Mr. Seabury's removal, and Mr. Morris' succeeding him at New-London. This gentleman had the misfortune to have but little esteem among the people where he had officiated, and to be much despised by many others. I have faithfully laboured, both with him and them, to prevent this misfortune, but so the event has proved, which put the people of New-London into a terrible consternation, when they heard he was appointed for them, so that they were unwilling to admit him into their Church till his character should be cleared up; and applied to the Commissary to inquire into the grounds of that general disesteem he laboured under, but nothing has yet been done about it. They were advised by the Clergy here, in the meantime, out of duty and gratitude to the Society, to admit him into their Church, which, upon our advice, they immediately did, but yet depend upon the Commissary to take cognizance of the affair. What he proposes to do I have not heard, but whatsoever the result be, (though I earnestly wish otherwise.) I doubt there is little reason to expect the people there will be happy in him, or he in them, and I believe it would be well for both if they were otherwise provided for. New-London is a place of considerable importance to this government, and the Church there was likely to flourish in a good degree; and it grieves me very much, that this unhappy affair should be an hindrance to it. I should not have said this much, but that I have been earnestly solicited by that people to mention something of it, and that it looks unavoid-

able—that the Society will be troubled with it first or last; but I shall add no more, unless the Society shall have occasion to inquire of me and my brethren about it, and shall only subjoin my *Not. Paroch.*, which is as follows:

I. No. of families within the bounds of this town, I am told, is about.....	400
II. No. of baptised here and in places adjacent by the minister of this town,.....	644
III. No. since my last, of which three were adults,..	12
IV. No. of actual communicants here and at Ripton, about.....	170
Of which, admitted this last half year,.....	10
V. No. of those that profess the Church, families,..	92
VI. No., all the rest Presbyterians and Independents, Papists, none.	
VII. No. of heathens, beside many unbaptised negroes,.....	10
VIII. No. of converts, &c., no remarkable instance, they being generally a sober, virtuous people.	

I have drawn on the treasurer for my salary to Michaelmas, and remain the Society's most faithful and obliged,

And, Reverend Sir,

Your most obedient, humble servant,

SAM'L JOHNSON.

[Rev. Mr. Beach to the Secretary.]

*Reading, in New-England,*

*October 20th, 1743.*

Reverend Sir,

I beg the venerable Society's direction in an affair I am just now perplexed with. There are about twenty families professing the Church at New-Milford and New-Fairfield, which are about fifteen miles hence. I preach to them several times in a year, but seldom on the Lord's day. They frequently come to Church at Newtown, but, by reason of the



distance, they can't attend constantly, and their families very seldom, and, when they can't come to Church, they meet together in their own town, and one of their number reads some part of the common prayer and a sermon. They are now building a Church, and hope in time to have a minister settled among them. But the Independents, to suppress this design in its infancy, having the authority in their hands, have lately prosecuted and fined them for their meeting to worship God according to the common prayer, and the same punishment they are like to suffer for every offence in this kind, although it is the common approved practice of the same Independents to meet for worship in their own way when they have no minister; but what is a virtue in them is a crime in our people. The same is like to be the case in many other towns, in which people professing the Church are so far distant from a settled minister, that they cannot constantly attend the worship of God with him.

The case of these people is very hard; if, on the Lord's day, they continue at home, they must be punished; if they meet to worship God according to the Church of England in the best manner they can, their mulct is still greater; and if they go to the Independent meeting in the town where they live, they must endure the mortification of hearing the doctrine and worship of the Church vilified, and the important truths of Christianity obscured and enervated by enthusiastic and antinomian dreams. Now I should be thankful if the venerable Society would direct me what course to advise these people to, and if I might receive a particular instruction to take care of those professing the Church in New-Milford and New-Fairfield as part of my parish. I believe it would put me into a better capacity to protect them from the insults of their Independent neighbours. I have, this half year, baptised eighteen children, and admitted several more persons to the Lord's Supper. The inclosed is the state of my parish. I have this day drawn for my half year's salary.

I am, Reverend Sir,

Yours and the Society's

Most obedient servant,

JOHN BEACH.

[*Rev. Mr. Coker to the Secretary.—Extract.*]

*Fairfield, in New-England,*

*November 30th, 1743.*

My parish has received no diminution and but little increase since my last; I beg leave, therefore, to refer to my *notitia parochialis* inclosed for what may be expected as to the present state of the Church in Fairfield. At Norwalk, Stamford and Ridgefield, where my brother chiefly officiates, there have been large accessions made to the Church of late, chiefly of persons who appear to have a serious sense of religion, and whose good example will, I trust, have a happy influence upon others. Where the late spirit of enthusiasm has most abounded, the Church has received the largest accession. Many of those deluded people, having lost themselves in the midst of error, wearied in the pursuit, as their passions subsided, sought for rest in the bosom and communion of the Church; and others, reflecting upon the weakness of their former dependence, which left them exposed to such violent disorders, have likewise thought proper to take shelter under the wings of the Church. Norwalk, Stamford, and the neighbouring towns, have been much visited with this spiritual malady, but at Fairfield it has never obtained, though it has been often attempted to be introduced by Mr. Whitfield, and many of his followers. An epidemical sickness has prevailed in the towns last mentioned this fall, and, among others, my brother has been confined by it above two months, which has greatly increased my burthen, the care of all these western Churches thus falling upon me, so that my time has been wholly taken up in visiting the sick and preaching from town to town.





[*The Churchwardens of Wallingford to the Secretary.*]

*Wallingford, in New-England,*

*December 1st, 1743.*

Reverend Sir,

We, the inhabitants of Wallingford, members of the Church of England, make bold on behalf of ourselves and at the request of our brethren inhabiting in the neighbouring towns of Guilford and Branford, to inform you that we are twenty-five masters of families that are members of said Church, and meet together every Lord's day and edify ourselves, as well as we can, by reading; and while the Reverend Mr. Morris was in these parts, we were edified to our great comfort; our number then increased, and many more were coming in to join us, but he being removed from us, and Mr. J. Lyon cannot attend us, we are now desitute, and our dissenting brethren from year to year are distressing us with executions for meeting-houses, rates, steeples, and bells for them; so that our present melancholy circumstances crave your good offices with the honourable Society. We are willing to do the best we can toward the support of a minister, and make no doubt but in two or three years' time we shall be able to raise £20 sterling per annum toward the support of a minister. We humbly pray we may be assisted with a minister, and, might we choose for ourselves, we having experienced the Rev. Mr. Morris, would heartily wish he might be the person; and could a method be found for quelling the perpetual demands of our dissenting brethren for meeting houses, rates, &c., it would greatly add to the growth and consolation of our distressed Churches, and we, as in duty bound, shall ever pray.

HENRY BATES, } *Churchwardens,*  
JOHN WAED, } *and several others.*

[*Rev. Dr. Johnson to the Secretary.*]

*Stratford, in New-England,*

*January 10th, 1743-4.*

Reverend Sir,

I most humbly thank you for your good offices to Mr. Thomson, and for your kind and affectionate letter by him, and your readiness therein expressed, to do any thing in your power toward promoting the interest of our holy religion and the best of Churches in these parts of the world; and, among other things, I was much obliged to you for what you kindly suggested to Mr. Thomson about the report you had heard of my going to meetings, and suffering my son to do so; and I beg leave to make my apology, and explain to you the truth of this matter, and entreat you would make that use of it, in my behalf, which you shall think proper, and may seem to you needful; and even to read this letter to the Society, if there appears to you occasion for it, in order that I may be freed from any mischief that may arise to me from any misrepresentations that may have been laid before them; for, I find I have enemies disposed to do me a damage, and those, I believe, some whom I have endeavoured to serve to my utmost, and for whom my tenderness and compassion has sometimes put me upon doing kind offices, even when I had too much reason to fear the public might suffer by it, an instance of which may possibly come into your hands. It is true Mr. Morris, in his great zeal, did complain of me to the Convention on those accounts, but I wrote to the Committee, and gave him such an account of my conduct as I presume satisfied him, he having never remarked any thing to me, to the contrary, since.

As to my own going to meeting, the fact is, I did go to hear Mr. Whitfield once, which I presumed it would not be offensive for me to do, he being in orders in our Church, and not then under any censure: and indeed, I thought it my



duty so to do, that I might be under the better advantage to prevent the mischief I apprehended from him and his followers among the people; and the event has proved that I have, by this means, been under the greater advantage to withstand and quiet the late madness and enthusiasm that has prevailed among us, and make it turn to the great increase of the Church.

It was for the same reason that I, with two or three of my brethren of the Clergy, went one night in the dark, and perfectly *incognito*, among a vast crowd, to see and hear Davenport's managements, whom we heard rave about a quarter of an hour, and then went away, without having been known there; and twice in my travels, by mere accident, I happened, in the night, (for these mad meetings were chiefly in the night,) to come unexpectedly upon private houses where these wild meetings were carrying on, but soon left them, unknown; by which means I happened to be an eye-witness of those strange doings, which I gave the Society an account of, and have since made an advantage of my observations on those occasions to their confusion. Such have been the instances of my going to meeting, for which I have been faulted by some over-zealous people, whose venomous spirit toward the Dissenters has very much hurt the Church, while I have made the best advantage of what I observed, and with very good success, to do her service; and this much for myself.

As to my son, it is indeed a great mortification to him and me, that I am obliged to send him to a dissenting College, or deny him any public education at all; and rather than deny him a collegiate education, I confess I do not forbid him going to meeting when he can't help it, to which he is himself so averse, that nothing but mere necessity would put him upon it. He comes home to Church once in three weeks or a month, at least, at the communion, if possible, being fourteen miles distant, and as often as there is Church there, he goes to West Haven, which is four miles distant; at other times he stays at home in his chamber as much as he can, and the rector and tutors indulge him as much as they dare, being friendly disposed to serve me as much as they are able

without hazarding the resentment of the government that supports them. This is the fact with respect to my son. And after all, if my method of proceeding is not what the Society approves of, I am heartily willing to stand corrected, and entirely to conform to their instructions, and in hopes of a line from you, on this subject, for my direction.

I remain, Reverend Sir,

Your most obliged and obedient,

Humble servant,

SAM'L JOHNSON.

P. S.—Since my last, here is an ingenious gentleman, one Mr. Prince, of very considerable learning, having been fifteen years a fellow of Harvard College, in Cambridge, who has conformed to the Church, and lives at present in this town, and desires to serve the Church in holy orders, and would willingly go home in the spring; and here is an honest neighbouring dissenting teacher, who will very soon appear for the Church, and probably bring the greatest part of his congregation with him, and I wish it may be in the Society's power to settle a small pension upon him, and send him back in holy orders to his people, if he should wait on them for that purpose.

Yours, as above,

S. J.

[Clergy of Connecticut to the Secretary.—Extract.]

*Norwalk, March 28th, 1744.*

Reverend Sir,

And we can with the same integrity recommend the people of Stamford, Greenwich and Horse Neck, whose petition for a minister to reside among them was laid before the Society by the Rev'd Isaac Brown, when he went home for orders. These people have been much persecuted by the dissenting



government, for when they would have rewarded the Rev. Mr. Wetmore for his monthly attendance in officiating among them, by paying their proportion of the rates, according to an express law of the colony, they were prevented by a very oppressive judgment of the court; and though they have been put to great difficulties, yet the Church has much increased, especially since Mr. Richard Caner was sent to Norwalk, and there is a good prospect of their increasing much more, if they can obtain Mr. Miner to settle among them, now the confusions of Methodism are prevailing, as they have done very much of late, in that part of the government.

Mr. Miner is a gentleman well qualified to serve that people, and they have an earnest desire to obtain him. He is a late convert from the Dissenters, convinced of the necessity of conformity, chiefly by occasion of the late mischiefs of enthusiasm. He was for above twelve years a teacher among the Dissenters, much esteemed by them both for his preaching and good behaviour.

We subscribe, with our humblest duty to the Society,

Reverend Sir,

Your most obedient, humble servants,

S. JOHNSON,                      RICHARD CANER,  
JAS. WETMORE,                JAMES LYONS,  
HENRY CANER.

[*Churchwardens, at Simsbury, to the Society.—Extract.*]

*Simsbury, April 10th, 1744.*

Reverend Sir,

We have built a convenient Church, and purchased a glebe of fifty acres adjacent to our Church, and in good order; we have been a Society for four years, and have almost constantly for that time carried on sermons and a form of prayer, and yet, notwithstanding all this, the Independents, by force and under a pretence of authority, have carried away our

estates, to support their teachers, to build their meeting-houses, and procure their parsonages. Enthusiasm and error have much prevailed among us; but of late they have run into parties, so that, in a meeting-house adjacent to us, they cannot agree about calling a teacher, and many of them and of our neighbours, by the occasional visits of the Reverend Mr. Lyons, incline to the Church, having nothing so much to object against as the want of a settled minister. Our Clergy have advised us to Mr. Gibbs, as a modest, virtuous gentleman and well qualified to serve us, but as we are not able to support him suitably to the dignity of that station and character, we trust that the venerable Society, in their great wisdoms, will allow us their charitable assistance.

We are, Reverend Sir,

Your most obedient, humble servants,

WILLIAM CASE,                      }  
JNO. CHRISTIAN MILLER,        } *Churchwardens.*

[*Rev. Mr. Punderson to the Secretary.—Extract.*]

*N. Groton, April 9th, 1744.*

Reverend Sir,

As I am at present the only missionary in this half of the government and part of Rhode Island, I would earnestly recommend it to the venerable Board, as soon as possible, to supply the vacancy at New-London, and, if possible, to erect a mission at Stonington and Charlestown, where the harvest would, undoubtedly, be very plenteous, were there a resident labourer of a virtuous character. I preached at Charlestown last Sunday to a considerable congregation.

I am, Reverend Sir, yours,

And the Society's real friend and servant,

EBEN R PUNDERSON.





[*Izv. Mr. Igons to the Secretary.—Extract.*]

*Derby, May 8th, 1744.*

Reverend Sir,

At a place called Guilford, where there are two Independent congregations in the compact part of the town, and where, also, the worship of our Church has not till lately made its entrance, I have preached several times, baptised three children, and eight families (consisting of thirty-six children beside adults) have declared their conformity, and in testimony thereof, have subscribed a paper which I formed for that purpose, and many of them have occasionally communicated since that time. At Milford and New-Haven there are a few members of our Church, but care is taken, at the last of those places especially, that they should not increase, the rector and tutors of the College there having, of late, suffered none of the students (except the children of professed Churchmen) to attend my lectures. At West Haven I have baptised two children and officiated frequently. At Derby and Oxford I have had sixteen new communicants, at the last of which places I have baptised seven children, and catechised at Derby; but having committed the care of registering the baptisms there to one of the Churchwardens, he obstinately refused to show me the lists, which naturally induces me to present my venerable patrons with a short sketch of my grievances at this same Derby. As soon as they had advice of my appointment, and from what country I came, and, indeed, before I arrived among them, they abused me, calling me an "Irish Teague and Foreigner," with many other reflections of an uncivilized and unchristian kind; they boasted they should soon discover me, meaning, I suppose, they would either find or fasten some thing upon me relating to my character or conduct whereby they might get rid of me. Under these disadvantages I entered on that part of my mission, but, by care and diligence, conciliated myself to them, till the Reverend Mr. Thompson, of Scituate, came

up amongst them, whose conduct kindled a fire that is not extinguished. In my absence, and while he was among them, they appointed a vestry without my privy, and let me know nothing of their intents till four days before that meeting, of their own appointment; meanwhile, they secreted from me the Society's letter, and when I insisted on seeing it, asserted they had no occasion to consult me, nor make me privy to their purposes, so I did not see it till two days before that meeting. From Mr. Thompson's conduct and theirs, I became clearly convinced that they were mutually of the mind to bring him into my mission. At their instance, I indicated a regular vestry, and at that, the appointment of a committee to find a suitable tract of land for a glebe. I encouraged them all in my power, and exhorted them to order, peace and unanimity, but to little effect, for at a vestry held in Easter Week, some of their leading men asserted they would not assist in getting a glebe unless on condition to have their own countryman to fill the Church. They alleged they were acquainted with the venerable Society's mind in that matter, which, they said, had left them to their choice, and had agreed to make it a rule that every country should be furnished with missionaries of their own raising (as they phrase it.) It would be too tedious to record all the abuse and insults I have received at Derby; so many and so severe, that some of themselves, more moderate than the rest, remonstrated to them the danger they were in of losing the mission by their abuses to me. They answered, they did not care if it was sunk, they could soon renew it, and had rather have it sunk in the deepest part of the sea than have it in an itinerancy; though I have officiated in that place above one-third of my time, and am, through God's goodness, hitherto irrefragable in doctrine and practice. My New-England brethren of the Clergy here are so fond of their own countrymen that, were there never so much occasion for it, either here or at the Board, they would be at little pains to do my character justice; and in a little time they hope to get rid of missionaries that are not country born, or, at least, that no more of European education be sent; and then what face the Church here will put on, is as easy as it is unpleasant to foresee. If



the insults of Derby are not redressed, it will be in vain to send any European, especially into this colony, whether as resident or itinerant.

I am, Reverend Sir,

Your most obedient, humble servant,

JAMES LYONS.

[*Rev. Mr. Caner to the Secretary.—Extract.*]

*Fairfield, in New-England,*

*May 10th, 1744.*

Reverend Sir,

The present state of my own parish does not yield me all the satisfaction I could wish. The late enthusiasm never made much progress here, and, indeed, the temper of the people is generally rather faulty in the other extreme, a cold Laodicean disposition, an inconsiderate neglect of the great duties of religion, a visible deadness and formality, is what, at present, gives me most concern, and prevents the success of my administrations.

I am, Reverend Sir, your most obedient,

And most humble servant,

HENRY CANER.

[NOTE.—It may be a question worth examination, whether the enthusiasm complained of was not, in its reactionary effect, the occasion, if not the cause, of the Laodicean coldness complained of.]

*The Members of the Church in Northbury to the Secretary.*]

*Northbury, May 28th, 1744.*

The representation and humble petition of the members of the Church of England, in Northbury, in the township of Waterbury, in the colony of Connecticut, in New-England, and the members of said Church, dwelling in other places nearly adjoining, humbly sheweth:

We were all educated in this land, under the instruction of Independent teachers, or (as they would be called) Presbyterians; and consequently, we were prejudiced strongly against the Church of England from our cradles, until we had the advantage of books from your Reverend missionaries and others, whereby we began to see with our own eyes that things were not as they had been represented to our view; and Mr. Whitfield, passing through this land, condemning all but his adherents, and his followers and imitators, by their insufferable enthusiastick whims and extemporaneous jargon, brought in such a flood of confusion amongst us, that we became sensible of the unscriptural method we had always been accustomed to take in our worship of God, and of the weakness of the pretended constitution of the Churches (so called) in this land; whereupon, we fled to the Church of England for safety, and are daily more and more satisfied we are safe, provided the purity of our hearts and lives be conformable to her excellent doctrine; and that it is the best constituted Church this day in the world.

HENRY COOK,

BARNABY FORD,

ISAAC CASTEL,

JOHN HOW,

THOMAS CLASELEE.

[*Rev. Mr. Caner to the Secretary.—Extract.*]

*Fairfield, in New-England,*

*November 13th, 1744.*

Reverend Sir,

We daily expect a new storm from the daily irregular excursions of Mr. Whitfield; he has not yet begun his progress, having been under afflictions for the loss of his only child, and, since that, visited with dangerous sickness himself; his sickness still continues, and whether it shall please God to continue him a scourge to these Churches is yet uncertain.





[*Rev. Mr. Johnson to the Secretary.—Extrad.*]

*Stratford, in New-England,*

*February 12th, 1744-5.*

Reverend Sir,

I observe the Society has come to a resolution not to receive any for the future, without liberty first obtained for them to go home, &c. This order, as far as I was concerned, I shall dutifully observe; but, as it is expressed in the most general terms, I beg leave to ask whether it is to be understood of any at all, even though their view were only to supply any vacancy that may happen, or whether it be not rather the Society's meaning, that none shall go with a view to any new mission to be erected, without leave first obtained. It is of this last case, I humbly presume, the Society would be understood, because it would seem hard, and might be very detrimental to the Church, for the people to be so long destitute, as the time would require to send and receive the Society's answer.

I humbly hope this resolution of the Society will not be understood to look back so as to defeat the hopes of Messrs. Miner and Lamson, when it shall please God to deliver them from their captivity.\*

As to Mr. Prince, who is now teaching a school, all I can say of him from my own knowledge is, that ever since he has been in those parts, which is now almost two years, his behaviour has been not only entirely unexceptionable, but very amiable. He was, it is true, rejected from Harvard College, but I understood it not to be from immorality, but for his resolutely, and, perhaps, too warmly adhering to what he thought right, and publishing his reasons (not since answered) in a controversy among them relating to the government of the College; which occasioned, indeed, great obloquy

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\* They had probably been captured on their passage, and carried prisoners to France, as several of those who went for orders were.

against him, and made the Convention doubtful about employing him, but they at length came to this conclusion, (if I remember right,) that if he brought sufficient certificates of his good behaviour for two years from that time, which was last May, they should be willing to recommend him. As to his writing against the three creeds, it is utterly groundless; all the pretence for it was, that about twelve years ago he published a piece upon the resurrection of Christ, wherein he has a slant of two or three words about composing creeds, or something to that effect, and he told me at that time he had imbibed some loose latitudinarian notions from reading Chubb, and the Independent Whig, &c., which he had long since been convinced were very erroneous, of which he gave satisfaction to Dr. Cutler by a letter to him. However, as to all these things, I beg leave to refer you to the Rev. Mr. Davenport, a very worthy member of the Society, now going home, who is much better acquainted with what concerns Mr. Prince, in that government, than I am.

I remain, Reverend Sir,

Your most faithful and most obedient servant,

SAMUEL JOHNSON.

[*Rev. Mr. Johnson to the Secretary.—Extrad.*]

*Stratford, in New-England,*

*March 30th, 1745.*

Reverend Sir,

And as there is such a growing disposition among the people in many places to forsake the tenets of enthusiasm and confusion, so there is a like disposition increasing in the College, where there are already ten children of the Church, and several sons of dissenting parents, that are much inclined to conform. I was there last week, and was much pleased with their exercises; among the rest, there was one layman, a person of good character, (beside Messrs. Marsh and Mansfield, mentioned in my last,) who desired me to mention him to the



Society as a candidate for the ministry. Thus, *the harvest is large and the labourers not a few*, who would gladly be employed, and be content with as moderate wages as can be thought tolerable, whenever the Society shall be in a disposition to employ them, or any of them.

Though the madness of the late enthusiasm has much abated, the venom of it still continues, and, I fear, rather increases, and operates in a violent manner in many places against the Church; so that no sooner does any person in authority appear for the Church, but he is soon displaced, and some bitter creature set up by the government in his room; and in some places, notwithstanding the law they had made in our favour, they have of late taxed the lands of the Church people in common with the Dissenters, toward the support of their ministers. I have myself lately had no less than ten pounds of our money forced from me, toward maintaining three of the worst creatures in the government, being taxes raised upon some lands I had in the places where they were teachers. But what I would mention as the greatest grievance of this kind, is the case of the Church people at Derby, who are forced to pay such a land tax in their own town to a dissenting teacher and meeting-house in one of their villages, (when they have a Church of their own to finish and a minister to provide for,) the amount of which, in the whole, will be very considerable.

I am, Reverend Sir,

Your most obliged, obedient, humble servant,

SAMUEL JOHNSON.

[*Rev. Mr. Lyons to the Secretary.—Extract.*]

*New-Haven, May 30th, 1745.*

Reverend Sir,

The conformists at West Haven increase, and they have almost finished the Church. In many other places (too tedious to mention) our Church begins to gain ground in

spite of many disadvantages. At Wallingford and Cheshire, the Dissenters take, by distress, the Churchmen's estates, to build, repair, and keep clean their meeting-houses; and, though they have had several trials in our courts, they always lose their cases. The people of Derby still continue divided by a national spirit that prevails, and is industriously propagated by some of them and the neighbouring Clergy; however, after all attempts made, and unchristian means used, by some to render me unacceptable, (by hauling me once and again before an Independent justice of the peace, as I mentioned in some former account,) yet, through the goodness of God, my innocence and integrity protected me, and I continue irreprovable, having a good understanding with the most of my extensive mission, and even with many of Derby, who are grieved with the irregular proceedings of that National party.

I am, Reverend Sir, yours, &c., &c.,

JAMES LYONS.

[*Rev. Mr. Gibbs to the Secretary.—Extract.*]

*Simsbury, June 26th, 1745.*

Reverend Sir,

The Church seems to be in a promising condition, and I am not without hope that there will be a great increase in time. I have now twenty communicants, and have baptised eight. The Churchmen here have been much oppressed by the Dissenters, who have taken from them seventy pounds toward building their meeting-house and settling their minister.

I remain, Sir,

Your most humble and obedient servant,

WILLIAM GIBBS.



to pursue such studies, under my direction, as may qualify them for it.

It is a mighty grief to us to hear of the death of our friend, Mr. Miner, the case of whose disconsolate widow and fatherless children is very pitiable; he would have been a very useful man if he had lived; nor do we yet hear since of Mr. Lamson. Would to God we had a Bishop to ordain here, which would prevent such unhappy disasters.

I remain, Reverend Sir,

Your most obedient and humble servant,

SAMUEL JOHNSON.

[*Rev. Mr. Johnson to the Secretary.—Extract.*]

*Stratford, in New-England,*

*September 2d, 1745.*

Reverend Sir,

I am very glad the Society has made the providing a parsonage-house the conditions of the continuance to old missions. This is a very reasonable and happy exchange for a former proposal of making an house and glebe the condition of opening new missions, which was very difficult and discouraging to many new places.

I have, by favour of Mr. Vesey, seen the sermon and abstract you mention relating to the Moskito Indians, but do not know of any missionary willing to move to that distance, it being very remote from these parts, and thought to be an unhealthy climate. Mr. Prince, however, is willing to undertake, if the Society shall think proper to employ him, and I am informed that the Commissary is well satisfied with respect to the objections that were alleged against him, and is willing to recommend him; and in order thereunto, I have sent him a good testimonial from these parts where he has resided chiefly above two years. I hope he may be the bearer of this letter, or, at least, go home in the spring, and am persuaded if he can have his health, he may do very good service in such a mission as you propose.

As I may not have opportunity again after Michaelmas, I beg leave to add that I have continued, once in awhile, to visit Middletown and Guilford, where there continues to be a good prospect, and the College remains in the same disposition as when I wrote last. Another promising youth offers his service, one of Bishop Berkeley's scholars, whose name is *Colten*, and he, with the other two I mentioned before, *Mansfield* and *Jyman*, beg leave to hope they may be employed by the Society about two years hence, when they will be of full age, and in the mean time are devoting themselves

[*Rev. Mr. Ponderson to the Secretary.—Extract.*]

*N. Groton, October 8th, 1745.*

Reverend Sir,

Since my last I have been to Stafford, preached and baptised some children. Mr. Payne, of whom I acquainted the Society in my last, proposes, by divine permission, (having obtained leave from the Society,) to come home next summer. He has only a wife and two children, and there is no missionary within near fifty miles, and the country pretty well inhabited.

The third Sunday in September I preached in New-London, desired the congregation to meet upon the next day, which they did, and voted to procure a house as soon as possible for their next missionary. One of the members of that Church has given a convenient and valuable spot of land for that purpose; they have generously subscribed to the building of said house, which I hope will be fit to live in by the beginning of next summer. I verily think it a piece of justice due to that congregation in general, to assure the Society that, according to their abilities, they are a generous good sort of people, and they continue firm and unshaken.

Reverend Sir, yours, and the Society's

Most obedient and obliged servant,

EBEN R. PUNDERSON.





[*The Churchwardens of West Haven to the Society.—Extract.*]

*West Haven, October 26th, 1745.*

Reverend Sir,

We beg leave to represent the state of our part of the mission to the venerable Board, as the parish of West Haven is small, and the inhabitants poor. The Dissenters were not able, after our conformity, to support their teacher by a ministerial rate, so that they have sold the glebe land, and had money out of the treasury, which, with some additions made by the parish, founded a bank, the interest of which supports their teacher, which weakens our hands and hinders the conformity of Dissenters, as they expect to contribute to the support of ours if they conform.

We are, Reverend Sir,

Your most obliged, humble servants,

JOHN HUMPHREVILLE, } *Churchwardens.*  
JOSEPH PRENDLE, }

[*Rev. Mr. Johnson to the Secretary.—Extract.*]

*Stratford, in New-England,*

*26th March, 1746.*

Reverend Sir,

I have once or twice mentioned the case of the people of our Church at Ripton, a parish of this town, under my care, where there are fifty-one families that have built a Church about eight miles from hence. They have been so undeniably importunate to have the service and sermons read among them to prevent their children from straggling and going to meeting, that I have this winter indulged their importunity

in permitting my son to read to them, whose services therein have been very acceptable to them, and they beg me to mention him to the Society, with their earnest desires that he may be allowed as a catechist and reader for them, and would allow him seventy or eighty pounds our currency, which is equal to about ten pounds sterling. As to my son, I shall only beg leave to say, that I thank God he has good abilities, and that I have spared no pains to cultivate them in the best manner circumstances will admit of. He will shortly enter his 20th year, and has took his Bachelor's degree almost two years ago; the chief Greek and Latin classics were then so familiar to him, that he merited Bishop Berkeley's premium in this College, and he has taken much pains to qualify himself in all other parts of learning; particularly, he has read much of our best English philosophers and divines for his years, and is now studying the Hebrew, and Antiquities, both sacred and profane. But whether he will make divinity or law the business of his life, he has not yet resolved.

I am, Reverend Sir, your most obliged,

And most obedient, humble servant,

SAMUEL JOHNSON.

[*Rev. Mr. Caner to the Secretary.—Extract.*]

*Fairfield, in New-England,*

*November 10th, 1746.*

Sir,

As to Norwalk and Stamford, I am afraid the interest of the Church loses ground in those places, for want of a more constant service than I can supply them with. And I cannot help repeating my earnest desire that the Society will either supply these places, or, by some further provision, enable me to supply them by an assistant. Here are sundry young gentlemen, ready to enter into the Society's service, who would be very acceptable to these people. The Society



will excuse me that I am solicitous for the welfare of a people, chiefly, under God, the fruit of my own diligence, that I may not see the labour of almost twenty years bestowed in vain.

I am the venerable Society's

Most dutiful and obedient, and, Sir,

Your most humble servant,

HENRY CANER.

[*Rev. Mr. Gibbs to the Secretary.*]

*Simsbury, New-England,*

*October 22d, 1746.*

Reverend Sir,

I presume to write, at the same time hoping and wishing for the prosperity of the Church here, which is envied among a number of its enemies, who are continually wishing for its overthrow. The Independents, who have been heretofore very rude, bold and insolent toward those of the Church, by forcing and obliging them to pay to the Dissenters, do yet, some of them, persist in the same manner, and have obliged a communicant of my Church, though, indeed, belonging to another town, viz., Farmington, about fifteen miles distant, to pay toward the repairing of their meeting-house, and threatened hard for his refusing to pay.

And another communicant of mine, of the same town, do they very much threaten. Thus bold and daring are they to all that profess themselves of the Church.

I would further acquaint the honourable Society that the prejudices of the people toward the Church wear off by degrees, and they begin to be more enlightened about it, and I am not wanting in my endeavours to instruct them as to the same.

I have baptised, since the eighth of May last, ten children, one of which I baptised at Litchfield, near thirty miles west of Simsbury, where I was desired to preach; and another at

Middletown, twenty-seven miles southward, and I have five new communicants added.

I pray God for the enlargement of the Church in these parts, and hope it may increase more and more, which is the earnest wish of him who subscribes himself,

The Society's most obedient

And humble servant,

WILLIAM GIBBS.

[*Rev. Mr. Ponderson to the Secretary.*]

*N. Groton, 6th October, 1746.*

Reverend Sir,

As I am the only missionary the Society have at present in the eastern half of the government, I think it my duty, in the most pressing manner, to solicit the Society's further assistance to New-London, Charlestown and Hebron; especially New-London. In behalf of that people I can plead with great assurance of success, as they have complied with the terms on which the venerable Society suspended their assistance; having set up and covered a very good house which, in a few weeks, may be made a comfortable habitation.

With regard to Hebron, which I visit twice a year, and therein administer the Sacraments, I have this to observe, that when I was there last, which was the last day of August, there were about forty communicants, and six children baptised. The day following I preached them a sermon, after which they unanimously subscribed £303 10s. for the purchase of thirty acres of exceedingly good land, (the donor gave £30,) a deed of which I shall transmit with this letter, and beg leave earnestly to recommend to the venerable Board the supply of a people so steadfast and zealous, and who have not a missionary within near forty miles of them. I presume there would be as large an addition to them as to any congregation in the government, if they were supplied with a pious and faithful minister. The Thursday following, I





preached a sermon in Litchfield, about eighty miles from my house, where there is a considerable number of conformists, who performed their part of the divine service with propriety and reverence. I furnished them with some books, and trust there will be additions to them.

I must also beg leave to refresh the memories of the venerable Board with respect to the melancholy state of Charlestown, where there is great need of a resident missionary. The deed of forty acres of good land given to that Church, I hope has reached the Society's ears this, having been sent with my letters of April 4th. The state of the Church in Groton and the adjacent towns remains much the same, but I hope will soon increase, the Independent teacher in this place having left his people, and 'tis the general opinion that they will not be able to settle another.

I am, Reverend Sir, yours, and the Society's

Most faithful friend and servant,

EBENEZER PENDERSON.

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[*Rev. Mr. Johnson to the Secretary.—Extract.*]

*Stratford, in New-England,*

*October 1st, 1746.*

Reverend Sir,

Since my last, I have received the Bible and Common Prayer-Books safe, for which we are all very thankful. My son continues to read and instruct the youth at Ripton with good success, and the Church there flourishes. I continue to visit them, and administer the Sacraments to them once in two or three months, and they are going on to finish their Church. My Church also flourishes in this parish, where two new families are added, and I have baptised twenty-four, and admitted eight communicants since last March, whereof one is a negro man. I have also visited Middletown and Guilford, where the Church keeps its ground, though I cannot say it

much increases for want of ministers. A love to the Church is still gaining in the College, and four more, whose names are Allen, Lloyd, Sturgeon and Chandler, have declared themselves candidates for holy orders; and there seems a very growing disposition toward the Church, in the town of New-Haven, as well as in the College, so that I hope there will, ere long, be a flourishing Church there. I have heretofore desired leave for Messrs. Dibble and Leaming to go for orders, and am now desired to ask the same for Messrs. Mansfield and Allen, as soon as the Society can be in a disposition to receive them. Mr. Cole, for whom I wrote long since, is, I doubt, discouraged, having heard nothing from him in a great while. I presume it probable, that leave was given him to go home, by Mr. Dean; but as we have not heard a word of him since he left London, we have too much reason to fear he is lost. If this should prove to be the case, (as Mr. Lyons is said to be removed, and Mr. Dean to have been appointed to succeed him at Derby,) the people there are very desirous that Mr. Mansfield may have leave to go for them, where they are providing a glebe; and Waterbury having also provided one, begs to have a minister for themselves, with Northbury and Litchfield, and that Mr. Cole may have leave to go for them, or one other of the candidates, if Mr. Cole be otherwise provided for. New-London is also providing a house, and Mr. Cole or Mr. Lloyd would do well for them.

I am, Reverend Sir, your most obliged

And most obedient, humble servant,

SAMUEL JOHNSON.

[*Rev. Mr. Caner to the Secretary.—Extract.*]

*Fairfield, in New-England,*  
*May 12th, 1746.*

Sir,

I have not been favoured with an answer to either of my two letters of November and December past, requesting some further provisions for the Church at Norwalk. The suffer-



ing condition of that Church, notwithstanding my utmost care, obliges me to renew my request, and humbly beg that the venerable Society will give that people leave to recommend some young gentleman home, in their own favour, or make such other provision for them as the Society shall think proper. I mentioned in my last their having purchased a new house and garden spot for the use of a minister, to which they propose to add some convenient pasturage as soon as they have finished their new Church, which at present lies pretty heavy upon them. Beside the provision already made, they offer to raise twenty pounds sterling per annum, which I think they will be able to advance, because the taxes levied by the government here in favour of a minister amount to about fifteen pounds sterling, and they will doubtless exert themselves to raise five pounds more than what is exacted of them by law.

The Church of Norwalk is, I think, the largest and most promising Church in this colony, which makes me the more solicitous to have some better provision made for it than I am capable of bestowing that way consistently with a proper care of other Churches; and this, also, will, I hope, plead my excuse with the venerable Society for the repeated trouble I give them upon this subject.

As to Fairfield, nothing new or uncommon has occurred since my last. The condition of the Church is, I think, nothing worse, I am afraid I must add, nor much better, since my last account. Indeed, in these times of war and confusion, (in which we also have had our share,) which are often attended with greater degrees of licentiousness and corruption of manners, I am apt to flatter myself that our labour is not wholly lost, if we may be instrumental in preserving religion from decay, even though no great progress should be made in its advancement.

The particular state of these Churches will appear from the *notitia parochialis* enclosed, and to which I beg leave to refer.

I am the Society's most dutiful and obedient,

And, Sir, your most humble servant,

HENRY CANER.

[*Rev. Mr. Gibbs to the Secretary.*]

*Simsbury, May 8th, 1746.*

Reverend Sir,

I take the freedom to write, and, at the same time, represent the condition of the Church here. It is situated back of the great river Connecticut eight miles; close by are a number of large commodious towns, Hartford being the chief and a county town, and about ten miles from Simsbury. The Church here seems to be well situated, and I am not without hopes of its growth, notwithstanding it is environed and surrounded by so great a number of staunch enemies to it, and those who call themselves "new lights," who are of a bitter and inveterate spirit toward the Church. I have not been wanting since my being here in my endeavours to enlighten these people, in the Church, as to the feasts and fasts of the Church, and in teaching and catechising their children. I have spread about several books of the Society's, which have been very beneficial, Dr. King being very much in request.

I have belonging to the Church here forty families, twenty-six persons, communicants, and have baptised since July last thirteen children. I hope to see the Church prosperous and flourishing here; people's prejudices begin to wear more off, and I pray God to open their eyes that they may see and know better, and that they may be brought into the Church, that so we may glorify God with one heart and mind.

I beg leave to subscribe myself the Society's

Most obedient, humble servant,

WILLIAM GIBBS.



[*Rev. Mr. Punderson to the Secretary.*]

*Groton, April 4th, 1746.*

Reverend Sir,

It is with a very sensible pleasure that I can acquaint the venerable Society with the almost daily increase of our Church, and that the opinions of most sober, considerate persons grow more favourable toward it; particularly, I am rejoiced upon Mr. John Whitney's embracing the Church, and resolving, by divine Providence, with the Society's aid, to come over in the fall for holy orders. He is a person of an excellent moral character, good sense, and of a mild disposition. The people in New-London are very desirous (if they should not be supplied before) that he may be appointed for them. The conformists, also, of Stonington, where he lives, together with those of Charlestown and Westerly, are fond of having him, if the Society are able and willing to erect them into a mission. The harvest is truly great, and at present no labourer in this half of the government but myself, of the Episcopal order, and, with the most sincere gratitude, I bless God that my labours are not in vain. I esteem it a singular Providence, that in New-London the Church have lost none in their long vacancy, but wait with patience. A deed of the land given by a worthy member of the Church, which is, I suppose, worth £300 our money, will be transmitted with my letter; a frame of a house worth £100 is already got, and they are daily forwarding it.

Capt. Mumford, with whom Mr. Dean embarked, is not yet arrived; we fear he is taken or foundered. By him I had expectations of a letter from the venerable Society, whom I fervently pray God daily to enlarge, and make a more extensive blessing to mankind in general, and this land in particular.

I am, with the greatest respect, Reverend Sir,

Yours, and the Society's faithful friend and servant,

EBENEZER PUNDERSON.

[*Rev. Mr. Beach to the Secretary.*]

*Reading, in Connecticut, in N. E.,  
April 2d, 1746.*

Reverend Sir,

All that I have at present to acquaint the venerable Society with, beside what is contained in the enclosed, is, that we have erected another Church at Newtown, which is forty-six feet long, thirty-five broad, and twenty-five up to the roof. It is a strong, neat building, and though it be small, yet, considering the poverty of people in these new settlements, and that the parish being sixteen miles in length, we must have two Churches in it, it is a considerable charge to that part of the parish, who have contributed cheerfully, some thirty, some fifty, and one man two hundred pounds this currency; while our neighbours of the Independent persuasion have their meeting-houses built by a tax laid by the government upon all the land in the parish. And in this parish all who go to *meeting* are exempt from paying any thing toward the support of the government, but as soon as any join in the worship of the Church of England they immediately lose that privilege. But the more we are oppressed, though there may be several professors of the Church of England, yet, I hope, we shall be the more sincere in our profession; and it is very certain that our people generally expend more by far for the support of religion than their neighbours of the dissenting persuasion.

If the venerable Society would think it reasonable to send me four dozen Common Prayer-Books, with Tate and Brady's version of the Psalms, and two dozen of the *Whole Duty of Man*, they should be carefully distributed among the poorer people, by,

Reverend Sir, yours,

And the venerable Society's

Most obedient and humble servant,

JOHN BEACH.





[*Rev. Mr. Lanson to the Secretary.*]

*North Castle, in the Parish of Rye,*

*February 10th, 1746-7.*

Reverend Sir,

The mission at Fairfield having become vacant by the Reverend Mr. Caner's acceptance of an invitation to Boston, the Episcopal congregation at Fairfield, by advice of the Reverend Mr. Caner, have invited me to accept that mission, if the venerable Society will be pleased to bestow it upon me at their request and mine, in which, there being such a universal concurrence, without an exception, I could not but think it an encouragement to hope that my labours among them may be attended with good success, (by the blessing of God,) and, therefore, I do cheerfully concur with them in their application to the venerable Board, that I may be removed into the Reverend Mr. Caner's place, according to the request of that Church, provided I may be allowed the same salary that Mr. Caner received. For, although Mr. Caner's benevolence and the people's purchase have provided a very decent glebe house, yet, fifty pounds sterling, added to what may be expected from the people, will not be a decent subsistence in a place where living must be more expensive than in most other country places. My present situation can't be thought a settlement, inasmuch as no house or glebe is provided, nor my support sufficient to enable me to purchase one. I have endeavoured, since my arrival, to do what service I can among a great number of poor people scattered about in the woods, who have little ability, and, most of them, as little inclination to reward me. I compassionate their circumstances, and the more, because so many of them have very little sense of the importance of religion and virtue. The Reverend Mr. Wetmore has been treating with a worthy young gentleman, Mr. Thomas Bradbury Chandler, who is willing to perform the service of a lay Catechist among these

people, if the honourable Society, upon my removal, will be pleased to bestow upon him the ten pounds sterling salary that was formerly allowed to Mr. Flint Dwight, deceased. I am of opinion that such a provision is as much as these people can expect at present, and I believe it may, in a great measure, supply the place of a minister in orders, considering that Mr. Wetmore, with Mr. Chandler's assistance to read in the Church at Rye in his absence, may more frequently visit the Churches at North Castle and Bedford, and administer the Sacraments among them. And some of the people have expressed a satisfaction in the hopes of having so ingenious a man as Mr. Chandler to labour among them in such a method after my leaving them. They find as little fault as I could expect at the talk of my removal, knowing that my present income is too small for a support. I shall be glad to know the honourable Society's resolutions, in answer to this humble request of mine and the Church at Fairfield, as soon as may be; and as that place will be the more acceptable to me for its nearness to my friends, being but eight miles from my father's house, I hope my request will be granted; which, if the venerable Society shall think fit to gratify me in, no diligence shall be wanting on my part, according to my best abilities, to serve the great designs of their charity, God's glory, and the good of immortal souls.

The sectaries will be very busy in endeavouring to seduce the people when they have no minister among them; for which reason I beg leave to repeat my urgency to have this affair considered and expedited as fast as proper, and only add my humble duty to the venerable Board, and, with hearty prayers for the success of their extensive charity,

I humbly subscribe myself,

Reverend Sir, your most obedient,

And most humble servant,

JOSEPH LAMSON.



especially at this time, when very few Churches this way are supplied. One thing further I humbly move to the Society, which is, that they will be pleased to continue the full salary to this place, for, though the people are generous according to their circumstances, yet the expensiveness of the place makes the whole but a necessary support; this town, and that of New-London, being more expensive than any others in the colony.

I expect to be called upon from Boston Lady-day next; but propose to continue my labours here, with neighbouring assistance, till May or June, by which time I conceive hopes the Society will grant me a dismission, and remove Mr. Lamson to this place. In regard to salary, I shall not presume to draw further than Lady-day next, till I have the Society's express leave how far, or to what term, I shall be indulged to draw.

The people of Fairfield, to recommend themselves as much as possible to the Society's favour, have, upon this occasion, purchased a large and convenient house, with suitable accommodations, for a parsonage house, worth about one hundred and fifty pounds sterling, and have, by the will of a charitable person, Mrs. Jerusha Sturges, lately deceased, received an addition of fifty pounds of this currency, to their bank, which I formerly made mention of. I hope, upon the whole, their honest industry and zeal will engage the Society's compassion, and the continuance of their favour, in supporting a very promising mission.

For myself, I beg leave to assure the Society that I am

Their most dutiful, most obedient

And most humble servant.

HENRY CANTER.

[*Rev. Mr. Canter to the Secretary.*]

*Fairfield, in New-England,*

*February 12th. 1746-7.*

Reverend Sir,

I having lately received an invitation from the congregation of King's Chapel, in Boston, to succeed the Reverend Mr. Commissary Price, who has resigned, I take the first opportunity to ask the venerable Society's concurrence and dismission from the present service in which I am now engaged. I have long laboured under infirmities of body, which made it very difficult for me to perform the services required in such an extensive cure. The frequent colds I have taken, and disorders consequent thereon, have made traveling to me pretty much impracticable.

I humbly thank the venerable Society for their favours to me and to the people whom I have served, and because I am much concerned that the interests of religion should be carried on as well as begun here, I humbly hope the Society will agree to the request of the people of this Church (herewith transmitted) and appoint the Reverend Mr. Lamson to succeed in this place. I should conceive a good prospect of this gentleman promoting the interests of religion and piety here, from the great harmony that appears between him and this people. A custom of being indulged this way has made it matter of consequence in this part of the world, that the people should, as much as possible, be gratified in the choice of their ministers; and frequent observation has confirmed me in it, that little can be done toward the advancement of piety where a good understanding does not subsist between minister and people. I omit at this time to mention the present state of these Churches, a full account of which I propose shortly to transmit. In the mean time, I beg leave to observe that, as this Church is situated at the head of the county, a very small vacancy may prove of much disservice,





[Rev. Mr. Punderson to the Secretary.—*Extract.*]

*N. Groton, September 29th, 1747.*

Reverend and dear Sir,

I have the satisfaction to inform the venerable Board, that the ministry house in New-London is nearly finished. I have contributed something, and endeavoured to my utmost to forward it.

They are building a Church in Norwich, the largest and most flourishing of any town in this colony. There are about thirty families of conformists. The town has always had the character of the most rigid Congregationalists in the government. 'Tis really surprising how much their dispositions are softened toward the Church; and, indeed, 'tis so almost every where.

Reverend Sir, yours, and the Society's

Most obedient, humble servant,

EBEN'R PUNDERSON.

[*Churchwardens of St. John's Church, in Stamford, Connecticut, to the Secretary.*]

*Colony of Connecticut, Stamford,*

*March 25th, 1747.*

Reverend Sir,

We, the subscribers, churchwardens and vestrymen of St. John's Church, in Stamford, with the unanimous concurrence, and in behalf of all the professors of the Church of England, in the towns of Stamford and Greenwich, in Connecticut, beg leave to represent to the venerable Society the state of our Church, and with humble submission request their patronage, and that the effects of their extensive charity, which hath brought the means of salvation to many thousand souls, may preserve us and our posterity from wandering in error and darkness, and guide our feet in the way of peace, by assisting us to procure a settlement of the worship of God among us, according to the pure doctrines and wholesome rites and usages of the Church of England, which we highly reverence and esteem. We have struggled with many and great difficulties in advancing to the state in which we now are, to have a Church erected and so far finished as to be fit for our assembling in it, and with accessions to our number of professors sufficient to be enabled to purchase a glebe, and to pay twenty pounds sterling per annum to a minister, which we have obliged ourselves to do by subscription under our hands, and hope to make some additions, so that the whole may be worth thirty pounds sterling per annum, which is the most that we are able to perform at present, and too little for a decent support for a minister. We have been much oppressed by the Dissenters among whom we live, who, under the protection of the laws of the colony, have obliged us to pay taxes to their minister, and to build them meeting-houses, even when we had obliged ourselves to contribute, according to our abilities, to reward ministers of the Church of England for coming to preach among us, and administer to us the Holy Sacraments; and several have been impris-



oned, and others threatened with imprisonment, to compel them to pay such taxes; and we could get no relief from the courts of justice here. This has made us very desirous to obtain a minister in orders among us, which is the only means to obtain exemption from such taxes, according to the express words of the colony act. We, therefore, exerted ourselves to the utmost of our abilities to assist Mr. Miner to go for orders, who was taken by the French upon his passage with the Reverend Mr. Lamson, and afterward died in England, which proved a very melancholy disappointment to us; and before, we had contributed considerably to assist Mr. Isaac Brown, when he went home for orders, with hopes that he might have been sent to us, but were disappointed by his coming back for Brook Haven. Since Mr. Miner's death, we have applied ourselves to Mr. Ebenezer Dibble, by the advice of the Reverend Mr. Caner and others. This gentleman has read prayer and sermons among us, to our very great satisfaction, for near a year and a half, and being willing to go home for holy orders, and return to us to be our minister, we have again exerted our utmost power to procure a glebe, subscribed for his support annually twenty pounds sterling, and do assist him further to defray the expense of his voyage. We have applied to the Reverend Clergy to represent our state, who all of them approve well of Mr. Dibble, and having giving him testimonials to the Lord Bishop of London, we earnestly hope he may obtain holy orders, and humbly entreat the venerable Society to compassionate our circumstances, and admit Mr. Dibble to be their missionary to us, with such salary as they may think fit to allow, which we hope will contribute to the glory of God and to the salvation of many poor souls; and we, your poor petitioners, as in duty bound, shall ever pray for the enlargement of Christ's kingdom by the extensive charity of your venerable Society.

We are, Reverend Sir, your most obedient, &c.,

JOHN LLOYD, } *Churchwardens.*  
THOMAS YOUNG, }

And others.

[*The Churchwardens of Litchfield, Connecticut, to the Secretary.*]

*Litchfield, April the 4th, A. D. 1747.*

Reverend Sir,

We, the subscribers, inhabitants in Litchfield, in the County of Hartford, in Connecticut, in New-England, humbly beg the favour that our following requests may be laid before the venerable Society for the Propagation of the Gospel in foreign parts, and that those declarations that hereby we make, (which you in your wisdom shall think worthy their notice, may be made known to them. We shall, therefore, take leave to begin with our declarations. Above two years past a great number of us declared our conformity to the Church of England by subscribing a letter to the Reverend Mr. Beach, inviting him amongst us, attending divine service with him, owing to the excellency of the doctrine and the manner of worship in the said Church, and openly defending them to the utmost of our power; but even now the Dissenters have executions out against us for rates, due long since, and daily threaten to take us to the gaol if we refuse to pay them; and this, notwithstanding we bring and offer them a discharge in full under the hands of the Reverend Mr. Beach; and one of us, who had been a communicant in the Church above a year, hath lately been actually seized by their collector, and on the way to the gaol was freed by his own brother, who paid the rate to the collector. We meet with many subtle contrivances amongst almost all of every degree among them, to suppress and confound us, but we shall not be particular for fear of being tedious. We persist with resolution, being convinced of the goodness of our cause, and gain ground daily, being now about double the number of conformists since a year from this day. We are remote from all our Reverend missionaries except the Reverend Mr. Beach and Mr. Gibbs, Mr. Gibbs being the highest, who lives twenty-seven miles, and Mr. Beach between thirty and forty miles



from us. We have already purchased a glebe of fifty acres of good land, which lyeth about three miles distant from the town, and have begun to improve upon it, and design yearly to proceed therein, and hope yearly to make it profitable in time. We are willing to contribute toward the support of a missionary amongst us, according to the dignity of the office and our abilities, which we confess are small; we have hopes of additions to our number, for many people in the country, and especially in this town, are weary of the Independent scheme, but, whether we have additions or not, we design to build a Church; consequently much can't be expected from us at present.

There are a great number of new towns northward and westward from us, and hardly a town without some conformists to our excellent Church; and we humbly conceive it would promote the joyous design of the honourable Society if a missionary were placed in these parts. Northbury and we are willing to be included in the same mission; and since Mr. Samuel Cole is going for orders, (with whom we are personally acquainted,) who has been helpful to us in many respects, our humble request is, that he may be the person, that may be sent to us, and that he may be the person, rather than any other. We shall only add our hearty thanks to the honourable Society for their care of this land, and after, that we may be still greater partakers of it, who are, Reverend Sir, your most obedient and humble servants,

JACOB GRESWOLD, } *Churchwardens.*  
 JOSEPH WILLIAMS, }

And others.

[*Rev. Mr. Johnson to the Bishop of London.*

*Stratford, April 25th, 1747.*

My Lord,

About a month ago I gave your Lordship some account of a College undertaking in New-Jersey with a Royal Charter, which I apprehend would be of very ill-consequence to the Church, it being entirely in the hands of the most virulent

Methodists.\* Since that, I have procured a copy of their charter, and I apprehend it would not be unacceptable to your Lordship to have a sight of it. This is the occasion of my so soon troubling you again, and accordingly I here enclose a copy of it, such as I could get; there may, perhaps, be some small defects in it, but, on the whole, it is doubtless genuine, and your Lordship can judge whether it be fit that absurd and mischievous sect should have such an ample and unlimited power given them. I am told, the best sort of people in that province do as much dislike it as we do.

My Lord, I had about two years ago a letter from the Society forbidding any one to go home for orders without leave first obtained. This I was willing to understand only in case of any new mission, or any new charge to the Society. I desired it might not be understood to preclude us the liberty of sending home proper persons to supply vacancies by death or removal; but I had last week a letter, by which it appears we are in *no* case to send any home without having first obtained leave. This, my Lord, is a very great discouragement to the Church in these parts, especially under our present circumstances. The death of the Reverend Mr. Commissary Vesey, Mr. Davenport, Mr. Richard Caner, and his removal from Norwalk before his death, and that of Mr. Lyons and Mr. Morris, and the resignation of Mr. Commissary Price, have occasioned a number of vacancies, four of which are in this colony, so that I am now alone here on the seacoast, without one person, in orders, beside myself, for more than one hundred miles; in which compass there is business enough for six or seven ministers; and those northward have their hands full, so that my burthen is at present insupportable, nor have we yet leave for any to go home, though there are five or six valuable candidates. Unless, therefore, the Society can provide, or your Lordship can think proper to ordain on such titles as can be made here, (which, in some places, though not without much hardship, may, I believe, be made equal to thirty pounds sterling per annum,) the Church must soon decay apace; mean time it is

\* That is, the followers of Mr. Whitfield, though, by profession, Presbyterians.





really affecting to hear the cries and importunities of people from several quarters, and not have it in one's power to help them. I humbly beg your Lordship's compassion, prayers and benediction,

And remain, may it please your Lordship,

Your Lordship's most dutiful son,

And most obedient, humble servant,

SAMUEL JOHNSON.

TO MY LORD OF LONDON.

[*A Petition from the Churchwardens of Norwalk to the Secretary.*]

*Norwalk, Connecticut, March 5th, 1748.*

We, the Churchwardens and Vestry of the Church of England, in Norwalk, most humbly beg leave to lay our case and request before this venerable Board, which is as follows, viz. :

That in the year 1742, in the month of June, the Reverend Mr. Richard Caner, by the honourable Society's great favour, for which we are humbly thankful, came to us in holy orders, at which time the Church in Norwalk consisted of about thirty families; and the Church under his ministry greatly increasing, about Christmas following we concluded to build a new Church of the following dimensions, viz., fifty-five feet in length, beside steeple and chancel, and thirty-five feet in width, which was raised in March following, and we provided with great cheerfulness in carrying on the work in order to finish, till the time of Mr. Caner's removal from us, which was in the month of October, 1745, at which time our Church had increased to the number of ninety families. Immediately after Mr. Caner's removal from us, we applied to Mr. Henry Caner, and upon his advice, procured Mr. Jeremiah Leaming, who came in December, 1745, and continued with us two years, and for his service in the Church we paid him more than twenty pounds sterling per annum, and the Church has increased even to the number of one hundred and five families, which exceeds the number of any other Church in the government except the Church in Stratford. Furthermore, upon advice of the Reverend Henry Caner, we purchased a

good house and small glebe, with another lot of land at a small distance from the house, of five acres of land, the deeds whereof were sent to the Society last summer by the Rev. Mr. Commissary Price, and we have since that time purchased two acres and a half of land in addition, and adjoining to said five acres; and since Mr. Leaming, who is truly a worthy gentleman, for whom we have a sincere regard, has, however, thought best to leave us, having some other views, we are very thankful to the Society for committing us to the care of the Reverend Mr. Lamson, whose labours are always very acceptable to us when he can attend here; but as this cannot be very frequently, by reason of the distance and his extensive charge, we have, with the approbation of the Rev. Clergy, unanimously agreed with Mr. John Ogilvie to read the service of the Church, with a view of his settling in the ministry among us, and obliged ourselves to pay him fifty pounds, New-York money, per annum, equal to three hundred pounds in our unsettled currency, and he is now, with the approbation of our Reverend Clergy, reading the liturgy and sermons among us to our entire satisfaction. What, therefore, we beg leave to ask of this venerable Society is, that, as we have thus endeavoured to our utmost to qualify ourselves for a mission, they would be graciously pleased to erect us into a mission, and give leave to the Reverend the Clergy to recommend the said Mr. John Ogilvie, as soon as may be, for holy orders; and that he may be appointed missionary for this town, together with Ridgefield, which desired to be joined with us, and we shall be most humbly thankful for any salary which this venerable Society, according to their wonted goodness, shall please to grant to them. Praying with great earnestness for God's blessings upon the pious undertaking of this most charitable Society, and that we may no longer remain without a missionary,

We are, venerable gentlemen,

Your most obliged, most dutiful,

Most obedient, humble servants,

JOHN BELDEN, } *Churchwardens.*  
WILLIAM JOHNSON, }

And others.



[*Churchwardens of Stamford to the Secretary.*]

*Stamford, April 26th, 1748.*

Reverend Sir,

We, the Churchwardens and Vestry of St. John's Church, in the united parish of Stamford and Greenwich, beg leave, in behalf of ourselves and the professors of the Church of England, in Stamford and Greenwich, to return our hearty thanks unto the venerable Society for the Propagation of the Gospel, for their charitable notice and care of us, expressed in your letter to the Churchwardens and Vestry of Norwalk, dated December 27th, 1747, giving liberty for Mr. Dibble to go home for holy orders, and to take the charge of our Church, with that of Norwalk, on consideration of our paying ten pounds sterling per annum toward his support, as Norwalk was to give security for twenty, with the actual possession of their glebe. As this resolution of the venerable Society is said to be consenting to their request in favour of Mr. Dibble, we are willing humbly to hope our request in favour of Mr. Dibble, referred to in our petition, dated March 25th, 1747, (which we transmitted by Mr. Commissary Price,) is granted; for we don't know that the people of Norwalk ever requested in favour of Mr. Dibble, nor has he read service among them; but, among us, steadily for two years and a half, for whom we have great esteem and regard, and shall be very much gratified, if we can obtain, from the venerable Society's great charity, his being appointed their missionary for our Church. Our congregation voted cheerfully to comply with the Society's directions, in your letter to the Church of Norwalk, which Mr. Dibble will communicate to you, in expectation that, in Norwalk, they would have readily done their part; but when we found that the people of Norwalk declined coming to a positive determination to do, in favour of Mr. Dibble, what the honourable Society required as the condition on their part, our people, from a hearty affection to Mr. Dibble, resolved cheerfully to undertake the expense

of his voyage, and we have effectually secured the payment of twenty pounds sterling per annum to the Society's missionary, according to our bond in Mr. Dibble's hand, and promise hereby to put him into possession of our glebe, which is better than that of Norwalk; or, however the honourable Society shall determine as to uniting us with Norwalk, we humbly submit, and shall be heartily thankful for any share of Mr. Dibble's ministry, that the honourable Society shall be pleased to allot for us; so that, by being put under his care, we may be sheltered from the persecutions we have suffered from the Dissenters, because not included in any of the missions, as we set forth more largely in our petition above mentioned, and to which we beg leave to refer; and with earnest prayers that God would bless all the charities of that venerable Board, we subscribe,

Reverend Sir,

Your most obedient, humble servants,

JOHN LLOYD,	} <i>Churchwardens.</i>
THOMAS YOUNG,	
And others.	

[*Rev. Mr. Graves to the Secretary.*]

*New-London, September 7th, 1748.*

Good Sir,

I have wrote so lately, that were it not in obedience to my instructions, I would not so suddenly have occasioned this second trouble. Since my last, I have visited and spent a fortnight at Hebron, in which time I read prayers and preached nine sermons in the Church, and at their houses; in the latter, I had every day several Dissenters, some of whom told me they had never before attended, and expressed a satisfactory approbation at our service. However, the people continue to deny my authority over them, because I can't produce it under your hand but as I mentioned this before, I doubt not but I shall soon be favoured with your





determination in that affair. The Presbyterian divisions are very rife and warm, and will certainly add to our hearers in these parts. At my return, I did duty in the new Church at Norwich, baptised a child and churchd its mother. The parent used many arguments to stand surety, but I told him the canons and rubricks, and the practice of others, was my rule. The week before I went to Hebron, I received an earnest invitation from the inhabitants of Branford, which is above forty miles hence. I happily, on my way thither, met Dr Johnson ten miles this side, at a place called Guilford, where he read prayers, and baptised three children, and I preached to a large congregation. Two days after, I performed service at Branford to a most agreeable sight of auditors, who behaved very well, and some of the chief of the Presbyterians came to my lodgings and returned me thanks. As for the people of New-London, I am afraid they will never be unanimously reconciled to a regular minister; I despair, though I shall continue to act in the best manner I can for the glory of God and their edification. I am sorry to say, but from duty am obliged to inform you, that they think the Society has not used them very well, in obliging them to build a house and sending them a missionary, before they desired one, as they say you wrote you would not, which desire they did not intend to execute in less than two years hence. I cannot, from their behaviour in Church, conclude that ever they had an orthodox minister among them, as my manner of performing seems strange to them; so does their religious deportment to me, but I'll endeavour to perform it, [i. e., the service.] I have given Mr. Livingston, merchant, at New-York, one bill of fifteen pounds sterling, due the 25th of June last, on the treasurer, and promised another for the 25th of this month. The heads of families here are about seven hundred and thirty; for want of a registry I don't know yet how many are baptised. Since the 7th of March, I baptised eleven, and a girl of eleven years old; communicants are about thirty. The number of heathens and infidels are as much too numerous as the converts are too few. I really have not found out yet the number of hearers or Dissenters at Hebron. I had each time about forty communicants. I

have baptised only two children there. I hope, Sir, if this account is defective, you will condescend to pardon and remove my ignorance, since I shall be all attention and obedience to your commands and instructions. I pray God to direct and prosper the consultations and proceedings of the religious, august and venerable Society, and reward their earthly services with eternal joys. As they may depend upon my best performances, I desire you will be so kind as to present to them the duty of their unworthy missionary, and, good Sir,

Your most obedient servant,

And affectionate brother,

MATT. GRAVES.

[Rev. Mr. Johnson to the Secretary.]

*Stratford, in New-England,*

*September 29th, 1748.*

Reverend Sir,

I most humbly thank you for yours of June 23d, by Mr. Leaming, who, I thank God, is already safe returned. I hope he will do good service at Newport, where he is much wanted by reason of Mr. Honeyman's great age and infirmities, and I hope it will not be long before Mr. Dibble and Mr. Mansfield also arrive. I know not how these gentlemen can well subsist upon so small salaries; however, I hope the honourable Society, who doubtless would do better for us if they could, will be well satisfied of their sincerity and zeal for promoting the interests of the Church and true religion from their gladly going so far for holy orders, upon so slender worldly encouragement. I thank you for your good wishes for my health, which, I bless God, is very good, but I am yet lame, having been ill-served in the setting of my leg, so that it is yet very infirm.

I now proceed to give my Michaelmas account of the state



of my parish and the country adjacent, where I have preached. As to the Church in this town, it is in a flourishing condition, one family having been added and more looking forward, and thirty-one have been baptised and eight added to the communion since my last; our new Church is almost finished, in a very neat and elegant manner, the architecture being allowed in some things to exceed any thing done before in New-England. We have had some valuable contributions, and my people have done as well as could be expected from their circumstances, which are generally but slender; but there is one of them who deserves to be mentioned in particular for his generosity; Mr. Beach, brother of the Reverend Mr. Beach, who, though he has a considerable family, has contributed above three thousand pounds, our currency, to it already, and is daily doing more, and designs to leave an annuity, *in perpetuum*, toward keeping it in repair, beside what he intends toward a glebe, to which propose one Mr. Birdsey, a worthy person, lately deceased, left twenty acres of pasture about two miles off, worth a hundred pounds in our currency.

As to Ripton, they continue to [strive] under the small encouragement I am able to give them of having a minister to themselves; they purpose, however, to lay their case before the Society, in hopes of being in due time provided for, and, I believe there will be sixty families join, within five or six miles of their Church, and they have purchased a house and two acres of land toward a glebe. I wish they could be provided for.

Scarce ever was there a people in a more bewildered, confused condition than those in this colony generally are, as to their religious affairs, occasioned by the sad effects of Methodism, still in many places strangely rampant, and crumbling them into endless separations, which occasions the most sensible of them to be still every where looking toward the Church as their only refuge. I have this summer been much solicited to visit several places. I have rode as much as I could, particularly to Guilford and Branford, where I have preached to great numbers, which Mr. Graves also has done, and I believe those two towns will, in a little time, be pre-

pared to make a mission; at the former, they are building a Church, and designing it at the latter.

Middletown and Wallingford are also joining, in order to be another mission in due time, and they are going forward with their Church at Middletown, where a sensible, studious and discreet young man, one Mr. Camp, bred at our College, is reading service and sermons, and begs me to mention him to the Society as a candidate, and that he may hope in due time to be employed in their service. Mr. Colton still reads at Hebron, and those people with him have lately been with me, begging my interest with the Society, that Mr. Colton may have leave, as soon as may be, at least by next fall, to go for orders for them, which I very much desire in their behalf, there being a good prospect there.

Mr. Punderson and I, who were together at New-Haven, have both directed them to wait on Mr. Graves, to draw an address for them, and recommend their case; and I have written to him in their behalf to desire his assistance in forwarding their affairs, and they truly need and deserve the Society's notice, being thirty miles from any missionary.

There were nine of our Clergy together at the Commencement, at New-Haven, about a fortnight ago, among which the worthy Mr. Commissary Barclay favoured us with his company. We all consulted the best things we could for the Church's interest. Among the candidates for their degrees, there were no less than ten belonging to our Church, five Masters and five Bachelors; among the former, two in orders, Messrs. Sturges and Leaming, and two candidates, Chandler and ———, of the Bachelors, beside my youngest son and Mr. Ogilvie. Seabury had a promising son, and as he designs him for the Society's service, he desires me to mention what I know of him; and as he has lived four years much under my eye, I can truly testify of him that he is a solid, sensible, virtuous youth, and, I doubt not, may in due time do good service.

Mrs. Dean desires me to give her duty and thanks to the Society for the liberty granted her to draw on the treasurer for fifteen pounds sterling, which she has drawn accordingly. My eldest son, also, gives his duty and thanks for your good



wishes; he and I have also drawn on the treasurer to this Michaelmas, and my *Notitia Parochialis* is as follows.

I am, Reverend Sir,

Your most obliged, obedient, humble servant,

SAMUEL JOHNSON.

*Notitia Parochialis, for Michaelmas, 1748.*

- |  |     |
|--|-----|
| I. No. of families inhabitants within the bounds of this town, near.....                                 | 500 |
| II. No. of baptised here, and in places adjacent, in the Church, .....                                   | 349 |
| III. No. of baptised since Lady-day, .....   | 31  |
| IV. No. of actual Communicants here and in Rippon, about .....   | 200 |
| Of which admitted, since my last, (of which one negro woman,) .....                                      | 8   |
| V. No. of those who profess the Church, families, about.....   | 145 |
| VI. The rest called Congregationalists; Papists, none.   |     |
| VII. Heathens, beside many unbaptised negroes, about ten.  |     |
| VIII. Of converts to a sober life, no remarkable instance, they being generally a sober, regular people. |     |

[*Rev. Mr. Lamson to the Secretary.—Extract.*]

*Fairfield, November 10th, 1748.*

Reverend Sir,

I have formerly mentioned a Church built at Stratfield, a village within the bounds of Fairfield, in which they are very urgent to have me officiate every third Sunday, because we have large congregations when I preach there. The people living in the town and westward, are very much against

it, because Mr. Caner used to keep steadily to the Church in town, but then there was neither Church nor congregation at Stratfield.

Norwalk people have been imprudent in their conduct relating to the honourable Society's appointment for them. I am sorry for their imprudence, and I believe they are so too, but at present are so much in a ruffle, that 'tis hard to guess what the conclusion will be, and I hardly know what method I shall be able to take to quiet the commotions among them. I shall be glad of your directions, and will endeavour, to the utmost of my abilities, to answer the design of my mission from the venerable Society, whose charitable purposes that God would every where bless and prosper, is the humble prayer of,

Reverend Sir, yours,

And the honourable Society's

Most obedient and dutiful servant,

JOSEPH LAMSON.

[*Address of the Inhabitants of Haverhill, &c., to the Society.—Extract.*]

WE are inhabitants of a town which, till of late, has been under great prejudices against the Church of England, a few excepted; but by late enthusiastic confusions, which mightily prevailed here, some of us have been awakened to consider the consequence of those principles in which we had been educated, and by the assistance of the Reverend Mr. Seabury, the Society's missionary at Hempstead, who has been very ready to visit us on week days, and to perform divine service among us, we have most heartily embraced the established Church, and think it our duty, for our own improvement in true religion, for the good of our country, and for the honour of God, to join with our neighbours, conformists, and do all in our power for the promotion of the interests of the established Church; in our zeal for which, we have built a Church that, in a little time, will be commodious for public





use; but as we are eighteen miles distant from Mr. Seabury, who is the nearest missionary, and he being obliged to attend two Churches in his own parish, viz., those of Hempstead and Oyster Bay, we, therefore, most humbly beg the Society to attend to our prayers, which is, that Mr. Samuel Seabury, the son of your worthy missionary, a young gentleman (lately educated and graduated at Yale College) of a good character and excellent hopes, may be appointed the Society's Catechist at this place, and perform divine service among us in a lay capacity, with some allowance from the honourable Society for that service.

In testimony of our sincerity, we have to this affixed our subscription of such sums of money as each of us respectively promise and oblige ourselves to pay to Mr. Samuel Seabury aforesaid, yearly, in half yearly payments, for the space of three years, for officiating amongst us; which subscription, we beg the honourable Society to believe, will be punctually paid by the honourable Society's most humble petitioners, the subscribers,

II. LLOYD,

And others.

[*Churchwardens, &c., to the Society.—Extract.*]

*Ripton, in Connecticut, New-England,*

*September 14th, 1748.*

Gentlemen,

As the distance from the Church, at Stratford, is eight or ten, or for some, twelve miles, it is exceedingly difficult, especially in the winter season, to go to Church there with our families; and being fearful that the Church will diminish among us, as the case now is, having no other means when we cannot attend at Stratford, only the Rev. Dr. Johnson to be with us about four times in a year, excepting some time past, when the Reverend Dr. Johnson's son did read to us,

for which we are heartily thankful to the honourable Society; but he is now become a student at law, and follows the courts, and has declared that he will not be a Clergyman; and has not officiated here for several months; indeed, while he did, we were laughed at by the Dissenters for having a lawyer for our priest, which discouraged many of our people, so that they would not go to hear him. Now, if there be a probability of our having a minister, which we heartily desire and earnestly petition for, we hope the Society will send us a true son of the established Church, who may have the prosperity of the Church at heart, which, if we should obtain, we doubt not but that the Church would be likely to flourish among us, but if not, we fear that many of our young people will turn to the Dissenters as many have done already.

[*Rev. Mr. Dibblee to the Society.*]

*Stamford, November 14th, 1748.*

Reverend Sir,

I take this opportunity, the first that conveniently offers, to acquaint you that, by the blessing of God, Mr. Mansfield and I arrived safe and in good health, at New-York, the 23d of October, and to my mission, at Stamford, on the 25th. My mind is impressed with a sense of the divine goodness to me in my voyage, through so many dangers as I have been happily preserved, and returned successfully to my family; and, I think it my duty to return my thanks to the venerable Society, for the expression of their favour and goodness in the reception I had from the honourable Board, and the charitable assistance afforded to the good and well disposed people who had so earnestly desired that I might be their minister, in the holy order, of the Church of England; and the Churchwardens and Vestry of St. John's Church, in Stamford, desire me to return their very sincere and hearty thanks to the Society for their favour to me, and the grant of their humble request, by admitting them into the number of the Churches



under the honourable Society's charitable protection and assistance, and particularly for the library allowed their Church, and the pious tracts sent by me, to be dispersed for promoting religion and virtue among them; and 'tis a pleasure to me to acquaint the Society, that my people have every way manifested their great satisfaction and joy at my return to them, and I have reason to hope that, by God's blessing attending my honest endeavours, I may do much good among them, which I shall not fail to use my utmost application to effect, and pray God to give success. I have already preached at three distinct parts of my mission to pretty large congregations, have baptised two adult persons, one aged sixty-seven years, and the other above forty, and also five infants; have once administered the Lord's Supper at Stamford, had but 16 communicants, but expect more at Christmas. I hope I may be excused for not sending a *Notitia Parochialis* at this time, not being able as yet to give it in form. I find the people of Norwalk are much ruffled, as Mr. Ogilvie now talks of leaving them, (they say,) after he had promised to be their minister, with such a support as they could give him. This promise, I suppose, induced them to neglect the provision the honourable Society made for them, against the advice of sundry of the Clergy, and particularly of Mr. Wetmore, to whom both I and the people of Norwalk are indebted, for his friendly and good advice at that time, according to which I entirely conducted myself, and gave not the least occasion of umbrage to that people, who, I perceive, manifest some offence at me, as well as at others that don't deserve it, because they are unwilling to lay the blame of their misfortune where it is only due. I only add my humble duty to your venerable Board, with the earnest prayers to almighty God, to give his blessing to all their charitable designs, and, with much respect, beg leave to subscribe, as I am sincerely and heartily,

Reverend Sir, your most obedient,

And most humble servant,

EENEZER DUMBLER.

[*Rev. Mr. Penderson to the Secretary.—Extract.*]

N. Groton, 25th March, 1749.

Reverend and dear Sir,

Since my preaching last September, at Cohasset, about eight miles north of Guilford, and which was the first sermon preached in that place by a Clergyman of the Church of England, they have almost ever since read prayers and sermons to upward of forty persons. I have promised them a visit the beginning of April.

[*Rev. Mr. Johnson to the Secretary.—Extract.*]

Stratford, in New-England,  
March 28th, 1749.

Reverend Sir,

I have little that is new to say of the state of my parish, but a disposition among the sectaries toward the Church, seems here, and in many other places, still increasing, particularly at Guilford and Branford, where I baptised a man and his wife and five children, and seven children in the family of another person, who is a man of considerable weight in the last mentioned town, where twenty-nine families live, within two or three years, conformed to the Church, who, with eighteen families at Guilford, (which is within ten miles,) are in hopes they may, within a little while, become a mission; and a young man who took his Bachelor's degree last commencement, whose name is Stocking, is desirous to be admitted as a candidate for the Society's service, and they are about procuring him to read to them 'till he is of age, which will be about two or three years hence, by which time there will





probably be a considerable addition to them. I have already mentioned the desires of Middletown and Wallingford, where the Church has further increased since my last, and Mr. Camp has continued to read there with good success, and, I think, will be a worthy and useful person, and he and they are about addressing the Society for leave for him to go home for them next spring, and would be humbly thankful if leave would be given him to go, by next fall, that he may embark early in the spring. They are near raising their Church, and two more new Churches are building, viz., at Norwich and Litchfield. The Church is very considerably increasing at New-Haven, where the College is, and a considerable sum is already subscribed toward building a Church, and it is not doubted but between that town and West-Haven (a village within four miles, where there is already a neat little Church) there will soon be forty or fifty families. My younger son has read the last fall and winter, chiefly at West-Haven, and sometimes at Branford and Guilford, as well as Ripton, but as he lives at the College, the chief place of his usefulness is there and at West-Haven. And I doubt not, by the time of his being of age, and perhaps before, there will be a flourishing Church there, which will be a place of much importance.

The dissenting gentleman's pernicious answer to Mr. White has, by the zeal of our sectaries, been reprinted, both at Boston and York, and scattered all over the country, which does much damage in prejudicing people against the Church; and they are now reprinting (I suppose) the same gentleman's piece against subscription to explanatory articles; it would therefore be of great use if we had, each of us, a few copies of Mr. White's answers, to lend about as an antidote, and Mr. Harvest's, or some other author's, defence of subscription, against Chandler.

[*Rev. Mr. Beach to the Secretary.—Extract.*]

*Reading, in Connecticut, New-England,*

*April 1st, 1749.*

Reverend Sir,

I have about four hundred constant hearers, all of whom, excepting a very few, adorn their profession by a sober, righteous and godly life. Almost two-thirds of the inhabitants of this parish are Independents, who have two ministers of their own persuasion. I baptise about sixty or seventy children commonly in one year, and some few adults, and am now preparing two whole families for baptism who were bred Independents. My parishioners are poor, and have but few negro slaves, but all they have, I have, after proper instructions, baptised, and some of them are communicants, and appear to be serious Christians. Our Church here, like the house of David, waxes stronger and stronger.

[*Rev. Mr. Gibbs to the Secretary.—Extract.*]

*Simsbury, New-England, July 4th, 1749.*

Reverend Sir,

New-Cambridge and Cornwall. As to the first of these places I have attended nigh two years, and yet do, as often as I well can, and for which they willingly reward me and to my satisfaction; yet, nevertheless, the Dissenters do oblige them to pay to the dissenting minister, and which they have refused, and for their refusal, were, four of them, committed to Hartford gaol, and in a place where they keep malefactors; upon which they then paid their money to the collector,



Thomas Hart, of New-Cambridge. I accordingly demanded the money of said collector, but he refused, by reason, as he said, of my mission not extending thither. Six more are now threatened, and whom I fear they will imprison. As to the other place, Cornwall, I have taken care of it near one year and a half, and they have taken the money from them also. I demanded the same of the collector there, but he refused to pay me; one of these men, viz., Stephen Lee, being firmly attached to the Church, refused paying the collector for the support of the dissenting minister of the place, and for this, was committed to the gaol of Hartford, at the news of which, I being but twelve miles distant, went and visited him; the man being poor, I took pity on him and released him, by paying his rate, which was seven pounds, and the charges likewise, which, with the rate, amounted to twenty-one pounds; and this is the usage of Dissenters toward Churchmen here, which very much grieves me. I therefore humbly beg the honourable Society would, as soon as they think it best and convenient, relieve the Church under its present circumstances, and so free it from all its grievances and trouble. If the Society were pleased to appoint me over these places I have now the care of, it might put a stop to the Dissenters interfering with us more, for they at present seem to be resolutely bent to hurt, (and if it were possible,) to ruin the Church in these parts; and as to my mission, they look upon it to extend no further than Simsbury.

[Rev. Mr. Parsons to the Secretary.—Extract.]

Groton, 25th September, 1749.

Reverend Sir,

In May I made another tour to the Union, about forty-five miles from my house; preached at Mr. Lawson's, where between sixty and seventy persons were convened; seven then declared conformity, and they have ever since upheld the

worship of God according to our most excellent liturgy; in the evening returned sixteen miles to Mansfield, preached, and administered the Sacrament of the Lord's Supper, the next day, to sixteen communicants; on Friday, performed service in the Church at Norwich. During the heat of summer have visited Charlestown, Preston, Stonington, Norwich, and South Groton.

[Rev. Mr. Dibblee to the Secretary.—Extract.]

Stamford, in Connecticut,

September 29th, 1749.

Reverend Sir,

I bless God that I have not laboured among them without some visible success in each of the places where I have performed divine service. I preach at Horse Neck the second Sunday in each month, about six miles from Stamford; have had some converts to the Church there, and the people have zealously exerted themselves to build a small chapel, of about thirty-six feet in length and twenty-five feet in breadth, to accommodate our assembly at these times, which they have enclosed and glazed, and if they could be favoured with a Bible and Common Prayer-Book for that Church, it would be a very welcome present, their Churchwardens having humbly desired me to request the same. Greenwich being not above five miles from Stamford, I have only occasionally officiated there upon week days, except two Sundays the year past; and as they have no settled dissenting minister among them, they have invited me into their meeting-house, and the inhabitants of all sorts generally attend Church when I preach there; and at Stamford there is a very visible alteration in the temper and disposition of the dissenting party; in so much, that at sundry times when their meeting-house chanced to be destitute of a dissenting minister, our Church has been crowded by the attendance of Dissenters, and many of them



cheerfully united in the services of our holy Church, which, together with the sundry converts already obtained, gives me great encouragement to hope, by the blessing of God, for abundant success in my ministry.

[*Rev. Mr. Watkins to the Secretary.—Extract.*]

*New- Windsor, in the Province of New-York,*  
*in America, October 16th, 1749.*

Reverend Sir,

Having for three years past been in a very low state of health, in April last I took a journey into New-England to see if by that I could in any measure recover my health; and in my journey I was very earnestly requested by the people of Norwalk to preach on Sunday, and administer the Holy Sacrament of the Lord's Supper to them, which accordingly I did, and was much pleased to see such a large congregation and so many communicants; the number of which was about seventy, who behaved very decently. From thence, as I have passed through Stratford, I was very much urged by the Reverend Dr. Johnson and some of the good people of Ripton to preach in a new Church in Ripton, and administer the Holy Sacrament there, which I likewise did; there I found a congregation of about three hundred people of the Church of England, where I also administered the Holy Sacrament to about sixty communicants, who behaved very devoutly and with much decency.

I find the people of New-England, and especially in Connecticut, generally are of a more zealous turn of mind than in those provinces which are to the west and south of it.

HEZEKIAH WATKINS.

[*Rev. Mr. Gibbs to the Secretary.—Extract.*]

*Hartford Gaol, December 28th, 1749.*

Reverend Sir,

In my last, which was but lately, I acquainted the Society of the Dissenters' ill usage toward the Churchmen of New-Cambridge, in obliging them to pay to them, and when, having demanded the money of the collector, was refused the same, and which put me upon suing him before John Humphreys, Esquire, one of his Majesty's justices of the peace, in Simsbury town, for my Churchwarden's rate of Caleb Matthews, but was cast, and for my refusing to pay the cost, an execution has been out against me for some time, and is now brought and served by Jonathan Humphreys' constable, of that place, (Simsbury,) and I am by him taken and brought to Hartford, and so put into the gaol where I now am; thus presumptuous and bold are these men in these parts.

[*Rev. Mr. Punderson to the Secretary.*]

*March 27th, 1750.*

Reverend and dear Sir,

There was some time since a statute, made in this government, to exempt the professors of the Church of England from paying taxes to dissenting ministers and meeting-houses, but expressed in such limited and ambiguous terms as to be the occasion of many disputes and difficulties to the messengers of peace, to whose care they belong. I have been obliged to take out six or seven writs upon that statute, which, with my other papers, I shall soon transmit to the venerable Society, and in two of which I have been with-





stood and cast, and could have no appeal, and have been at more than £70 expense, and lie under an execution for £11, which was served on me not many days since. I cannot but believe that the venerable Board will speedily employ their interest, not only to put an end to such presumptuous and outrageous conduct from those who breathe by toleration, but also that the expense I have been at in those suits, and in defence of my children, for as such I look upon those who have committed the care of their souls to me, might be ordered to be returned. At present, being very much unwell, having last Saturday rode to Charlestown, part of the way in the rain, preached two sermons on Sunday and yesterday in Stonington, upon my return, got to my own house about nine. At present, I add only my fervent prayers to Almighty God for prosperity and success to that venerable Board, and an increase of liberty and peace to the professors of our most excellent Church.

And am, Reverend Sir, yours,

And the Society's laborious servant,

EBEN'R PUNDERSON.

[*Rec. Dr. Johnson to the Secretary.—Extract.*]

*Stratford, in New-England,*

*March 30th, 1750.*

Reverend Sir,

The little hopes we can have, Sir, of having any of our candidates or destitute places provided for even ever so slenderly, and *for a long time*, is a very great damp to the Church in these parts, which, however, would not be wholly discouraged, provided it were practicable for them to obtain orders, if it were only upon such title as the people could make, which, though it would be very hard for them to do, they would, in some places, engage £30 per annum, and the candidates would accept of it, at least for the present, till

more could be done for them, either by the Society or the people themselves, as they should increase. This is the case at Norwalk, Hebron, Middletown, with Wallingford and Guilford, with Branford, and I am desired by sundry of both people and candidates, to beg the direction of the Society how to proceed; whether £30 from the people can be accepted for a title, and, if so, to whom they can apply for orders, since they can have no title from the Society *for a long time*. They would, however, in the mean time, do as they best can; and I beg to be under the Society's direction, and entreat, that if no Bishop should come over into these parts, we may be advised time enough for them to go home in the fall, whether orders can be had upon such a title, and from whom.

They are the more solicitous for this, for the reasons I gave in my last, viz., that the people must be forced to pay to the Dissenters till they have ministers of their own in orders. We intend, indeed, to apply to our next assembly for relief, but I doubt the success; mean time many of our people are frequently persecuted and imprisoned for their rates to dissenting teachers, which they never had been in any stipulation with. The case of great numbers is extremely hard, if they can have no ministers in orders, neither from any title of the Society, nor from any that themselves can make, and, at the same time, cannot have the excellent liturgy and sermons of the Church read to them by candidates of their own, whom they would gladly support to the utmost of their power, if they could have their own money for their own purposes. In these straits, Sir, I beg you would tell us what we should do.

And to add to all our other griefs, it seems we have some enemy or other that has represented us to the venerable Board, *as presuming to vary from the established form of Prayer, omitting, adding or altering, &c.* This is very hard indeed, when we have given so much proof of our inviolable attachment to it, and that the established Episcopacy and liturgy is dearer to us than any thing in the world besides; so dear as to make us leave *fathers, mothers, brothers, sisters, houses and lands*, and venture our lives to the greatest



hazards for it; twenty-five of us having gone a thousand leagues for Episcopal orders, of whom no less than five have lost their lives, and several others suffered the most dangerous sickness, and all at the expense of more than we could well afford; and all this, when we might have had the greatest applause of all our friends and acquaintances, if we could have made our consciences easy as we were, and the best preferments they could give.

I have diligently inquired what foundation there could be for this report, and can find none. Most of the Clergy and readers have read in my Church in my absence, and my people tell me they never heard the least variation, nor can I find any thing of this kind in the Clergy or lay readers. One, indeed, tells me he has sometimes added two or three words in the prayer after sermon, *Grant us, we beseech thee*, &c., in which he had followed a great example he heard in London. Perhaps the first lesson, or some of the latter part of the liturgy may have been omitted on some extreme cold day, or in the collect of the day, for the gunpowder treason; it may have been read, *giving his late Majesty, King William, a safe arrival in England*, instead of *here*, which could not be true; and I should be glad if the informer were put upon proof, that if there ever was any thing worse than these it might be made to appear, that the offender might receive condign punishment. Sure I am there is nothing we have more at heart than to receive the free enjoyment of the English establishment without variation, and the immediate inspection of a worthy Bishop, to whom we would gladly account for all our behaviour and conduct; and, till any thing material is made out against us, I simply beg the Society's charity for us, and I believe I may safely challenge the informer to make any thing of this kind to appear, and I am freely willing and shall be glad to leave this or any other controversy he may think fit to have with us, to the wisdom, candour and justice of the venerable Society to judge between us.

Reverend Sir, your most obedient servant,

SAMUEL JOHNSON.

[Rev. Mr. Beach to the Secretary.]

*Reading, in Connecticut, New-England,*

*April 9th, 1750.*

Reverend Sir,

As I take three small congregations professing the Church of England, at New-Milford and New-Fairfield, being betwixt eighteen and twenty-five miles distant from my dwelling, so I last week visited them, and found that many of their neighbours from Independents are become a sort of extravagant enthusiasts, which, as yet, want a name. For their minister they have an ignorant mechanick, not able to give a tolerable account of the first principles of natural or revealed religion, as I have found by conversing with him; his praying and preaching, as they call it, is performed by screaming and hallooing to such a degree, that he may be heard at above a mile distant. He administers the Lord's Supper (as he says) to persons who profess to be unbaptised, and to small children; and at the time when he presumes to administer that holy Sacrament, as credible spectators inform me, there is such a hideous and horrible screaming and howling among his communicants, that one would be tempted to suspect that the devil was come visibly among them. I have taken some pains with this presumptuous man and his hearers, but to little purpose, for they have renounced reason as carnal, and pretend to inspiration. I have baptised this half year fifty-eight, of whom five are adults; some few of them were Indian children. My congregations are in a peaceable and growing condition, and, I think, do increase in knowledge and virtue. I this day draw upon the treasurer for twenty-five pounds, and am, Reverend Sir,

Yours, and the venerable Society's

Most obedient servant,

JOHN BEACH.





been distressing, and imprisoning the members of the Church of England. The last winter, taking encouragement from my ill success in endeavouring to recover the taxes taken about three years ago from one Jonathan Wood, and last year from Matthew Paul, of the Union, (who lost upward of twelve pounds of our money, taken from him, as will appear by the enclosed receipts,) great has been the expense and many the hardships I have been at in endeavouring to protect the Church in that liberty only which the Baptists and Quakers universally enjoy in the government; and I now despair, without the venerable Board will interpose and procure an express order that the professors of the Church of England shall enjoy, at least, the same ease and liberty that Dissenters are indulged in. There are so many coming over to the Church on the one hand, or going over to the Independents on the other, that the Presbyterians (as they call themselves) imagine oppression and violence the only method to support their declining interest, as appears by their taking by distress more than five hundred pounds from the Independents in a less space than fifteen miles square, annually, for some years past, which sufferings greatly excite my pity; since both, though equally involved in schism and error, have, or ought to have, the same indulgence from the act of toleration.

Since mine of the 26th of March last, upon the 14th of May I set out upon a long journey; went to Hartford to forward a memorial to the Assembly in favour of the Church; the next day rode to Middletown, sixteen miles, and preached them a sermon; the day after went down to Cohasset, fourteen miles; preached the day following to a pretty congregation of sincere Church people, all brought over to the Church by God's blessing on my labours there; the next day and following, preached in Guilford, christened four children, and went to Branford; preached to at least three hundred persons, administered the Sacrament of the Lord's Supper to about thirty communicants, baptised four children; the next day rode to Wallingford, preached to a pretty congregation, baptised three children; the next day went to Middletown, and the day following, preached there; the next day went to

[*Rev. Mr. Gibbs to the Secretary.—Extract.*]

*Simsbury, May 24th, 1750.*

Reverend Sir,

The Dissenters remain yet insolent, as is manifest by their attempting to take away rates from some of my parishioners, who are scarce two miles distant from the Church; their plea is that they are out of the bounds of Simsbury. I did at first promise myself the satisfaction and pleasure of seeing a large growth of the Church here, but am now something scrupulous of the same, as things at present are, and which I impute mainly to the want of a house, and which my people have not so much as attempted after, and which I am now altogether out of hopes of.

WILLIAM GIBBS.

[*Rev. Mr. Anderson to the Society.*]

*N. Groton, 25th June, 1750.*

Reverend Sir,

As the venerable Society have appointed me an itinerant missionary in New-England, the members of the Church of England, at Middletown, Cohasset, Guilford, Wallingford, Mansfield, Stafford, &c., have submitted themselves to my pastoral care, and whatever ministerial taxes they have been assessed to pay, I have ordered to be entirely applied toward building their Churches and maintaining readers among them, without taking any part of them myself. My discharges they have accepted in Middletown, Guilford, Wallingford, Mansfield, Stafford, Canterbury, &c.; but in Branford and Cohasset they have, in the most violent manner,



East Haddam, where probably there never was a minister of the Church of England before, had a congregation of near one hundred persons, one child christened, and one couple married, added two to our Church, who received the communion the first Sunday of this instant, and are persons of an excellent character; the next day arrived at my house, so that in the space of twelve days I travelled near two hundred miles, preached nine sermons, and had near one thousand persons attend divine service in the several places. Upon the 12th of this instant, I preached at Windham, two persons declared for the Church; the next day in Mansfield, christened a child; the next day at Hebron, preached to a large congregation; after service twenty of them signed a bond for thirty pounds sterling to Mr. Colton, annually, earnestly entreating the Society that he may have leave to come home in the fall. Above all things, I earnestly entreat the venerable Society to have such compassion upon the members of the Church of England, as to procure immediately a toleration for them from all such unrighteous oppression, that the messengers of peace they send into this government may not be perplexed and harassed by endless law proceedings. I have drawn for £8 of my last quarter's salary, in favour of the Reverend Mr. Broughton, and the rest in favour of Mr. Woodbridge,

And am, Reverend Sir, yours,

And the Society's obedient, humble servant,

EBEN'Z PUNDERSON.

[*See Mr. Graves to the Bishop of London.—Extract.*]

*New-London, July 20th, 1750.*

My Lord,

To vindicate the cause of oppressed innocence, and relieve those who suffer for righteousness sake, is the command of our Saviour and a grand characteristic of His holy religion; how far I have succeeded in this noble design, which now, in

all humility, sues for your Lordship's consummating approbation, Mr. Copp, the bearer hereof, is both a witness and example. This gentleman, who has had a liberal education, according to the methods practised in this place, was descended from Presbyterian parents, and was brought up in the utmost prejudice to our religion. At my coming to this mission, I found him the publick master of a grammar and mathematical school, supported solely by Presbyterian donations. By report he was a bigoted Independent, but a strict moralist. Curiosity at first led me into his acquaintance, and conversation informed me of his parts. His aversion to our Church, I easily apprehended, arose from zeal without knowledge—zeal for his own sect and ignorance of our reasonable service; thence I applied myself to treat with him in an easy manner, and by degrees more closely upon topics of religion, and afterward induced him to read some books wrote in vindication of our discipline, the happy consequence of which was, he admired and ingenuously owned his ignorance, confessed the purity of our Church, and has reasoned and read himself into a conscientious conformist, as I verily believe; so that he is deprived of his office, and the very house he rented for some years is hired to another. However, he resolved to persevere in his well-grounded resolution, and to rely entirely upon the providence of that God, who has changed his darkness into light, and hence he presumes to cast himself at your Lordship's feet, and, if found worthy, to implore the sacred imposition of your hands. God forbid that I should, from any motive whatsoever, recommend an improper labourer into Christ's vineyard; and, therefore, am I humbly of opinion that this gentleman will make a very useful missionary. If it be for His glory, may God incline your heart to add him to our number, otherwise not.

'Tis reported, my Lord, that you intend to appoint a new Commissary in these parts, and that a native of the place is to discharge that office; but I hope your Lordship (for God's sake pardon my well-intended freedom) will be pleased to consider that, as an American is Commissary in the western, so to condescend that a European may be empowered in the eastern part of this continent; for my part, I am not at all fit





for that honourable post, but will be bold to say, that Dr. McSparran is every way qualified for it. All Europeans, especially ministers, meet with a very ungracious reception here; and certain I am, that there is a plan already formed to extirpate us entirely; a plan which, in its embryo, I zealously opposed, and, by the help of God, hitherto have been enabled to defeat it; a plan which, I doubt not to affirm, would shake the foundation of these infant Churches, by casting us absolutely upon the mercy of the populace, and reduce us into a Presbyterian, servile dependence. It would be too tedious to trouble you with a recital of the whole affair, which the bearer, being perfectly acquainted with, will, at your Lordship's command, impartially relate.

'Twould be too long as well as tragical to repeat the several difficulties, severities and affronts which our hearers are harassed with, in many parts of this colony, by rigorous persecutions and arbitrary pecuniary demands, inflicted on the conscientious members of our Church by domineering Presbyterians, the old implacable enemies of Zion's prosperity and peace. These, your Lordship's sons, are imprisoned, arrested and nonsuited with prodigious cost, contrary to the laws of God and man. All professors of the Church of England, over whom there is not a particular missionary appointed, are obliged to support Presbyterian teachers and their meeting-houses—a cruel injustice and usurpation imposed on no other Society. This is solemn truth. As your Lordship is not only Bishop of these parts, but also one of his Majesty's most honourable privy council, I am confident a letter from you to some of your Clergy, with your Lordship's order or request to our General Assembly, that all the professors or members of the Church of England be exempted from all rates and demands whatever, collected for the support of other Churches and ministers than their own, would obtain the desired effect, and every day gain proselytes to our holy communion, who are now restrained through fear of additional taxes.

am, my Lord,

Your Lordship's humble servant,

MATT. GRAVES.

[*From Minutes of the Society.*]

20th July, 1750.

At a general meeting of the Society for the Propagation of the Gospel in Foreign Parts, held on the 20th of July, 1750—

It was reported from the Committee, that they had read a letter from the Reverend Mr. Mansfield, missionary at Derby, in Connecticut, dated "Derby, December 26th, 1749," acquainting that the people of Derby and Oxford, as well as those of Waterbury and Westbury, have been sharers in the great oppressions which are laid upon the members of the Episcopal Church in that colony, by means of the dissenting collectors distraining their goods toward the support of the dissenting teachers, and their meeting-houses; but notwithstanding this, his congregation adheres steadily to the Church, and the number of communicants in Derby is sixty-nine, in Waterbury seventy-seven, and he had baptised, in the preceding half year, twenty-four children.

Whereupon, the Committee inspected the minutes of the Society of the 17th of November, 1749, wherein the Society resolved to protect the members of the Church of England in all their just legal rights.

N. B.—These sort of complaints come by every ship almost; there are now some ministers of the Church of England in prison on account of their persecutions from the Dissenters.

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[The original of this N. B. is in the handwriting of Archbishop Secker.—Ed.]





[*Memorandum of Dr. Bearcroft, (the Secretary,) about the Charter of Connecticut. From the Society's papers.*]

The Charter of the Colony of Connecticut, in New-England, was granted on the 23d day of April, in the fourteenth year of the reign of King Charles the Second, and power was given by it to John Winthrop, John Mason and others, to become a body corporate and political, by name of the Governors and Company of the English Colony of Connecticut, in New-England, in America, and, as such, to have a perpetual succession and common seal, and to choose annually, on every second Thursday in May, a governor, a deputy governor, and twelve assistants, to make reasonable laws, not contrary to the laws of England, and to revoke the same as by the General Assembly, or the major part of them, shall be thought fit; and to do all other matters and things whereby the people, inhabitants there, may be so religiously, peaceably and civilly governed, as that their good life and orderly conversation may win and invite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind and of the Christian faith.

Complaint is made that several members of the Church of England, in this province, have been cast into prison by the magistrates for the non-payment of taxes, expressly assessed and raised for the building and support of Presbyterian meeting-houses and their teachers.

N. B.—It is asserted that the Independents also are thus harassed on the same account, but Quakers and Anabaptists are excused.

[*Rev. Mr. Mansfield to the Secretary.*]

*Derby, July, A. D., 1750.*

Reverend Sir,

I have continued this last half year constantly to officiate in the several parts of my mission, and occasionally, especially on holy days, at six or seven other towns, which are destitute of a missionary. The Church seems to be in a flourishing condition in the places which I visit, notwithstanding the hardships which some of them labour under in being distrained by the dissenting collectors of money to support their teachers; which, at the desire of the Church people of Brantford particularly, I mentioned in my letter of December 12th. This severity of the Dissenters will, I fear, ruin the interests of the Church in some places; the people, by reason of heavy taxes laid upon them for the support of dissenting ministers, being unable to make any provision for the building of Churches and buying glebes, and, consequently, almost despairing of enjoying the privileges of the Church. Some of these towns are about thirty and forty miles distant from Derby, the place of my residence; yet as the people express a very great desire of having the missionaries of the honourable Society come among them, I visit them as often as the care of my large mission will permit me. I have annexed my *Notitia Parochialis* for Derby and Waterbury, and have drawn upon the Society's treasurer £10 toward my support,

And am, Reverend Sir, the Society's

Most obliged and obedient servant,

RICHARD MANSFIELD.



[*Rev. Dr. Johnson to the Secretary.—Extract.*]

*Stratford, in New-England,  
October 15th, 1750.*

Reverend Sir,

As to our petition to our Assembly for power by law to tax ourselves, and collect our tax independent of the Dissenters, I am sorry to tell you that it is defeated. All the Clergy and people were unanimous in it, except the Reverend Mr. Graves, but he could not see reason to approve of it, thinking it best the law should stand as it is, and we be subject to the Dissenters to tax us and collect our taxes, though the law forbids us a vote in raising them, with which many of our people were very uneasy. However, as the rest were agreed in it, they thought proper to go on; but as he was pleased to oppose it by writing to some of the members of the Assembly, it was postponed till we had a meeting last fall, when he objected to the draught that had been made. At length we agreed, and he with the rest, as we thought, that a new draught should be made, and to leave it to our attorney to make the draught as he thought best, by leaving out any mention of catechists or candidates, which also Mr. Graves had objected to; but as the attorney (who was now the sole draughtsman) petitioned for taxing and collection powers, within ourselves, which Mr. Graves disliked, he appeared at our last Assembly and entered his protest against it, as what he called a "spurious address."

Upon this, again it was laid aside till this fall, and at our meeting last month he did not come, but sent a draught of his own, wherein he only petitions that the law, as it is, might be extended, and not that we might have power to tax ourselves and collect our taxes for the support of ministers; and let us know if any other form of a draught was offered, he should appear at the Assembly and oppose it. We were all of opinion that his draught was not sufficient, because it left

us still under the power of the Dissenters to tax us and collect our taxes, without our having a vote in raising them, or choosing the collectors; so, rather than have an open opposition before the Assembly, we thought it best to drop the whole affair, and still be at the mercy of the Dissenters, as we were, though our case is very difficult.

I remain, Reverend Sir,

Your most humbl

And most obedient servant,

SAMUEL JOHNSON.

[*Rev. Mr. Ponderson to the Secretary.*]

*Groton, October 18th, 1750.*

Reverend Sir,

I have the pleasure to assure the venerable Society that a greater success has attended my ministration for some months past, than has in any half year since employed by the Society; and a more general concern to acquaint themselves with our best of Churches prevails among the people than at any time heretofore. As an evidence of which, I shall only mention two journeys I have taken in said time. Upon the 14th of May I rode to Hartford, near fifty miles; the next day to Middletown, sixteen miles, gave them a sermon; the next day went to Cohasset, where I performed divine service the day following to a considerable congregation; the next day at Guilford; the day following at an out-house in said Guilford, and christened three children; in the evening rode to Branford, where, the day following, (*i. e.*, Sunday,) preached to near three hundred persons, and administered the Holy Sacrament to upward of thirty persons; the next day preached to a considerable number in Wallingford; upon Wednesday at Middletown; and upon Thursday at East Haddam, where probably there never was a minister of the Church of England before, to near 100 persons, married one couple, and christened one child; the next day visited a person of excellent sense and





unspotted life at Middletown, who was at the Church the day before, who, together with his wife, declared for the Church, and have both been at our communion, in Norwich, twice since. So that in twelve days I rode 200 miles; preached nine sermons; added eight to our communion; christened ten children. The 5th of September rode to Middletown, and preached there the next day; the day following at East Hadam; on Sunday at Middletown, in their town house, it being quite full; administered the two Sacraments; their Church is a beautiful timber building, and will soon be fit to meet in; a folio Bible and Common Prayer-Book would be very acceptable to them; the next day in a small Church in Wallingford; the day following gave private baptism to a poor, weak child, as I went to my native place, New-Haven; the Sunday after the commencement, preached in the State house, in that town, to a numerous assembly, notwithstanding Brother Thompson preached the same day in the Church at West Haven; the day following at Branford; upon Tuesday in the Church, at Guilford, to abundance; the next day at Cohasset; upon Friday, at Millington, added there two more to our communion; the next day christened three children. I travelled in this journey about one hundred and sixty miles; preached eleven sermons; christened seventeen children; the Sunday before last was at Charlestown, and the last at Norwich; the Church greatly increases at both those places.

I shall trespass no longer on your and the Society's patience, save only to entreat their attention to what I transmitted last June, that the professors of the established Church may have ease and rest from such as delight in oppression; and that I have drawn for my last quarter's salary in favour of Mr. Dudley Woodbridge,

And am, Reverend Sir,

Yours, and the Society's faithful servant,

EBEN'R PUNDERSON.

[Rev. Mr. Graves to the Secretary.—Extract.]

N. London, January 20th, 1751.

Reverend and good Sir,

'Tis a truth, I presume, self-evident, that invention is as necessary in letter writing as in composing sermons; and that a connection of thoughts, as far as the subject will admit of, is equally necessary in both, with this distinction, that we may compose, having topics in abundance, when we will, but not write, for the contrary reason, when we please. The latter is my misfortune frequently, as at present. In my two last letters I exhausted my poor treasury of invention, so that there's scarcely one reflection behind worthy your reflection and review. What to do in this emergency I know not. Prudence advises me to be mute, "*nescit vox missa reveri*," obedience to the instruction of my venerable superiors, to write. "*Principibus placuisse viris non ultima laus est*," and sure I am 'tis better, in all lights and at all hazards, to demonstrate my best, though imperfect duty, by a cheerful compliance, than to incur the censure of ingratitude by a guilty silence.

The Church of New-London certainly increases, and though those Dissenters who attend most constantly are not open, declared professors, yet their frequent appearance is, to me, a proof of their intention; and the repeated desertion of their own, shows their tacit approbation of our religion. I have baptised about five since my last, but before my next shall have baptised a Quaker of about fifty years old and upward, and his two adult children. The communicants increase but slowly. A letter just come from Hebron has revived my decaying spirits, and enlarged my thoughts. Sure no man had ever such a knotty people to engage with, for nothing but persecutions, afflictions and bonds, in the most literal sense, for the Gospel's sake, are my certain lot among that



people; but I hope there are five righteous to be found there, for whose spiritual interest I beg leave to intercede for the rest. One Mr. Thompson, who is a gentleman of very great estate, desires his duty and services to be presented to the honourable and religious Society, and that I may acquaint them that if they will either send them a missionary, or permit them to send a candidate home, he will, out of his own estate, give a glebe of twelve acres of good land, and cause a house to be built for a minister, and enter into bonds for the performance thereof. I desire you will be pleased to intimate this to the honourable Society, for I am persuaded 'twill be the certain means of propagating the Gospel in these parts. 'Tis his opinion and mine, that the most certain way to accomplish that glorious end, would be to authorize the missionary of Hebron to take care of Bolton, which lies at one end of it, and the adjacent parts, and to preach one Sunday in the old Church at Hebron and the other in the new; for this gentleman, who is very able, is very desirous, also, to have two Churches, [one] at each end of the parish, about eight miles distant from each other. I must add that 'tis my conscientious opinion Mr. Colton is quite unfit for holy orders, unless a covetous man, a farmer, an apothecary, a merchant, and a usurer, is qualified for the ministry, for such and all these he surely is; but I solemnly declare there are more and more notorious reasons why such a man should never be ordained. All that I shall add about Hebron is, that inasmuch as they are very wicked, they have the greater necessity for a good resident minister, and, therefore, I humbly desire you will be pleased to consider this good design of Mr. Thompson, and give it all the weight you can before the venerable Society,

And I am, good Sir,

Your most obedient and very humble servant,

And affectionate brother,

MATT. GRAVES.

[*Rev. Mr. Dibblee to the Secretary.—Extract.*]

*Stamford, Connecticut, in N. England,*  
*April 2d, 1751.*

Reverend Sir,

The Church at Norwalk appears very thankful that the Society is pleased to determine in their favour, and to grant them, in conjunction with Ridgefield, to be a mission. At their instance and request, I preached in the Church of Norwalk the fourth Sunday in March last, to a large congregation, and gave the communion to upward of sixty persons. I have appointed Sunday after Easter to be at Ridgefield, where the poor people have been entirely destitute of the public administration of religion the year past, except once a quarter on Sundays, and oftener on week days. I have officiated among them on the Sunday after Christmas. I gave the communion at Ridgefield to upward of forty persons. Truly, Sir, the harvest is plenteous, but the labourers are few, and our earnest prayers to the Lord of the harvest is, that a door may be opened for a further supply of faithful labourers. I have been obliged, in a great measure, to act the part of an itinerant missionary ever since my return in holy orders, by reason of the destitute circumstances of the poor people scattered abroad, as sheep without a shepherd, as there are many twenty or thirty miles back into the country who frequently sent for me. Brother Lamson has taken the principal care of the Church of Norwalk for the year, excepting visiting them on special occasions in case of sickness, &c., on which occasions I have been frequently sent for. I have complied with the request of sundry poor people living back on the "oblong," so called, a tract of land, as it were, lying between the governments of New-York and Connecticut, twenty or thirty miles. I have engaged to travel up amongst them the first week in May next, where there is no settled minister of any denomination among them. and, I am informed, many of





them are professors of our holy Church, but destitute of the means of salvation, and seldom have an opportunity to devote their children to God in covenant. I have appointed to preach at three different places that week on the "oblong." My parish remains, by the blessing of God on my labours, in peace and unity. We have sundry accessions to the Church since my last of the 29th of September. I preached last Christmas to a numerous assembly; multitudes of the Dissenters came to Church and behaved with great decency. Seven heads of families have declared conformity since my last account, in Stamford, and some at Horse Neck and Stanwick. I baptised but one adult; twenty-six infants, white; one, black; three added to the communion.

The duties of my parish are considerable; and these, together with the additional duties which, in compassion, I have performed among the poor people at Ridgefield, and at other places, as I have been occasionally sent for, have rendered my family circumstances difficult, so that the principal discouragement I labour under is with respect to my support. My people truly contribute according to their ability to my support, but there are many whose circumstances are so indigent, that I am obliged to remit their taxes, or suffer them to be distressed by the dissenting collectors; for, by the laws of this government, the professors of the Church are taxed as their dissenting brethren are; the tax is gathered by a collector of their appointing, and he generally, by a too great remissness in doing his duty, or by unreasonable severity upon the professors of the Church of England, endeavours to distress the Church and hurt the minister of it, and in some parts of my parish, I have been no small sufferer in this respect.

I am most sincerely, Reverend Sir,

Your most obedient, most humble servant,

EBENEZER DUBBLER.

[*Rev. Mr. Johnson to the Secretary.*]

*Stratford, in New-England,*

*April 14th, 1751*

Reverend Sir,

As this will probably go by Messrs. Camp and Colton, whom we have recommended to my Lord of London for holy orders, I would take this occasion to suggest that, as it is now much less a charity to provide for a school in this town than heretofore, since the schools are of late better provided for by law than formerly, by money arising from the sale of some uncultivated publick lands, Mr. Browne tells me he is willing to resign his salary from the next Michaelmas. I know Ripton people will hope to have it converted to them for a minister. I wish it could be so; but whether the venerable Board will be pleased to admit of this, or add £5 to it and divide, for a little stipend to each between these candidates, or whatever other disposition they shall please to make, I entirely submit to their wise goodness.

I now proceed to answer the other parts of your kind letter of October 19th. What gave me uneasy apprehensions relating to the order you mention was, that it seemed to relate to such as were *in the Society's service*, as the words were. I had been informed that I was censured myself by some invidious person on account of my making some little additions and variations in adapting some of the prayers of the liturgy to the use of families for country people, in an appendix to a sermon I published at the opening of our Church, in which I followed such examples as Mr. Nelson, and other devotional writers of good credit; and as I have good reason to believe that this, with an invidious spirit toward me and some others, was the occasion of that information, I presume to enclose here a copy of that poor sermon, (which I had not otherwise ventured to do,) for I would do nothing but what I would





willingly submit to the correction of the venerable Board, my benefactors.

As to such young readers as are not in the Society's service, I cannot yet find any fact; however, they are sufficiently cautioned.

As to New-Cambridge, the fact was as Mr. Gibbs represented it; but as they are much nearer to one of Mr. Mansfield's parishes, viz., Waterbury, than to Mr. Gibbs, and so he can better recover their rates by our law, they have since put themselves under his protection, and so that matter is accommodated; but there are many in several places that are at such a distance from *any* incumbent in orders, that they cannot have the benefit of the law, and so they are still imprisoned for non-payment to Dissenters.

I am very glad, Sir, to understand by your letter, that the *Society are determined to support the members of the Church here so far as they can, &c.*; but, indeed, I do not know what they can do, so long as the charter of this government stands as it does; by virtue of which they esteem themselves an independent Legislature, and so not only do not send home their laws to be confirmed by the King and Council, but insist that they are by no means obliged to do so; whence it comes to pass, that they pass many acts highly detrimental even to themselves, to trade in general, and so to the nation as well as to the Church, especially relating to their paper money, which is a source of very great injustice in many respects, as they manage it. On which account, I humbly conceive it would be happy, for themselves as well as the Church, if the legislature at home should reduce them to a state of mere dependence on the Crown, by obliging them to accept of a new or explanatory charter, by which nothing should be allowed to pass for law without his Majesty's assent, as in Massachusetts; for want of which, the wiser and better part are so dependent on the people, that they dare not exert themselves as they would for the best, and so are run away with by a prevailing mob, and the law is a universally vague and uncertain thing, both in legislation and execution, and the government is so popular, that they scarce know what it is to be governed, and so are extremely apt to

run into endless factions, and that in the affairs of religion as well as in State.

But as you desire a *particular account, &c.*, that the Society may have a clear notion of the condition of things in this colony, I here enclose No. I., a copy of our charter, by which it may be judged whether they have any right to make any establishment of religion; and the rather, as we humbly apprehend that the *Church of England is already established* in these plantations, by the act of union with *Scotland*; and the Lord's justices, in a letter to Lieutenant-Governor Dummer, in the year 1725, declared it to be an invasion of his Majesty's prerogative for any of his subjects to presume to make any establishment of religion without his royal assent. No. II. You have a copy of their law by which they have made a kind of establishment of religion without his royal assent. No. III. will show what their law is about supporting their minister and collecting the rates. No. IV. contains a law that fear extorted from them by a jail full of our people, who at the same time addressed the late Bishop of London, from thence giving an account of their sufferings. This law provides only for such as *can and will attend*, which is such a vague expression that, to what distance or frequency it shall extend, depends on the judges who favour us more or less, according as they are affected. Sometimes a case has been lost in suing for the rates of such as lived within four, five or six miles of a Church, with an incumbent in orders; and what made this law the more grievous, or rather less easy, was that, by the law No. V., our people were excluded from their Society, or parish meetings, and so, from any vote in raising the rates or choosing the collectors, and this, we think, inconsistent with the English constitution, that they should be obliged to pay money they had no vote in raising: upon which we offered the memorial No. VI., in which we petition to have leave to be embodied into Societies within ourselves, and so to have the same powers by law with our neighbours, and to extend to all the people of our Church, though they have not an incumbent near them in orders, &c.; and we had some reason to hope it would have been granted if it had gone on; and, if it had been



negated. I intended (which I thought the only course we could take) to have sent it, with a copy of their negative; but as I intimated in my last, we could not bring it to the trial by reason of the violent opposition of the Rev. Mr. Graves. And, lastly, that the Society may see their treatment of us, I enclose No. VII. An account sent me of the present case of one little collection of people, by which that of many others may be easily conceived, and I thought it best to send it in its native simplicity, as they sent it. And these people never were in any stipulation with the dissenting minister, and at the same time, at a great expense (with others in the neighbouring towns of Guilford and Branford, whose case is the same) in building a Church, and providing for the support of a minister.

Thus, Sir, I have given as exact and clear a state of our case as I am able. I would only humbly beg leave to suggest whether it would be advisable to mention any things of my writing in this manner in the "abstract," as it may be a prejudice to the Church, should it be known among us, of my writing so particularly about the government; and, indeed, I doubt whether it be best that any greater number of the "abstract" be sent hither than to each minister a copy or two, since our adversaries have of late been making such wicked work from them, in misrepresenting and abusing both the Society and us.

I am, Reverend Sir, your most humble,

And most obedient servant,

SAMUEL JOHNSON.

ENCLOSURES.

No. II.

(*Deferred to in the foregoing.*)

ANNO REGNI ANNE REGINÆ, SEPTIMO.

An act in approbation of the Agreement of the late Rev.

Elders and Messengers of all the Churches in this government, made and concluded at Say-Brook, Anno, &c., 1708.

The Reverend ministers, delegates from ye Elders and messengers of the Churches, in this government, met at Say-

Brook, September ye ninth, one thousand seven hundred and eight; having represented to this Assembly a confession of faith, heads of agreement and regulation, in ye administration of Church discipline, as unanimously agreed, and consented to by ye Elders and messengers of all ye Churches in this government.

This Assembly do declare their great approbation of such a happy agreement; and do ordain yt. all the Churches within this government, that are, and shall be thus united in doctrine, worship and discipline, be, and for the future shall be, owned and acknowledged, established by law:

Provided always, that nothing herein shall be intended or construed to hinder or prevent any Society or Church that is or shall be allowed by the laws of this government, who soberly differ or dissent from the united Churches hereby established, from exercising worship and discipline in their own way, according to their consciences.

### No. III.

#### AN EXTRACT FROM THE ACT FOR THE SETTLEMENT AND SUPPORT OF MINISTERS, &c.

And when any such rate or tax is granted and made, as aforesaid, viz., by the major vote of each parish or Society, the said selectmen or committee shall apply to some assistant or justice of ye peace, in ye same county, for a writ or warrant, directed to the collector or collectors, chosen and appointed to collect such rate or tax, enabling him or them to levy and collect ye same, which assistant or justice shall forthwith proceed to grant our said writ.

And every such collector or collectors shall, with convenient speed, levy and collect every such rate committed to him or them; the whole of which they shall do, and pay unto ye said minister or ministers, within two months after ye yearly salary becomes due, for ye payment of which such rate or tax is or shall be granted.





## No. IV.

ANNO REGNI REGIS GEORGI DECIMO TERTIO. ANNO, 1727.

An act providing how ye taxes levied on ye professors of ye Church of England for ye support of ye gospel shall be disposed of, and for exempting said professors from paying any taxes for ye building meeting-houses for ye present established Churches of this government.

Upon the prayer of Moses Ward, of Fairfield, Churchwarden, and ye rest of ye Churchwardens, Vestrymen, &c., praying this Assembly, by some act or otherwise, to free them from paying to dissenting ministers, and from building dissenting meeting-houses, complaining that money has been lately taken from them by distress, &c.; further urging that there might be some provision made by ye law, for obliging the parishioners to pay to the support of their ministers.

Be it enacted, by the governor, council and representatives, in General Court assembled, and by the authority of the same, that all persons who are of the Church of England, and those who are of ye Churches established by ye laws of this government, yt. live in ye bounds of any parish allowed by this Assembly, shall be taxed by ye parishioners of ye said parish, by ye same rule, and in ye same proportion, for ye support of ye ministry in such parish; but if it so happens, that there be a Society of ye Church of England, where there is a person in orders, according to ye Canons of ye Church of England, settled and abiding among them, and performing divine service so near to any person yt. had declared himself of the Church of England that he can conveniently, and doth attend ye publick worship there, then the collectors, having first indifferently levied ye tax, as aforesaid, shall deliver ye taxes collected of such persons declaring themselves, and attending, as aforesaid, unto ye ministers of ye Church of England, living near unto such persons; which minister shall have full power to receive and recover ye same, in order to his support in the place assigned to him.

But if such proportion of any taxes be not sufficient in any Society of ye Church of England to support ye incumbent

there, then such Society may levy and collect of them who profess and attend, as aforesaid, greater taxes, at their own discretion, for the support of their minister.

And the parishioners of ye Church of England, attending, as aforesaid, are hereby excused from paying any taxes for ye building meeting-houses for ye present established Churches of this government.

## No. V.

AN EXTRACT FROM THE ACT FOR FORMING AND REGULATING SOCIETIES OF PARISHES, MAY, 1746.

Be it further enacted, by the authority aforesaid, that no person shall presume to vote in any Society meeting aforesaid, unless such person hath a freehold in the same town or Society, rated as fifty shillings or forty pounds on ye common list; or is a person of full age and in full communion with the Church; nor shall any person who is or shall be, by the law of this government, freed or exempted from ye payment of those taxes granted by any town or Society for ye support and ye worship and ministry of ye Presbyterian, Congregational or Consociated Churches of this government, and for the building and maintaining meeting-houses for such worship, on account or by reason of his dissenting from the way of worship and ministry aforesaid, be allowed or admitted to act or vote in any town or Society meeting, in those votes which respect or relate to ye support of ye worship and ministry aforesaid, and ye building and maintaining of ye meeting-houses aforesaid.

## No. VI.

A MEMORIAL OFFERED TO THE ASSEMBLY IN 1749.

To the honourable the General Assembly of his Majesty's Colony of Connecticut, to be held in Hartford, in said colony, on ye second Thursday of May, 1749, the Me-



morial of ye Churchwardens of several Societies of ye Church of England, in behalf of said Society, in said colony, humbly sheweth :

That your memorialists, entirely sensible of, and highly thankful for ye many favours and advantages which they enjoy, under the influence and government of this legislature, and cheerfully use every opportunity to express their gratitude therefor, and in particular for ye happiness they have long enjoyed under ye act of 1727, exempting them from paying taxes to other than the ministers of their own profession, which act was well calculated, as we conceive, so long as it answered the good purposes intended by the enactors of it; but the late act of May, 1746, having excluded ye members of ye Church of England from voting in Society meetings, and from having any hand in raising those taxes which they are obliged to pay, and ye circumstances of ye Church of England, in this colony, being in some measure altered since ye making that act, particularly in that whereas, at ye time of making that act, there were few members of ye Church of England but what were regularly embodied, and had a Clergyman in orders, abiding among them, for which case only said act provides. There are now in many places numbers of that profession, who, through unavoidable difficulties, cannot procure or maintain Clergymen among them, who would and do maintain Catechists or candidates for holy orders, according to the practice allowed and approved of by ye Society, in England, for propagating, &c.; which, creating a very considerable expense to them, they cannot but esteem it a heavy burthen on them to be obliged, at ye same time, to pay rates to the ministers according to the establishment in this colony; and whereas, ye collectors of rates in ye parishes where there are Societies of ye Church of England, complain that it is a burthen on them to collect indiscriminately ye rates of both professions, without any advantage or reward arising from ye collection of ye rates of ye professors of ye Church of England; and whereas, the disproportionate numbers of professors of ye Church of England and ye Presbyterians require taxations in different propor-

tions for ye support of their respective ministers, according to their different numbers, and ye members of one and ye same Church of England are differently taxed by reason of their living in different ecclesiastical Societies, and whereas, should the law of '27 be repealed, and no provision made in lieu thereof, it might be of ill consequence, as tending to weaken ye obligation men are under to pay to ye support in some way or other of worship and ministry, it might greatly unhinge ye minds of ye people by seeing so great a number of their neighbours entirely exempted from paying any rates. Your honour's memorialists are humbly of opinion that to prevent these inconveniences is a matter not unworthy the attention of this honourable Assembly; and do therefore humbly pray your honours to take these things into your wise consideration, and by an act of this Assembly for that purpose, provide that wherever there be any Societies of ye professors of ye Church of England within the limits of ye parishes by law established, who have ministers ordained according to the Canons of ye Church of England, abiding among them, or candidates for holy orders with them residing and performing divine service, who are approved and allowed by ye Clergy of ye Church of England within this colony, or are at charge in building Churches or procuring glebes, that in all such cases, such professors of ye Church of England, having certified their professions to ye Clerk of ye Society in which they dwell, and voluntarily caused their names to be enrolled as such professors, shall be exempted from paying any taxes toward the building meeting-houses, or to the support of ye ministers of any other denomination, and shall have granted to them parish privileges, and have power, within themselves, to meet and tax themselves, in what manner and proportion they think proper for ye support of their ministers or candidates and for building their Churches, &c.; and to choose collectors, who shall have power to collect such taxes, and to be governed and directed by the same laws that collectors of Society rates in this colony are, or in some other way, as your honours, in your wisdom, shall judge proper to grant relief to your memorialists, who, as in duly bound, &c.





N. B.—This was signed by a number of Churchwardens of the several Churches, or by their order, as many as could have opportunity, except New-London.\*

[*Rev. Mr. Gibbs to the Secretary.*—*Extract.*]

Reverend Sir,

*Simsbury, March 25th, 1751.*

Whereas the Dissenters have been, as I have represented to the honourable Society, very insolent as to their oppressing the members of the Church, there now appears in them a relaxation and respite as to the same, and there seems a great fear of an after scourge. This may, I believe, prevent them from any further proceedings, not but that their wills are as good as ever, and which is apparent by their late threat, even this winter, toward some of the Church people living out of Simsbury four miles; but they at present do forbear, and, I am apt to think, will cease meddling with the Church any more.

One of my parishioners, a late conformist, whose residence is but a little way from Simsbury, and in the bounds of Farmington, has met with some kind of oppression. I have not as yet undertaken to defend him, by reason that I fear justice will not be allowed me, though, according to the law, it should and ought to be. I have, therefore, thought it best to forbear a while longer.

As to the Church here, it is as I represented; it lays very open and unfinished, and which grieves me much. Were my people but resolutely bent and engaged, they might then do according to what is expected of them, and there might probably then be large additions to the Church; but then, again, that which may deter some of them from embracing it is the oppression it is under, and meets with, and thus is the growth of it in some measure retarded.

I remain, Reverend Sir,

The Society's most obedient, humble servant,

WILLIAM GIBBS

\* Mr. Graves was the minister at New-London.—Ed.

[*Rev. Mr. Gibbs to the Secretary.*]

*Simsbury, July 19th, 1751.*

Reverend Sir,

I received your letter in June, and as to these laws you are desirous of knowing, I can give no fuller account of them than what the Reverend Dr. Johnson has, having lately consulted him on that affair; but it may not be amiss to send that which the Dissenters have so greatly insisted upon, viz.:

*Be it enacted, by the Governor, Council and Representatives, in General Court assembled, and by the authority of the same, That all persons who are of the Church of England, and those who are of the Church established by the laws of this government, that live in the bounds of any parish allowed by this Assembly, shall be taxed by the parishioners of the same parish, by the same rule and in the same proportion, for the support of the ministry in such parish. But if it so happen that there be a Society of the Church of England where there is a person in orders, according to the Canons of the Church of England, settled and abiding among them, and performing divine service so near to any person that hath declared himself of the Church of England, that he can conveniently, and doth, attend the public worship there, then the collectors, having first indifferently levied the tax; as above said, shall deliver the taxes collected from such persons declaring themselves and attending as aforesaid, unto the minister of the Church of England living near unto such persons, which minister shall have full power to receive and recover the same in order to his support in the place assigned to him; but if such proportion of taxes be not sufficient in any Society of the Church of England to support the incumbent there, then such Society may levy and collect of them, who profess and attend as aforesaid, greater taxes, at their own discretion, for the support of their minister; and the parishioners of the Church of England are hereby excused*





from paying any taxes for building meeting-houses for the present established Churches of this government.

Now, from this, the Dissenters' plea is: That those of our communion who live remote, do not answer this law, by reason of their not *conveniently* attending, as they say. I hope there will be no more difficulties, but yet I am not without fear. Two persons of this town have lately conformed to the Church, and I am satisfied several more would come, if the people would but build a house, and which there are no signs of.

The house which I at present inhabit has been sold some time ago, and I do expect the person will move into it by the fall; and whether my people do intend to provide for me, I can't really say. They will not, or they care not, to give me a satisfactory answer when asked, so that this must make a removal very necessary, and which, I hope, the Society will consider.

I remain, Rev. Sir, your affectionate servant and brother,

And the Society's most obedient, humble servant,

WILLIAM GIBBS.

[*Rev. Mr. Graves to the Secretary.*]

*N. London, October 10th, 1751.*

Reverend and Good Sir,

It is impossible to describe the satisfaction I received upon reading the animating letter to poor Mr. Gibbs. Surely, he as well as others of us have suffered religious persecution in the most literal sense. As the letter is wrote with a truly Christian sympathy and necessary indignation, as well as an unchangeable resolution to support the missionaries, and protect our oppressed and worthy converts, so I presume it will, in the mean time, be of great service to enable us to carry on the blessed work of propagation and conversion, if the wisdom of the venerable Society will judge it proper to send each of us in Connecticut such another letter, empowering us to preach in all the neighbouring parts, that the envious, bigoted Dissenters of this colony, so oppressive and

notorious for stifling and perplexing our growing religion, may know you have a power of explaining your own words and to assert your liberty of your own charter; a charter whose nature is purely spiritual, whereas, that of this jealous colony is wholly civic. I have lately carefully canvassed it, and there is no clause in it respecting religion except this following sentence. They have a power to "direct, rule and dispose of all other (*viz.*, civic) matters and things whereby our said people, inhabitants there, may be so religiously, civilly and peaceably governed, that their good life and orderly conversation may win and invite the natives of the country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian faith, which is our royal intention and the adventurer's free profession, is the only and principal end of this plantation."

Mr. Punderson has lately been cast in our Superior Court, suing for his rates; and I assure you, one of the principal leaders of this government told me expressly, that the courts are determined to overrule all our proceedings in such cases. I lately waited upon our deputy-governor, and told him plainly, that though the law about rates was very equal and just in its beginnings, yet the conclusion was full of ambiguity, snares and deceit; that we missionaries were greatly abused and despised by this government, as persons exposed to publick contempt, and our hearers to exactions and oppression. He told me we were treated according to law, and deserved no other usage; that imprisoning Mr. Gibbs and casting Mr. Punderson were just acts, and that their laws should be executed. I answered, their proceeding against us and our hearers, who lived remote, were arbitrary, and contrary to the practice of Europe, and that no English history could produce an instance of any dissenting teacher being so scandalously and barbarously dealt with. Upon the whole, I find that he (who is in principle an Independent) is resolved to baffle the authority and crush our endeavours. May God restrain the remainder of his wrath.

I am, good Sir, your most obedient and grateful servant,  
And affectionate brother,

MATT. GRAVES.



[*Rev. Mr. Punderson to the Secretary.—Extract.*]

*Groton, in New-England,*

*December 6th, 1751.*

Reverend Sir,

Our blessed Lord having assured us that a good shepherd will lay down his life for his flock, I thought best to spend some of my temporal interest in defending my flock from the cruel oppression of their adversaries; and as £77.10 has been distrained from nine persons, who were brought over to the Church by me since my complaint of June, 1750, £40 of which was taken from four persons in N. Guilford, who, with many others, declared for the Church in September, 1747, and have ever since attended the service of the Church, to whom Mr. George Bartlett (before this a Deacon among the Presbyterians and brother-in-law to Dr. Johnson) has constantly read prayers and sermons, I have sued for their taxes, and obtained judgment against most of the collectors before the Justices' Court, but, by writ of error and an appeal, I have finally recovered but twelve pounds. In the case of Deacon Bartlett, although these concessions were made by the opposite party at the County Court, to which they appealed, viz.: 1. That I was an itinerant missionary in New-England; 2. That in the year 1747 a number of people made declaration of conformity to the Church of England in said N. Guilford, forty-four miles from Groton, and submitted themselves to my charge; 3. That I ordered them to attend divine service, which they have constantly done ever since, said Bartlett being their reader; 4. That their collector for the year 1748 took of said Bartlett upward of eleven pounds, he being a professed Churchman; 5. That I have constantly attended them every half year, except last spring; after an attendance of ten days, judgment was given against me in direct opposition to the enclosed maxims upon law and for the construction of statutes and reasons annexed; and as I

observed to the judges, 'tis very surprising that a statute, professedly made at the desire and in favour of the Church, should be used to the oppression and vexation of it, as the venerable Society gave me assurance of their interposition to put a final period to this violent oppressive spirit, which is not only peculiar in this government, but also peculiarly displayed against the Church of England. Quakers and Baptists are in this government universally exempted from paying taxes to them,

And am, Reverend Sir, yours and the Society's

Most faithful, humble servant,

EEBEN PUNDERSON.

[*Rev. Dr. Johnson to the Secretary.—Extract.*]

*Stratford, New-England,*

*April 8th, 1752.*

Reverend Sir,

Nor hath the condition of the Church within the whole of this colony much altered, save that it hath so far increased at New-Haven (with West-Haven at about four miles distance) that they have this winter got timber to build a Church of the dimensions of sixty feet by forty, beside the steeple and chancel; and as this is a place of very great importance on account of the College being there, it would be very happy for them if the Society were able to assist them in providing for a minister, as I doubt they will not be able to do more than £25 sterling per annum themselves, especially while building. The Church is also gaining at Guilford and Branford, which being but twelve miles asunder, propose to join for the present in procuring a minister, to whom they would also engage about £25 per annum, and therefore stand in like need of assistance; and there are two worthy candidates likely to offer for these places, but if the Society be not able to assist them, they must perhaps be content for the present to have but one over them all.





Reverend Sir,

I have lately met with some opposition from the Dissenters. One of my parishioners, at Farmington, and about seven or eight miles distant, has been made to pay to the support of the dissenting minister. I demanded the rate of the collector, but was refused it, upon which I sued him before his Majesty's justice of the peace, in this town, John Humphreys, Esq., and it going then in my favour, they appealed to the County Court, and recovered of me, by reason that two evidences took their oath that said parishioner acted with them in the settling of their minister, which he denied, (as I am informed by one whom I appointed to act in my stead.) The man is an elderly man, and attends the Church as often as he can, and especially on Sacrament days, and by three years past, and which was vouched for in court by two or three evidences. The distance of the place and the badness of the weather is a great hindrance to his attending oftener than he does. I am sorry my people act in the manner they do, and that they are so careless of complying with the Society's demand. I have no place to abide in but one room in the Churchwarden's house, and which is a great incumbrance.

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[Rev. Mr. Wilmore to the Bishop of London.—Extract.]

*Province of New-York, in America,  
Rye, August 11th, 1752.*

My Lord,

That in the colonies called New-England the people are mostly Dissenters of one sort or other, must be well known

to your Lordship, and that they use their power in compelling the professors of the Church of England among them, as if themselves were an *established* Church; and, indeed, so their controversial writers assume, very positively, and treat the constitution of our national Church, and the professors of it in this country especially, with such rudeness and indecency as tries the patience of the most mortified Christian. Mr. Hobart, of Fairfield, a few years ago, preached and printed a sermon, which began a controversy that is yet subsisting. After an attack upon the Episcopacy of the Church, as inconsistent with that equality, which, by Christ's institution, ought to subsist among his ministers, he charges schism with great boldness upon the professors of the Church of England, and urges the awful guilt of it to deter his hearers from such a dangerous communion; this has produced vindications, addresses, &c. It has been urged on our side that the colonies are part of and belong to the English nation, which is of the Church of England, and are, therefore, in duty bound to submit to the government thereof, in things religious as well as civic, and not to separate from its communion; that the establishment of the Church of England, extending to all its parts, reaches hither, which is especially evident in the act of Union, and his Majesty's patent granted to the late Bishop of London, to exercise spiritual jurisdiction in the plantations. Against this has been urged the authority of a passage in a letter of the Lords Justices, in the year 1725, to Lieut. Governor Dummer, that there is no regular establishment of any national or provincial Church in these plantations, and of a passage in a letter from the late Bishop of London to Dr. Coleman, a Presbyterian minister in Boston, May 24th, 1735: "My opinion has always been, that the religious state of New-England is founded on an equal liberty to all Protestants, none of which can claim the name of a national establishment, or any kind of superiority over the rest." These passages were both written without having in view the present subject of controversy, but to answer a quite different purpose; being written to and for the information of one domineering sect, which claims the privilege of an establishment, and would treat all others, even the pro-



fessors of the Church of England, as Dissenters and Separatists. That all the various Sectaries should enjoy entirely the benefit of toleration, is what nobody gainsays, what nobody, I hope, envies them. But when the legislature of Boston was applied to for *convening a provincial Synod*, the Lords Justices wrote to the then Lieutenant-Governor, directing him to put a stop to such proceedings, as being an invasion of the King's prerogative, in which letter was the above paragraph, or at least the sense of it, which, in my view, was only to deny any establishment that could be made of Dissenters, and with respect to the Church of England to insinuate no more than what we are but too sensible of, viz., that what the act of Union provided with respect to an establishment of religion in the plantations, has had no other effect than to declare us members of our mother Church, the Church of England, and permit us to adhere to her communion, and receive the sacred influences of her Episcopacy, without being liable to insults and eliminations on that account; and to await what our gracious Sovereign may do toward a more particular establishment and regulation, when we shall be so happy as to see a Bishop appointed for us. *This establishment of Episcopacy is indeed wanting.* What may be done for us in consequence of the act of Union, is as yet undone; this seems to be what is signified in the preamble of the late Bishop's patent. *Cum Coloniae Plantationes, Cæteraque Dominia Nostra in America Nondum divisæ, vel formata, &c.* The dispute is, whether the act of Union, *Anno quinto Annæ reginæ*, Section 8, providing for the preservation of the English establishment "within the Kingdom of England and Ireland, the dominion of Wales, and the town of Berwick upon Tweed, and the territories thereunto belonging," under the word *Territories*, does not comprehend the English colonies. Your Lordship's opinion, if in our favour, and we have leave to divulge it, would be at this time a consolation to many who not only esteem the constitution of the Church of England preferable in itself to any other, but think they discharge a good conscience by professing themselves of that communion, in the face of insults and many inconveniences, because they think they must

thus follow peace; but their adversaries tell them that they contract the awful guilt of *schism*, and that neither God nor their King will approve their zeal for conformity. A short paragraph from your Lordship would be of equal authority with those alleged against us, and carry the same reverence and respect; and, for my own part, I shall most humbly submit to correction from your Lordship's hands if I have gone into mistakes.

Begging your Lordship's prayers and benediction, and craving pardon for this presumption, I most dutifully subscribe,

My Lord, your Lordship's most dutiful and obedient Son,  
And very humble servant,

JAMES WETMORE

[Rev. Mr. Graves to the Secretary.—Extract.]

New-London, September 2d, 1752.

Reverend Sir,

That you, Sir, was pleased to write to me I am sensible of, and thankfully acknowledge the signal favour; but it was intercepted and opened by one Captain Durley, which I proved and demanded, but in vain, before Mr. Stewart and two justices of the peace. I have heard some of the contents, and shall follow your kind advice. I have not received one letter from England since last fall. 'Tis a solemn truth, however, his Lordship resents it to Dr. Johnson; every charge against poor Mr. ——— was literally true, and will, unless he has repented of them, be found so at the last day. Let those who certified the reverse answer for themselves; but I determine never to write against another, though most undeserving.

With pleasure I can say my hearers rather increase, notwithstanding the open wickedness of some among them. The enclosed are specimens of their late revived behaviour, and the continued disturbance and perplexities and abuses I receive in my person and office, without the least prospect or





glimmer of their amendment. Here it is publicly and frequently asserted that neither the Bishop of London nor the Society have any power over the people; that this Church is not upon the same footing with other Churches of England; (this Mr. Stewart openly declared in court, pleading in vindication of Captain Durley's behaviour of the fifth of July last;) that the minister has nothing to do in parish affairs, only to read and preach; that his Church is vested in lay patrons; that it is now in Mr. Mumford, of Groton; (which was attempted to be proved in court by a written instrument from the donor of the Church land;) that it is not subject to the canons; that the Vestry and Churchwardens are the minister's directors, and could place and displace him at their pleasure; that no minister can or shall do any duty in this Church, though at the request of the incumbent, without the knowledge and consent of the Vestry, which in open court they (foolishly) endeavour to prove from the 50th and 52d canons. These, with several other wild Independent principles, are their invincible rules, and to such I am sure my regular patrons will not expect my compliance; and therefore I hope they will, in mercy, remove me to South Carolina, where I hope to give them more satisfaction than it's possible any European can in New-England. Your last letter I received in March, 1750-1, and the proceedings in October encouraged me to make this request, and to hope for success.\*

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\* How I have done my duty and resolutely discharged my conscience, though among briars and thorns, I can confidently declare that no minister was ever better beloved by all his hearers. Two leading men and four or five of their creatures and dependents, who are obstinately resolved to harass and perplex me, excepted, I am sure, I have acquired the love and favour of all the Dissenters, who are pleased to express great concern at my difficulties and thoughts of removing.

[*Rev. Mr. Dibblee to the Secretary.—Extract.*]

*Stamford, Connecticut, in New-England,*

*October 2d, 1752.*

Reverend Sir,

An earnest invitation from the good people of Newtown and Reading to succeed the worthy Mr. Beach; and from him I am informed, no one would give them better satisfaction. But, although the prospect of mending my living, thirty pounds sterling per annum, is an argument of great weight to me in my low circumstances, yet being assured that the ruin of this infant Church would be the consequence of my removal at this juncture, so soon after the good people, though poor, have exerted themselves in building their Church, and are just now engaging themselves in a great expense to finish it, having been obliged (by reason of the great expense in sending Mr. Minor home; the purchase of the glebe lot, and assisting me to go for holy orders) to meet in it under very indecent circumstances, I am resolved (in submission to the venerable Board) to refuse this advantageous offer, and rely upon God's good providence to be provided for; whose honour and the interest of our holy Church, I think, will be advanced by this self-denial, as our enemies are ready, upon all occasions, to reproach us for showing even a necessary concern for our temporal interest, when, with any face, they can suggest that religion is dis-served thereby.





[*Rev. Mr. Graves to the Secretary.*—*Extract.*]

*N. London, October 26th, 1752.*

Reverend Sir,

What difficulties I meet with from the turbulent spirits of some here, Mr. Bourse can easily inform you; though 'tis a hard task to desire him to describe the open wickedness and persevering impiety of Captain Durfee. I know he can, and I hope that blessed Spirit, whose influence he is now more immediately seeking, will animate him to declare the truth, without favour or affection, on all questions you shall be pleased to ask him, either concerning his reputation or mine. For my own part, the more freely and ingeniously he informs you or others of my real conduct or common administration, the more he will merit my thanks and esteem.

[*Rev. Mr. Camp to the Secretary.*—*Extract.*]

*Middletown, in Connecticut, New-England*  
*November 8th, 1752.*

Reverend Sir,

At the importunity of the members of the Church, in North Guilford, (a place about fourteen miles from Middletown,) who have constantly upheld the worship of God by reading prayers and sermons for these three years past, and have suffered much distress by the dissenting collectors; with a view to my better support and to ease them of their burden, I have taken them under my care, and steadily officiate there most of my time; but since, I find it will turn to small account, for notwithstanding this, the collectors are obstinately set to collect their rates to support their own

ministers and to repair their meeting-house, pleading that I have no business there, as not being employed by the Society, and as not having any place in particular assigned to me in my license. In this case, I have advised with one of the ablest of our counsellors, (on whose judgment I much confide, he being a member of the Church,) who assures me that by the laws of the government, they can certainly get the money from us, which, if they can, I am confident they will, and if they do so, I very much fear that the Dissenters at Middletown and Wallingford will follow their example, for they have an equal power and right to do the same, the result of which is, that I shall be left without support.

The humble petition of the Mohegan Indians, in New-England, in Connecticut, to the most honourable Religious Society in London for Propagating the Gospel in Foreign Parts and Countries, 1756:

We, your humble petitioners, do beg leave to say, Captain John Mason, our guardian and great friend, that died in London on our business some years ago, when he was here amongst us did then teach many of our children to read and write, by which means we learned that the world would some time or other, come to an end, and all dead folks would all come to life again, and that there is a place called heaven where all good folks will go when they die; and we understand that Mr. Cleveland is an English minister, who we hope the honourable Society will order to stay at Norwich Landing, about three miles distant from us; and the people at Norwich, being always our good friends, they always standing for our interests; and we humbly beg the favour of you, gentlemen, that we, the poor tribe of Mohegan Indians, not having money to hire a minister to teach us the way or path to heaven, may have a share in the Reverend Mr. Cleveland, that we may be taught to go to that good place when we die as well as white men. We are so poor we cannot give him much, without it is a few oysters, fresh fish, and now and



then a bit of venison when we have good luck in hunting, except [unless] our well-beloved trustee and guardian, Mr. Samuel Mason, doth gain our case that he is now about in London; which gentleman can give your honors a more full account of our case and circumstances, who we hope will be ready and willing to inform you, he being our agent; there being about four hundred of our tribe that live about four miles from the Church at Norwich, and about the same distance from the Groton Church.

*Dated at Mohegan, in Connecticut, this 19th Jan'y, 1756.*

Wee nate at um nogum nocke Wiegion watch, talhah boah wee be Sumbyah watuan nogum acode munch togio watabon Sumbya. Moy-wee no munch is Sawonake Matchoog che che gun.

In English :

We think he is a good true-hearted minister, that will teach us the right path to heaven, and not cheat us by showing us the wrong path, but will teach us the right way.

JOHN UNCAS, *Chief Sachem*,  
JOHN MANEPOONE,  
JOSHUA OCOON,  
JABEZ JONES,  
EBEN'R TUNNER,  
DANIEL COOPER,  
PETER CHOOZHEEGAN.\*

This is a true copy of what the Indians have sent to the Society, enclosed in a letter from the Churches in Norwich and Groton to Dr. Bearcroft. Please show this to Dr. Nicholls.

JOSEPH TRACEY.

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\* This last was written with the subscriber's own hand.

[Several Questions relating to the State of Religion in Connecticut.]

*Query 1.*—If a hundred families living contiguous, but yet in two colonies, should desire to unite into a Church, in conformity with the Church of England, and those in each colony agree to pay their proportion to the support of a minister, licensed by the Bishop of London, naming the person, could such minister, residing in one colony, claim the benefit of such an act as No. 3 in the other colony, where he officiates attentively, though his habitation be only in one colony?

*Query 2.*—Is it not repugnant to the act of Uniformity, *Primo Eliz.*, (especially with reference to the last clause, that shows it was designed to extend to all the country belonging to the English dominions,) for any of the colonies to make laws, either to oblige the professors of the Church of England, or, indeed, any others, to support any dissenting way of worship, or to be present thereof?

*Query 3.*—Ought not the act No. 3 to be construed in a sense not repugnant to the laws of England, when capable of such a sense, rather than in a sense that implies a plain repugnancy, as compelling me to support Independency seems to be?

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[Rev. Mr. Beach to the Secretary.]

*Reading, Connecticut, in N. England,*

*November 2d, 1759.*

Reverend Sir,

I beg leave to return my humble thanks to the venerable Society for their instructions for our conduct in the late critical conjuncture, when we were in no small danger of becoming a prey to our barbarous enemies, which has had a good





effect. Blessed be Almighty God, the snare which they had laid for us is broken, and we are delivered; the divine justice is very apparent in bringing off innocent blood, which, in a most shocking manner, they have been shedding for more than half a century. Upon this generation, as they have done, so has God requited them. The people in New-England are very sensible that, under God, our preservation is owing to his Majesty's paternal care, and the great expense which our mother country has been at for us. My parish is in a flourishing state in all respects, excepting that we have lost some of our young men in the army; more, indeed, by sickness than by the sword, for this countrymen do not bear a campaign so well as Europeans.

As Common Prayer-Books, Duties of Man, and small devotional tracts are not to be purchased here, I therefore presume humbly to request (if it may consist with the wisdom of the venerable Society) that I might be entrusted with a few of such good books to be distributed among my parishioners.

I am, Reverend Sir, yours and the venerable Society's  
Most obedient, humble servant,

JOHN BEACH.

[*Rev. Mr. Newton to the Secretary.—Extract.*]

*Ripton, in Connecticut, N. England,*

*July 2d, 1759.*

Reverend Sir,

I take this opportunity to inform the honourable Society of the success of the gospel, and of my labours in the propagation of it. Our liturgy is more favourably received and esteemed by the Dissenters than has been for some time past, and many of them frequently come to Church, and desire to be acquainted with it; and some of them who, a year ago, would not have been seen in a Church at publick worship no

sooner than in a mass house, (they declared them to be one and the same.) Two families, of good character and conversation, have conformed since my letter of December last, and we have had some additions to our number of communicants.

The honourable Society's most obedient,

Humble servant,

CHRISTOPHER NEWTON.

[*Rev. Mr. Dibblee to the Secretary.—Extract.*]

*Stamford, Connecticut, New-England,*

*September 29th, 1759.*

Reverend Sir,

My people continue in a peaceful, united state, in all parts of my extensive mission, and I constantly attend the duties of my office in the various parts of my mission as formerly. There hath not been late accessions to the Church from the Dissenters; the sound of the trumpet and the alarms to war, together with a concern for the events thereof, principally engross the attention of the people. Indeed, the Church of Stamford is rather weakened than strengthened of late by enlistments into publick service, and by the surprising removal of a number of heads of families, through a very malignant disorder that has prevailed among my people. In seven males, some of them the best ornaments of religion and zeal for the Church, and the support of it among us, and of good esteem among our dissenting brethren. June 24th, second Sunday after Trinity, I preached in the lower district of Salem to a very considerable auditory, judged between three and four hundred people, old and young, who behaved very devoutly and attentively; I gave the communion to thirty-nine communicants. There is a hopeful prospect of the increase and flourishing state of religion among that scattered poor people, and no endeavours of mine are wanting to serve them in their best interest. I preached to them about two weeks before, upon a special fast appointed in that



province, to implore the smiles and blessing of Divine Providence to attend his Majesty's arms the ensuing campaign, upon which occasion that people also gave a religious and devout attendance.

I am, Reverend Sir, your most obedient,

Most humble servant, and brother in Christ,

EBEN'Z DIBBLEE.

[The war alluded to was what was familiarly known as "the old French war."]

[*Rev. Mr. Graves to the Secretary.—Extract.*]

*New-London, in N. England,*

*November 23d, 1759.*

Reverend and good Sir,

I understand Mr. Fairweather is appointed to Narragansett. God's will be done. Sure I am, had the naked truth been laid before you, my request had been preferred. I believe that none but Mr. Merritt would have presumed to impose upon such a glorious Society, in counterfeiting a whole parish's design; asserting a glaring falsehood, and condemning the innocent. May God grant him true repentance. Did they know the man, I really believe, though he's of a great family and very rich, they, as well as all considerate Independents here, would despise him. This is the second time he has falsely represented a parish, viz., that of Providence and that of Narragansett. Had I been a proselyte of Clark's Arianism, he had been my sure friend; but as it was in the beginning of Christianity, so it is now, that the great men of the world are always the greatest opposers of Christ and his disciples. The prospect of the recompense of reward is, and will, I trust, be my abiding comfort, in all the vicissitudes and disappointments of life.

Good Sir, your most obliged, grateful,

And obedient servant,

MAT. GRAVES.

[*Rev. Mr. Dibblee to the Secretary.—Extract.*]

*Stamford, New-England,*

*April 1st, 1760.*

Reverend Sir,

I thank you for your favour of the 3d of May last, which came to hand long since. If I should live to see an end of the present war, and this Church should be able to free itself from some particular embarrassments, I make no doubt of its future increasing and flourishing state. But one considerable discouragement they labour under is this: antecedent to the late trouble, and before our country was made the seat of war, they had run themselves in debt about one hundred pounds sterling toward furnishing their Church; and the burden of publick taxes, voluntary enlistments into publick service, and the death of many of its most considerable professors, have so weakened them that they still lie under the burden of that debt. This induced the Churchwardens and Vestry, with their minister, in October last, to prefer a petition to the General Assembly of the province, for liberty to draw a lottery in their favour, not to endow the Church, but to free the poor people from those troubles which were brought upon them by the pure providence of God; but, alas, no such favour could be obtained, not even to draw a lottery in the government, if we should not offer a ticket for sale in it; and why? not because it is repugnant to their principles, for they have given countenance to publick lotteries, even to repair the broken fortunes of private persons, and to help to build up and establish an Independent College in the Jerseys, when they could obtain no such favour in their own province. But, alas, this was too great an act of favour to the established Church.

I am, Reverend and worthy Sir,

Your very humble servant, and brother in Christ,

EBENEZER DIBBLEE.



[*Rev. Mr. Beach to the Secretary.*—*Extract.*]

*Reading, in Connecticut, April 22d, 1760.*

Reverend Sir,

Arian and Socinian errors, by means of some books written by Dissenters in England, seem of late to gain ground a great pace in this country among the Presbyterians, as they choose to be called, and some of our people are in no small danger from that infection. I have, therefore, at Dr. Johnson's desire and advice, prepared a small piece for the press, being *an attempt to vindicate Scripture Mysteries, particularly the Doctrines of the Holy Trinity, the Atonement of Christ, and the renovation by the Holy Spirit; also of the Eternity of the Future Punishment, with some Strictures upon what Mr. J. Taylor hath advanced on those points*, to which the Doctor hath written a short preface. If it should obtain the approbation of all my brethren at our Convention, (at which they desired me to preach upon these subjects,) and it should be published, I shall presume to send you over some copies, hoping it may make some amends for my former error.

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[*Rev. Mr. Newton to the Secretary.*]

*Ripton, N. England, June 25th, 1760.*

Reverend Sir,

The state of the parish of Ripton is so much the same, as I have informed you in my letter of January last, that it would be but repeating what I have already wrote, to give any further account, except of baptisms. I have baptised this half year twenty white children, and one black, and, under the blessing of God, have been able to preach and catechise, not only on the Sabbath, but in the week, and have reason to think it has had a good effect upon many, and especially upon a number of families that live at the distance of about

eight, and some ten miles from Ripton, to whom I have often preached; and of late they have been more ready to hear than formerly, and seem to be religiously disposed, and sensible of the importance of attending publick worship, and, accordingly, have built a Church thirty six feet long and twenty-six feet wide; and in about six weeks from the beginning, so far finished it that we met in it for publick worship, and a large congregation attended, it was supposed upward of three hundred people. These people live at a great distance from any publick worship, and many of them are so poor that they have not horses to carry their families to worship if they would, and others, it seems by their conduct, choose to spend the Sabbath in hunting and unnecessary visits, and are not only dilatory in religious matters, but in secular affairs. Many live but little above the Indian, and are destitute of the comforts of life. This melancholy prospect influenced some persons that were able, to build a Church, as one of them declared to me, that has been a professor of the Church for some years, that he thought it his duty to expend part of his estate in building a Church, to prevent their becoming heathens. These people since have attended worship and seem very highly to prize the worship of the Church, and have desired me to take the care of them, and I have preached every fourth Sunday to them, and wait for the direction of the venerable Society. Those that have before been professors of the Church in these parts, have sent their requests to the Society; and as my duty will be attended with more trouble and expense, and very little can I expect from the people for my support, I humbly beg the Society would make to me some addition to my salary, and also give me some books for a library, which is allowed to every mission but Ripton; and permit me, Sir, to ask for some Bibles and Common Prayer-Books and Catechisms, to be distributed among the poor people that belong to the new Church. I believe people never stood in more need of charity than they, and a Bible and Common Prayer-Book for the Church.

Most obedient, &c.,

CHRISTOPHER NEWTON.





[*Rev. Mr. Scovil to the Secretary.—Extract.*]

*Waterbury, June 26th, A. D. 1760.*

May it please the Society,

I have contrived to officiate alternately in my several parishes; have had the satisfaction to find my labours so far successful as to promote a very good harmony among my parishioners, and engage them to give a regular and constant attendance upon our publick worship. There does also a pretty good understanding subsist between them and the Dissenters, who have, many of them, upon some occasions, given their attendance upon the worship of our most excellent Church, though the number of conformists from them to us has been but three families, who have publicly joined our Church, and put themselves under my care. Our number is not hereby enlarged, several families that were conformists having moved out of my parishes, within this half year past. I have visited Simsbury, and officiated there, as I informed the Society I had done in my last letters, and propose to give them all the assistance I can, consistent with the duty of my own particular parishes, till they shall be otherwise supplied. The good people of Simsbury have hired a young gentleman that was educated at Yale College, to read prayers and sermons for them, and have of late seemed to exert themselves as far as they could to support the interests of the Church. I have drawn my bills upon the Society's treasurer for my salary the last half year, and have herewith sent my *Notitia Parochialis*, and am,

May it please the Society,

The Society's most obliged,

And most obedient, humble servant,

JAMES SCOVIL.

### *Notitia Parochialis.*

No. of families belonging to the Church in Waterbury and Westbury,.....	57
In Northbury,.....	32
In New-Cambridge,.....	28
Communicants in Waterbury and Westbury,.....	88
In Northbury,.....	37
In New-Cambridge,.....	47
Baptised last half year,.....	15

[*Rev. Mr. Mansfield to the Secretary.*]

*Derby, N. England, June 27th, 1760.*

Reverend Sir,

I continue still employed in the care of my two parishes of Derby and Oxford, and I think I have good reason to hope that my labours are somewhat serviceable in promoting Christian piety and virtue among my parishioners; and I have had the satisfaction of the addition of two families of Dissenters and one single person, (all of them people of good reputation,) who, within the last half year, have professed for the Church of England, and constantly attend its worship.

I have lately been a journey to Simsbury, where, on a Sunday, I preached and performed divine service, and administered the communion to about forty communicants, and baptised three adults and nine children. The Church has of late much revived there under the care of Mr. Viets, a young gentleman, a candidate for holy orders in the Church, who was educated and has taken a degree of Bachelor of Arts at Yale College, in New-Haven, and who for some time past has read divine service and sermons in the Church at Simsbury. They have workmen now employed in finishing off their Church, and are making preparations to finish their glebe-house, each of them having been heretofore much neglected; and there seems at present to be a fair prospect of a



flourishing Church in that town, where, for many years before, it had been gradually declining.

I propose to use my best endeavours to promote the interest of religion in my mission. I hereto annex my *Notitia Parochialis* for the last half year, and have drawn upon the Society's treasurer for fifteen pounds sterling toward my support, and am,

Reverend Sir, the Society's and your most obliged  
And most obedient, humble servant,

RICHARD MANSFIELD.

In Derby and Oxford—

No. of families, .....	74
Baptised last half year, .....	23
Actual Communicants of the Church of England, ..	80

[Extract from a Letter from Dr. Johnson to the Archbishop of Canterbury.]\*

May it please your Grace,

While I was in Connecticut, about six months ago, I had opportunity to know much of the condition of the Church in those parts, and therefore thought I would be a little more particular in giving your Grace an account of it. The Church is generally in an increasing and flourishing condition, and much the more so, on account of the violent contentions of the Dissenters among themselves, which in effect drive people into the Church. The Wallingford affair was again before the Assembly last May, and the lower house were still more zealous in the cause of the minor party, which seems the prevailing disposition of the country, so that there will probably be a great struggle to get out the governor and several of the upper house for not favouring them; and I here send your Grace two pamphlets relating to these controversies, that have been published since my last. The parties are

\* This was written after Dr. Johnson had removed to New-York to take charge of King's, now Columbia College.

both upon bad extremes. Hart and Yale, &c., are followers of Taylor, Foster, &c.; and, I doubt Socinianism is at the bottom, and the President, Hobart, &c., are most rigid Calvinists, and intent at any rate to oppose the others to their utmost. Mean time the Church is every where in peace, and the Clergy orthodox; only I find there are some of the leading laity in good Mr. Palmer's district, that is infected with what is here called *Taylorism*, *i. e.*, Socinianism and Pelagianism, and they are somewhat disaffected, I believe, without reason, against their minister, for preaching against those errors; charging him with Calvinism, and, perhaps, he may be a little too warm on these accounts. I desired Mr. Beach to preach at their Convention, in Trinity week, in defence of the Trinity and against those loose notions, which he did to good acceptance, and the sermon is to be published; a copy of which I shall send your Grace when I next write.

It is a great detriment to the Churches at Middletown and Wallingford that Mr. Camp hath left them, induced partly by his necessities, and partly by the persuasion of Governor Dobbs, to move to North Carolina. How they are to be supplied I am at a loss to know; they ought each to have a minister, and I wish the Society were in a condition to settle at least forty pounds on the former and thirty pounds upon the latter, who hope for one Mr. Andrews, a candidate of good character, and one Treadwell, said to be a worthy youth, who has lately appeared for the Church, both bred at New-Haven College, where I found three or four hopeful young men preparing for orders. Mr. Punderson seems a very honest and laborious man; yet the Church at New-Haven appears uneasy, and rather declining under his ministry, occasioned, I believe, partly by his want of politeness, and partly by his being absent so much, having five or six places under his care. I wish he was again at Groton and some politer person in his place, and another at Guilford and Branford.

There are now thirty Churches in that colony, (though but fourteen ministers,) there being three or four new ones, one of which is a third within the bounds of Stratford, in a remote corner, ten miles from one and eight from another,





under the care of Mr. Newton, who desires me to intercede for a few Prayer-Books and small practical tracts for them, being poor, and some of dissolute habits; and as he has this additional labour, I wish the Society could add ten pounds to his salary, he being both laborious and needy. The more I know of Mr. Winslow the more I am pleased in him as my successor. He excels all the Clergy in that colony as a preacher, and is behind none of them in discretion and good conduct; and being rector of the first Church, and otherwise duly, if not the best qualified, I wish, when Commissaries are appointed, he may be a Commissary, being also of the most creditable family and education; and as he has a large, young, growing family, and is obliged in that situation to live at the most expense of any of them, it would be highly expedient, if practicable, to add ten pounds more to his support.

And here, my Lord, I beg leave to add a few words of that colony in general, though perhaps it might hurt the Church were I known to write too freely. I am humbly of opinion, that every thing being taken into the account, that for its bigness is the best of all his Majesty's colonies in America. All the disadvantages it labours under are owing to its wretched constitution, being little more than a mere democracy, and most of them upon a level, and each man thinking himself an able divine and politician; hence the prevalence of rigid enthusiasms and conceited notions and practices in religion, and republican and mobbish principles and practices, next door to anarchy, in polity; and hence her frequent feuds and factions in both; and every thing is managed by profound hypocrisy and dissimulation, so that they may, in effect, be called a commonwealth of hypocrites. I speak of the prevailing bulk, who all conspire to keep men of true, sober and honest principles and integrity out of places; and such, indeed, as things go, abhor to have any hand in the publick affairs, the rest having lost all notion of almost any king or kingdom to which they are accountable. This state of things makes multitudes very inquisitive after better principles, and many, from too much indignation, run into the wild extremes of boundless latitude and free thinking, while many (I hope the most of those that are inquisi-

tive) seem disposed to set down in the golden mean, the Church of England, if they could be provided for; so that it is of the utmost importance for the best weal of that colony, and its eastward neighbours, that the Church be propagated, and, if possible, be supported; and if, at the same time, their charters were demolished, and they could be reduced under the management of wise and good Governors and a Council appointed by the king, I believe they would in a little time grow a good sort of people, and the best of all the provinces.

And now, my Lord, I return homeward. Westchester and New-Rochelle, in this province, have both lost their ministers, who had been disabled for some considerable time before, and Rye hath lately suffered a grievous loss by the death of good Mr. Wetmore, of the small-pox, so that there is not one Clergyman in all that county or the county above. Rye has been trying to prevail on Mr. Dibblee, of Stamford; but he, good man, though in great need of better support, and apprehensive of the great detriment it would be to that Church, has refused; being also made to hope for the enlargement of his salary, which he truly deserves, and if it can be done, I earnestly wish it may. They think next of trying for Mr. Sturgeon, but I hope they may unite on a worthy son of Mr. Wetmore's, who is preparing for orders; and, I believe, these vacancies must wait till our candidates, three or four of them, are ready. Westchester was sadly disappointed in Mr. Greateon's failing them, and I hope they will unite on one Davies, a good, sensible young man, who will go the next fall, and, perhaps, another.

I am now, my Lord, though not without some danger, returned to my College, ever since the middle of May, and have lately held a Commencement, which was generally well approved, when six were graduated Bachelors, none having, till next May, sufficient standing for Masters. My absence, together with the long sickness and death of my best tutor, has been a great damage, five or six having left the College. I conclude your Grace has had our letters, earnestly begging your assistance in providing two more tutors, one that may be qualified to succeed me, and the other to succeed him that is dead, in teaching mathematics and experimental phi-



losophy. This latter is now extremely needed; and I beg, if possible, he may be sent, though it be late in the fall, for we must entirely suspend those parts of learning till he comes.

Our house, all at present intended, is now near finished, and is a very neat and commodious building, one hundred and eighty feet in length by thirty, three stories high, in a very delightful situation, near Hudson River, opening on the harbour. This is designed for one side of a quadrangle, to be carried on and completed in time, as we need and shall be able, but we cannot go on any further without a collection at home, which we hope, ere long, may be obtained. I now long for Dr. Bristow's library, having got a good room ready for it. Our College has also lately suffered an unspeakable loss in the death of the best and most active of its Governors, in meridian of life, one Mr. Nicoll, a lawyer of great note, who was my son-in-law, than whom no man was ever more lamented throughout this province. Under these losses and difficulties, I humbly beg leave to recommend both it and myself to your Grace's prayers and blessings.

By a letter I had lately from Dr. Smith, of Philadelphia, he puts me upon humbly requesting of your Grace, the honour of a Doctor's degree for the worthy Mr. Barclay, wishing, with me, that if it cannot be procured from Oxford, it may come from Lambeth. I was surprised and very sorry to be told by him, upon my inquiry, that he had not yet then prepared the draughts he was to make and transmit to your Grace, for which I furnished him with some materials from Connecticut, and expected it to have been done last fall; he again promises to do it soon.

And, my Lord, I again beg your pardon for this tedious letter, and whatever improprieties there may be in it,

And remain, may it please your Grace,

Your Grace's most obliged, most dutiful,

And devoted humble servant,

SAMUEL JOHNSON.

*Kings Coll. gc, New-York, July 13th. 1760.*

*July 30th.*

P. S.—This letter, my Lord, having waited thus long for an opportunity, and may yet wait some days, I humbly take occasion to inform your Grace, that this day died, very suddenly, our Lieutenant-Governor, De Lancey, so that we shall need to have a Governor soon sent us; and I need not suggest to your Grace of how much importance it is to us, that he be not only a good statesman but a friend to religion and the Church, and exemplary in attendance on her publick offices, for want of which, religion hath suffered extremely in this province. If, therefore, your Grace can have any influence in the next appointment, I doubt not it will be duly exerted that we may have such an one. As Mr. Standard is dead, and Westchester people are about applying to your Grace for another minister, I question whether a more suitable man can be found than Mr. Milner, by whom I wrote to your Grace, and who, I conclude, is now at Oxford. I could therefore wish, if the Society think proper, that he may be appointed to supply that vacancy.

I am, my Lord, &c.

[*Rev. Mr. Winslow to the Secretary.—Extract.*]

*Stratford, New-England, July 14th, 1760.*

Reverend Sir,

I have the pleasure to say, as to the general state of this parish, that our congregation continues to maintain their steadfastness to their profession, and their endeavours to adorn and to recommend it by unity and peace among themselves, and prudence and charity toward their neighbours, and by a becoming zeal for the purity of the faith of the gospel, and for its due influence toward their own improvement in Christian knowledge and virtue, and toward the like improvement of their families. This will, I hope, by God's blessing, ever be the increasing fruit of the Society's pious





sity of the renewing and sanctifying influences of Divine Grace and the eternity of future punishment, and to expose the falsehood and danger of the contrary pernicious errors, which, by means of spreading bad books and other industrious arts of too many men of bad principles in these parts, have been successfully propagated. The Clergy have unitedly taken the occasion of the publication of this discourse to give their testimony against these errors, and to recommend the doctrines therein inculcated as the prime truths of the gospel, and the foundation on which the whole structure of the articles and liturgy of the Church is framed. I hope Mr. Beach has, by this service, atoned in some measure for the ill effects of his former unhappy mistake, and that it may prove a seasonable means to preserve our people in their steadfastness, and to guide our dissenting brethren to that refuge from their various distractions among themselves, both about doctrines and discipline, which they must needs wish to find. You will receive a copy of this sermon from Dr. Johnson.

How greatly, Sir, are we indebted to my Lord of London, for the further instance we have lately received of his pious regard to us in the distribution of so large a number of copies of the second volume of his most excellent discourses, so extremely well calculated for our circumstances and for general instruction in knowledge and direction in practice. May a distinguished crown of glory be the reward of his usefulness.

I beg leave to offer my due regards and best wishes for your health, and respectfully subscribe myself,

Reverend Sir, the Society's

And your most obedient servant,

EDWARD WINSLOW.

care toward us, and wherever it is extended in these colonies, and that by the same divine blessing we that are employed in the Society's service may be enabled, wisely and faithfully to discharge our important duty to them and to the people of our charge.

It has pleased the Supreme Dispenser of all events, to make an effacing breach upon us, in the death of the late Reverend and truly worthy Mr. Wetmore, a gentleman of extensive influence and usefulness, a father and exemplary pattern to the Clergy in these parts. We have also much to regret the necessity Mr. Camp has thought himself under, to remove from his mission at Middletown and Wallingford, as at this time it is peculiarly unhappy that those places, especially the latter, should be destitute, this being the chief seat of the religious controversies now agitating in this colony; and where, if the people could be properly attended, a very flourishing Church would soon be established, to which their being destitute, may, I fear, prove some obstruction. Upon their application to me, I have engaged, as often as I can consistently with my proper duty, to give them all the assistance in my power, until they are provided for.

I have formerly taken the freedom to observe to you the grounds of the contentions in this colony, and chiefly among the teachers; these they are still warmly engaged in, and are increasing confusions among themselves, which have already had, and must more and more produce the effects to awaken the consideration of many of the serious and thinking part among them, and put them for seeking an established foundation whereon, with some security, to settle themselves and enjoy the regular administration of the means and ordinances of religion.

At a late convention of the Clergy of our Church in this colony, at New-Haven, a sermon was preached by the Rev. Mr. Beach, wherein, much to his own reputation, and, I trust, by the Divine blessing, to the credit of religion and advantage of the Church here, he has with great zeal and faithfulness endeavoured to vindicate and establish the important fundamentals of the Sacred Trinity, and the divinity of our blessed Saviour; his atonement and satisfaction; the neces-





[*Rev. Mr. Winslow to the Secretary.—Extract.*]

*Stratford, December 29th, 1760.*

Reverend Sir,

During the past six months have been baptised here and at Wallingford nineteen white infants and two negro children, and several persons added to the communion of this Church. The present number of communicants is near one hundred and fifty, and I have still the satisfaction to be able to acquaint you that our people continue steadfast in their attachment to the Church, and, in general, careful to evidence the purity of their profession, and their sincerity in it, by endeavouring to make its substantial fruits and ornaments appear in their own personal improvement, in maintaining a union among themselves, and in giving no occasion of offence to others. By this means, through the divine blessing, the Church in this town preserves its ground, notwithstanding a restless spirit of opposition is but too visible in some of our dissenting brethren of authority and influence among us. This has an unhappy tendency to keep up the prejudices of many who are really otherwise not ill affected to the doctrines and worship of our Church, and are much disposed to live in friendship. Much artifice is used by the leading persons among the Dissenters in this colony to prevent their people from attending our service, and to possess them with the absurd notion of their worship and discipline being an establishment here, from which ours is a separation; but their own late divisions and distractions among themselves, with regard to doctrine and discipline, have already unsettled so many, and must necessarily have the like effect with others, that, I doubt not at all, there will be seen numbers gladly embracing the refuge from these confusions and those wholesome means for all needful instruction and improvement in Christian knowledge and practice, which our happy constitution will afford them. This is manifestly the present case at Wallingford and in its immediate neighbourhood, where

the Church congregation has so far increased that the people think themselves in a condition to make some suitable provision for sending home for holy orders, and for supporting a deserving young man, who has been some time employed as a reader among them. They dare not presume upon the Society's assistance, further than to crave the liberty to apply for part of the salary granted to Middletown and Wallingford, should they in their goodness see fit to allow it. The people who belong to the congregation at Wallingford, and live at some distance, have lately built themselves a small Church for their greater convenience in the winter season, when their families cannot well attend at the other. I continue to officiate at Wallingford about once in six weeks, which, by the reason of the distance of near thirty miles, and the needful care of my particular charge, is as frequent attendance as I am able to give.

I am, Reverend Sir, the Society's

And your most obedient servant,

EDWARD WINSLOW.



## SKETCH OF THE SEABURY FAMILY.

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[THE following sketch of the Seabury family, furnished at the request of the Editors, by one of its descendants, forms a part of the history of the Connecticut Church, in its brief narrative relating to its first Bishop. It possesses also additional interest from its presentation of the remarkable fact (at least in this country) of four successive generations having each furnished a Clergyman to the Church. It may well be questioned whether our ecclesiastical annals afford any similar instance. If any name, therefore, may be considered as belonging to the history of the Church at the North, it is that of Seabury. We are glad to have it in our power to present the following from the pen of a great-grandson of the Bishop.—*Edrons.*]

THE name of *Seabury* appears at a very early date in our Colonial history. The family came from England and settled first in the Colony of Massachusetts, and was thence spread to Connecticut and New-York. *John Seabury*, the first of the name in this country, resided in Boston in the beginning of the seventeenth century. His son *Samuel*, born in 1639, was a surgeon, and lived at Duxbury, Mass. He is spoken of as a man of some note in his profession.

His son, *John Seabury*, removed from Duxbury a little before the year 1700, and settled at Stonington, Connecticut. In the year 1704 he exchanged his farm in Stonington for one in Groton, a small place on the River Thames, opposite New-London, where he resided for many years; removing, in the latter part of his life, however, to Hempstead, L. I., at which place he died, on the 17th day of December, 1759.

Mr. John Seabury married, in 1697, Elizabeth Alden, a grand-daughter of the famous John Alden of the May Flower, by whom he had eight children, and who survived him many years, dying on the 4th of January, 1771, at the ad-





vanced age of ninety-four. She was interred at Stonington, where it is recorded, on her tombstone, that she lived to see the fourth generation of her descendants.

From the religious customs of the colony where he was born, as well as of that in which the greater part of his life was spent; from the ignorance and hatred of the Church, which, at that time, were in these places almost universal; and from the associations of his marriage, we might naturally expect to find Mr. Seabury the staunchest of staunch Puritans.

Accordingly, we are not surprised to read that he lived in the practice of the Congregationalist sect; that he was a prominent member and Deacon of the Society of that persuasion in Groton; and that he trained his son to be a preacher of the doctrines to which he himself had been trained to listen.

*Samuel*, the fourth son of Mr. John Seabury, was born at Groton, on the 8th of July, 1706. He was educated at Harvard College, graduating in the year 1724, at the age of eighteen years, and soon after graduating was licensed to preach as a Congregationalist minister.

For several months during the year 1726, he preached to the Congregationalists at North Groton, but in this position he could not long remain. The doctrine and order of the Church, hitherto almost unknown, were then beginning to emerge from the obscurity with which ignorance and prejudice had shrouded them, and the Congregationalist minister of Groton was among the first who came within their light.

The famous controversy between the president and professors and the trustees of Yale College, had but recently been followed by the conformity and ordination of Dr. Johnson and others, and their learned and pious illustration of the faith of the Church led many to reflection, and laid the foundation of the subsequent prosperity of the Church in Connecticut.

The study and reflection of Mr. Seabury convinced him of the invalidity of his orders; he declared himself a convert to the doctrines of the Church of England, and, in the year 1731, crossed the ocean and received Episcopal ordination

from the Bishop of London. Returning to America, he soon afterward received a commission from the venerable Society for propagating the gospel in foreign parts, to exercise his sacred functions in New-London, at a yearly compensation of sixty pounds, "with an arrearage or payment backward from the Feast-day of St. John the Baptist, which was in the year 1730."

The Rev. Dr. McSparren, a missionary of the Society, who resided for many years in the Narragansett Country, was probably the founder of the Church in New-London. Services were held there by him, and a subscription fund was started, so early as the year 1725, for the erection of "a Church or decent edifice for the service of Almighty God according to the liturgie of the Church of England, as by law established," but it was under Mr. Seabury that this Church attained its first organization in a permanent form. He met with those gentlemen in New-London who had interested themselves in the establishment of the Church, on the 10th of April, 1732, and by the choice of Wardens and Vestrymen, the parish was then first organized as "the Episcopal Church of New-London," the style which continued until the year 1741, when it begins to be designated as "St. James' Church," under which title it has attained its present flourishing condition.

Mr. Seabury's commission bears date in May, 1732, one month after the organization of the Church. In the autumn of the same year, the building erected by the parish was opened for divine service, and from that time for a period of about eleven years, Mr. Seabury continued to officiate there, faithfully guarding the infancy of the parish, which, in its maturer growth was subject to the ministrations both of his son and grandson, and in which his great-grandson also has more than once officiated.

In the year 1743 Mr. Seabury was transferred by the Society, whose commission he held, to Hempstead, Long Island, a removal which was made at the request of the people of that place, and with his own consent. Here he spent the remainder of his life, occupying a small farm, and adding the duties of teacher to those of pastor.



It was during his residence at Hempstead that an effort was made to establish the Church in Dutchess County, and at the request of certain gentlemen of that county, he wrote to recommend them to the care of the venerable Society. The Society replied by promising to establish a missionary there when there should be provision made for the erection of a Church building, and in the mean time directed Mr. Seabury to give the people of Dutchess as much of his care as was consistent with his regular duties; in accordance with which, Mr. Seabury for some time officiated at Fishkill and probably at other places in the country, as opportunity offered.

He is said to have preached his last sermon at New-London while on a visit to his relatives and former parishioners. He returned to Hempstead from this excursion, and being taken sick soon after, died on the 15th day of June, 1764, leaving behind him (says Dr. Chandler, in his life of Johnson) a character that is held in high esteem, and an example that is worthy of all imitation.

Mr. Seabury was twice married; the first time to Abigail, daughter of Mr. Thomas Mumford, of New-London, the second son of which marriage was *Samuel*, afterward Bishop of Connecticut and Rhode Island, who was born on the 30th of November, 1729, and whose history requires a more extended notice than comes within the limits of this sketch. He was graduated from Yale College in 1748, and soon after was appointed by the venerable Society a Catechist, to act under the direction of his father, at Huntington, a place about twenty miles from Hempstead, L. I. He subsequently studied medicine in the University of Edinburgh, acquiring a knowledge which he found very useful in the course of his clerical ministrations.

Whether he studied the medical science only with a view to this usefulness, as some have said, or whether he intended to live by the practice of it, is not known. However this may have been, he put aside his medical studies for the study of Theology; became a candidate for holy orders, and on Friday, December 21st, 1753, was ordained Deacon, by John, Bishop of Lincoln, acting for the Bishop of London. He was

admitted to priest's orders, by Richard, Bishop of Carlisle, acting for the Bishop of London, on Sunday, the 23d day of December, 1753, and was on the same day, by Thomas, Bishop of London, licensed and authorized to perform the office of a priest in the Province of New-Jersey, in America. The venerable Society gave him the appointment of missionary at New-Brunswick, in that colony, and he entered upon his duties there in 1754.

On the 12th of January, 1757, he was collated and inducted into the Parish of Jamaica, L. I., by Sir Charles Hardy, Governor of New-York.

By the mandate of Sir Henry Moore, bearing date December 3d, 1766, he was instituted Rector of St. Peter's Church, in Westchester County, and, in pursuance of this mandate, was formally inducted to the office, at Westchester, on the 1st day of March, 1767, by the Rev. Myles Cooper, D. D., President of King's College, New-York.

In this parish he continued to officiate until the troubles of the Revolution interfered with his ministrations. Firmly adhering, during this period, to his loyalty to his Sovereign and his fidelity to his Church, he was at all times troubled, at one time seized and imprisoned, and finally, after an edict was published at New-York, making it death, to support the King or any of his adherents, fifty armed men being sent into his neighbourhood to enforce the same, he shut up the Church, and, with difficulty, effecting his escape from Westchester, retired to the City of New-York, then in possession of the British. The returning forces of the patriots, whose temporary withdrawal had afforded him the opportunity of escape, damaged his property to a considerable extent, subjecting the members of his family to insult, and to the breaking open and injuring the Church.

It being impossible for Dr. Seabury\* to resume his parish duties, he continued to reside, during the war, for the most part, in the City of New-York, where he supported himself by the practice of medicine. He also served as chaplain in the King's American regiment, to which position he was

\* He was made *Doctor of Divinity* by the University of Oxford, Dec. 13, 1777.





appointed by Sir Henry Clinton, on the 14th of February, 1778.

After the independence of the colonies and the consequent removal of the authority of the Church of England from them, the Clergy of Connecticut were the first to realize the necessity of an American Episcopate, and to inaugurate the measures necessary to obtain it. They chose Dr. Seabury to become their Bishop, and, in compliance with their choice, he set sail for England in the year 1783, to obtain consecration.

This, however, he could not obtain there. The existing law prevented the consecration of a Bishop who could not swear allegiance to the King, and a policy hostile to the interests of the American Church forbade the repeal of that law. The English Bishops, therefore, feeling themselves bound to refuse his application, Dr. Seabury turned to the Church of Scotland; a Church which, while it preserved unimpaired the Apostolic faith and order, enjoyed also an entire immunity from the restraints which fettered the legal establishment of the Church of England. His application here was favorably received, and on the 14th day of November, 1784, Dr. Seabury was consecrated at Aberdeen, by Bishops Kilgour, Petrie and Skinner. He immediately returned to Connecticut, and entered upon the discharge of his Episcopal functions, which he continued to exercise in that State, and afterward, also, in Rhode Island, until his death.\* He had his residence in New-London, and, in connection with the duties of the Episcopate, filled the position of Rector of the Parish of St. James. He died very suddenly on the 25th of February, 1796, in his sixty-seventh year.†

Bishop Seabury married, on the 12th day of October, 1756, Mary, daughter of Mr. Edward Hicks.

\* Bishop Seabury, on his return from Scotland, landed at Newport, R. I., on the 24th of June, 1786. On the next Sunday he preached the first sermon of an American Bishop in America, from Heb. xiii. 1st and 2d verses.

† The title to Bishop Seabury's memoir, in New-London, gives his age as 65. It agrees from the town records of Greenwich as reported by Miss Cadell, in her valuable history of New-Jersey, that he was born in 1730. The statement of the text of his funeral, with the fact of his death, is confirmed by the fact that at the time of his death, having been 66 years 2 months and 11 days.

*Charles Seabury*, the youngest child of Bishop Seabury, was born at Westchester, on the 29th day of May, 1770, residing with his father at New-York; he removed with him, after his consecration, to New-London. Deterred from applying for admission to Yale College by the opinion that the religious prejudices there prevailing would have subjected him to discomforts which would have more than counterbalanced any advantages to be derived from the Collegiate Course, he pursued his preparatory studies with the Rev. Richard Mansfield, D. D., at Derby, Conn., and afterward at Narragansett with the Rev. William Smith, D. D., and then devoted himself to the study of Theology under the immediate supervision of his Right Reverend father, by whom, upon the recommendation of the Clergy present at the Convention of the Diocese of Connecticut, in Christ Church, Middletown, he was admitted to the holy order of Deacons on the 5th of June, 1793. He resided in New-London until 1795, accompanying his father on several visitations, and in the winter of 1795-'6, he officiated at Grace Church, Jamaica, L. I.

Within a month after the decease of his father, he was called to the Rectorship of St. James' Church, New-London, of which parish he continued to be Rector until about the year 1813-'14.

On the 17th of July, 1796, he was admitted to the Priesthood by Bishop Provoost, at St. George's Chapel, in the City of New-York. He married, on the 13th of June, 1799, Anne, fourth daughter of Mr. Rosewell Saltonstall, of New-London, and by her had six children, the eldest of whom was the Rev. Samuel Seabury, D. D., of New-York. About the year 1814 he removed from New-London to Setauket, L. I., and became the Rector of Caroline Church at that place, where he spent the remainder of his life. He removed under the expectation of a salary of two hundred and fifty dollars, and an annual allowance from Trinity Church of a like amount. Trinity Church having discontinued the allowance, and the promised salary having been from time to time diminished, Mr. Seabury, in 1816, accepted a stipend of two hundred dollars from the Missionary Society of the Diocese,





and had the field of his ministrations enlarged by the addition of St. John's Church, Huntington, where his grandfather had in his lifetime regularly officiated, as did afterward his son ; and the parish at Islip, the one at a distance of seventeen, the other of twenty-four miles from Setauket.

The Huntington Parish was only a short time attached to his mission, but he retained the charge of the other two parishes until the infirmities of advancing years compelled him to give up the one at Islip. From that time he went seldom from Setauket, continuing to devote himself to the services of the Church in that place until his death, which happened very suddenly, on the 29th of December, 1844, and which found him still discharging the duties of a ministry, maintained for more than half a century, with a zeal and ardor which trouble and privation could not abate, and age could scarcely chill.

[Of the present clerical representation of the family of Seabury, the Rev. Samuel Seabury, D. D., of New-York, little need here be said, inasmuch as his well-earned reputation is well known to the members of the American Episcopal Church. He is at present Rector of the Church of the Annunciation, and "Professor of Biblical Literature and Interpretation of Scripture," in the General Theological Seminary of the Protestant Episcopal Church in the United States.—Ebs.]



DOCUMENTARY HISTORY

OF

# The Protestant Episcopal Church

IN THE

UNITED STATES OF AMERICA.

CONTAINING NUMEROUS HITHERTO UNPUBLISHED DOCUMENTS  
CONCERNING THE CHURCH IN

CONNECTICUT.

VOL. II.

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FRANCIS L. HAWKS, D. D. LL. D.,  
WILLIAM STEVENS PERRY, A. M.,

EDITORS.

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New York:

JAMES POTT, PUBLISHER,  
NO. 5, COOPER UNION, FOURTH AVENUE.

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1864.





CONNECTICUT.

[*Rev. Mr. Winslow to the Secretary.*]

*Stratford, January 2d, 1760.*

Reverend Sir :

Since the last occasion I had of paying my duty to the venerable Society and you ; through the good hands of God upon us, so fortunate a series of successes has attended our important enterprises on this continent, as has even exceeded our utmost hopes, and gives a prospect of such a security to the future happiness of these colonies, as that only our ingratitude to heaven can remove it from us. On these glorious events, as well as other successes granted to his Majesty's arms and those of his illustrious allies in Europe, I beg leave to congratulate you. I am confident, sir, I may assure you, that the Clergy of the Church of England in the Society's service in this Colony have not been wanting in their duty, to improve this happy occasion to impress upon the minds of the people of their respective charges, a sense of gratitude to Almighty God for these distinguishing vouchsafements of his providence, and also a sense of that duty, loyalty and affection they owe to his Majesty and the government at home, for that more than paternal care which has been taken of us.

I have the pleasure still to confirm my former accounts of the steady adherence of the people of my particular charge to the worship and means of religion supported among them by the Society's bounty ; of their being at peace among themselves ; of conducting with discretion and charity towards others, and towards some among us who are well known to be the most crafty

Entered according to Act of Congress, in the year 1863, by

JAMES POTT,

in the Clerk's Office of the District Court of the United States, for the Southern District of New York.



and powerful adversaries to the growth and establishment of the Church in the Colony, and who, with their adherents, are restlessly preaching to obstruct this ; especially by their endeavours to exclude from places of honour and trust those persons of the profession of the Church, whose capacities and condition entitle them to be thus distinguished, at least equally with their neighbours : but happily those artifices have no effect, as the gentlemen of our communion are wise enough to disregard them, and do not think it best to contend about such disadvantages, under the present circumstances. By this means we enjoy a peace which, in the disquieted state the dissenters are now in, rather moves their envy.

Formerly, Sir, it was their pretence, that they had few disturbances but what were occasioned by introducing the Church worship among them. However groundless any such suggestions even then were, the Church is entirely unconcerned in the disputes they are now engaged in, which, from the nature of the grounds of them, and from the parties concerned in them, are likely to prove more general, and to produce as great confusions, as have been known among them. The consociated ministers of this Colony, in their several counties, by virtue of their platform, (confirmed by act of the government,) which they look upon as their religious establishments, claim a negative on all ordinations and other proceedings of the several meetings or societies. This power, in a late remarkable ordination at Wallingford, has not been submitted to, and is warmly opposed, too, by some of the brethren not acting in the ordination : upon which Council after Council has set, and proceeded to what they term a sentence of non-communication against the teacher and society of Wallingford, and those concerned in ordaining them. These, on the other hand, as stiffly contend that they have not acted inconsistent with their constitution, which they look upon to be *Congregational*, and to allow each society (i. e. congregation,) the right of church-government and discipline within itself : and that councils, consociations, and the like, are of no further regard than as advisory : and so they persist to justify what they have done, and condemn the proceedings of the others as arbitrary and unconstitutional.

This is in sum, (to omit many circumstances not worth trou-

ling you with, which have added fuel to the flames,) the ground of the present contention among the dissenters here, and which is now from the press, and, by other methods, agitating, with unusual vehemence, among the teachers, and producing not less animosities among the people ; it is not improbable these disputes among some of the more thinking part of the people, who find themselves entirely unlinged ; (and, if they have any religious constitution, are at a loss to find out what it is,) may have the happy effect to overcome their prejudices against the Church, and open their eyes to see where they may obtain the security they want ; a security against the too prevailing infection of Arianism and Pelagianism, on the one hand, and enthusiasm on the other ; and a security for instruction in the pure and uncorrupt doctrines of the Gospel, and edification in a method of worship adapted, through the whole structure of it, for every advancement in true and real piety.

At Wallingford, which is the chief seat of these controversies, I am frequently requested to officiate to the Church people there, who are composed of a very considerable number of substantial persons, and who I observe to conduct with such prudence as to gain the love of both parties ; and although they have not hitherto gained any great accessions from either, yet I think it must happen, when the present heat of the temper of these parties comes to subside, that many of them will settle themselves in the Church. Whatever advantages in favor of the Church are to be made from this disturbed state of religion among the dissenters, I hope our Clergy, and the people of our communion will be enabled to manage with such prudence, as to keep ourselves from being unnecessarily entangled in their disputes.

It was in my mind to have sent over to you some of the pamphlets that have been published on this occasion ; but as my worthy predecessor, Dr. Johnson, (who has been obliged to retire here this winter, on account of the small pox in New York,) tells me he has collected the chief that have been written, and transmitted them to his grace of Canterbury, I thought it might be giving you unnecessary trouble.

I have been insensibly led to a length which I believe you will think tedious. After, therefore, acquainting you that I have in the last six months baptized twelve infants, and that the pres-





ent number of our communicants amounts to upwards of an hundred and twenty—begging leave also to advise that I have this day drawn on the Treasurer for the half year's salary allowed to this Mission, ending Christmas past—I subscribe myself, with much respect, Rev'd Sir,

The Society's and Your

Faithful and Obedient Servant,

EDWARD WINSLOW.

Rev. Dr. BEARCROFT.

[*Rev. Mr. Palmer to the Secretary—Extract.*]

*New Milford, Aug. 5th, 1760.*

Reverend Sir :

— And as to the persecutions, &c. I have, according to the Society's desire, sent over an account thereof in the inclosed papers. At the adjourned Superior Court, (referred to in the copy certified by Gilkin, clerk of said Court) the plaintiffs obtained a judgment against me for fifteen pounds lawful money, damages and cost of Courts ; from which both they and I *reviewed* [appealed] to the Court where the decisive judgment upon the case was given, as per said copy ; and that I did not appear there to prosecute my said review may perhaps seem strange to the Society, till they know the reason of it, which was because, in the interval of the Courts, the plaintiffs and I settled the business in a public town meeting, and mutually agreed to withdraw our said reviews [appeals,] and to proceed no further in the law. I was to answer the judgment of the Court, and they to wait until the first day of September next then coming, as 'tis expressed in the copy taken from the Cornwall records, tested by John Patterson, town-clerk : that is, they were not to take out execution against me before then, when I was, according to agreement, to pay them the money. But they, not at all regarding this agreement, fraudulently appeared to prosecute their review, and so put me to the cost of that Court ; and, as if that was not enough, they sought for an execution against me, and obtained it twelve days sooner than was agreed upon between us at said town meeting, as will appear by comparing the copies which I have sent : which

execution they instantly put into the hands of the officer who stood ready to receive it, and without delay came and levied it upon me, when I thought of no disturbance from that quarter. The officer's fees were two Spanish dollars, and the execution six shillings, lawful money.

Here I would observe, that it was in pursuance of the advice of my attorney, (who was by profession a Churchman) that I entered into the above agreement. He told me that, considering the prejudice of the Court, and their being judges in their own case, though they had neither law nor reason on their side, if I proceeded I must not expect a more favorable judgment than had been given, and would only have cost added to cost.

A copy of the covenant upon which their prosecution of me was founded, and which they say was broken by my leaving them, I have thought needful to send, that the whole affair might be rightly understood ; which is all the covenant and agreement I entered into with that people, before I became a teacher among them, and in which all the salary and settlement that I was to have from them is specified and expressed : and there are no other records or writings between us relating to that affair. This I have observed, lest the Society should imagine that the fifty pounds at my request granted to be added (as it is expressed in the covenant) to my settlement, did relate to something not mentioned in said covenant : which fifty pounds was requested and allowed in consideration of its being a frontier town, and exposed to danger in time of war, which happened soon after I settled there, when we kept a garrison, and had frequent alarms. And in an infant plantation, twenty miles distant from any old settled town, nearer than which no provisions were to be had for my family's support for the three first years I dwelt among them, and which were obtained at a great expense. Every thing being new there, the people were scarcely able, at first, to raise provisions for their own families ; and for their ease in paying my salary, the General Assembly granted a tax of five pence per acre upon the lands of the non-residents, who were many of them rich, which continued, I think, for five years ; after which they were able themselves to pay my salary, and are still a prosperous people ; amongst whom I could have been well supported, and





have lived peaceably to this day, could I have had peace in my own conscience.

Thus I have given a genuine account of the matter, which I doubt not will be fully satisfactory to the Society, with whom I leave it. I should sooner have sent it to them, had I not met with a disappointment in getting a copy of the judgment, the records from which it has been taken being fifty miles distant from the place of my residence; to which I made one journey on purpose for it, but could not obtain it by reason of the absence of the clerk; and so I waited till I had an opportunity of getting it without any further expense but the cost of the copy: after which I performed a journey of fifty miles to the notary public, &c. &c.

— Since I have been in the mission, the Church here has greatly increased. It is now in a good state, and is continually increasing: for, beside the three congregations to which at first I was particularly appointed, I have three more, viz: at Roxbury, Cornwall and Judea. The two last consist of fifteen families each, and there are subscriptions raising for the building a Church in Kent, (which they design to forward as fast as they can,) at a place convenient for about fifty families to meet, from several different towns. These are all in Litchfield county, and since April 16, 1758, I have baptized an hundred and twenty-two children.

— The obligations that we on this side of the seas are under to the Society, for their generous and truly Christian charity in sending their missionaries amongst us, and granting them salaries in order that the Gospel of our Lord Jesus Christ (by an orthodox Clergy,) might almost freely be preached to the poor, cannot be sufficiently acknowledged: which charity, in my opinion, might be better dispersed than it is, had the Society a right understanding of our situation, and of the circumstances of their mission here. Sure I am, that the people belonging to some of them are well able, of themselves, to give their ministers a generous support: for, far poorer societies of the dissenters maintain their teachers with ease. And why should those of the Church of England here, that are rich, be benefitted by, and made partakers of, the charitable benefactions of some poor people in Eng-

land? I must confess I see no reason for it, nor justice in it; and I am persuaded if they knew exactly how things are amongst us, they would think that no longer a duty which now they do upon religious motives and principles. I believe we have many amongst us, of the Church, who pay not a crown sterling a year to their ministers, yet are better able to pay ten pounds, than many of the Society's good and pious benefactors at home are able to contribute a crown, which to me appears both unreasonable and unjust.

I am, therefore, humbly of the opinion, (not that I would make so bold as to prescribe) that the Society would do well to demand of their missionaries an account of the circumstances and abilities of their respective missions, and what money they annually receive from them, that so they might know how the better to proportion their charities: which, no doubt, would greatly contribute, not only to the credit of the Church, but put a stop to the clamorous complaints that have been so frequently made by dissenters at home and here, &c. which, for my part, I must confess that I don't think have been altogether without cause; though I know that here the malice of many against the Church is such, that they would scarcely stick at any thing that should bring an odium upon it.

I could mention one or two of the Society's missionaries who receive no more than about £10 sterling a year from their people, who are able enough to pay £60; and others who receive from their people no ways in proportion to their abilities, which their ministers, being enabled from the Society to live without, indulge them in, which is an error that needs to be corrected, and which I persuade myself will be done.

I hope the Society will pardon me for this long epistle, and if they shall look upon any thing that I have said in it as impertinent, my sincerity will atone for the weakness of my judgment, who am, in all respects,

Sir, your's and their most dutiful and

Humble, faithful and obed't servant,

SOLOMON PALMER.

*New-Milford, Aug. 5th, A. D. 1760.*



The cost of Court and damages,	£21	10s	7d.
Execution and Officer's fees,			
And of my own cost in seeing my attorneys, and waiting upon the Courts, I kept no account, and therefore am not able to tell; but am pretty certain it will not be less than	4	10	0
	<hr/>		
	£	26	14 1

All which is what we call lawful money, which we reckon as silver, after the rate of six shillings per ounce.

SOLOMON PALMER.

P. S. I continued a teacher at Cornwall, in the Dissenting way, fourteen years, and when I settled there twenty-eight shillings of our money would buy but an ounce of silver, and after this rate they paid me the money which I received from them.

[*Rev. Mr. Palmer to the Secretary.*]

*Connecticut Colony, Sept. 2d, A. D. 1760.*

Reverend Sir :

Those bodily difficulties which I have mentioned in several of my last letters still remain with me, and are very grievous to me, which render me unable to perform the duties of this so extensive and laborious a mission, and any longer of answering the good designs of the venerable Society in putting me into it. I have hitherto, according to my abilities, and that measure of grace God hath given me, been faithful in their service, and beyond expectation successful, having now four good timber Churches, subscriptions for another, and two in private houses: and, as I am able, ministering to all on Sundays, and occasionally on other days; though lately not so frequently as in time past, by reason of those disorders which so constantly attend me, and are much provoked by riding—which my physician advises me to forbear, if I would ever obtain a cure; in consideration of which, and for my cure, the Church-people belonging to the towns of New Milford, Sharon and Woodbury have consented that I should omit my duty to them the four ensuing months;

and have, for said term, hired a young gentleman to read service for them, who designs the next spring to come home for Holy Orders, with a view to become a teacher in those places, if the Society shall think fit to divide this mission; which I am persuaded would be a happy expedient to advance the interest of Religion and the Church of England in these parts, there being no other place that I know of where there seems to be so promising a prospect of promoting these real and good purposes.

I would beg leave to renew my request to the venerable board, of a folio Bible and Common Prayer Book for the Church of Litchfield, which is made up of a body of religious, sober, and orderly people, steady in their principles, and constant in their attendance upon the public worship and service of the Church: as also of some smaller Prayer Books, and some pious tracts for the use and benefit of the Church people in general of this Mission; where they are much needed, and not to be purchased for money. And, sir, I would once more beg the favor of being advised by a line when my annual salary commences, that I may make no mistake in drawing for it: and if any I have heretofore made, (though I am conscious of none,) I hope it will be pardoned and overlooked; and I would give notice, that I have drawn for £15 sterling, by a bill which I have sold to Mr. Reuben Boothe, dated Sept. 2d, 1760.

I have, according to the Society's desire, long since sent over a definite and particular account of a certain process against me in the civil law, by the people to whom, before my conformity, I stood in the relation of a teacher in the dissenting way, for breach of covenant with them, which I hope they have received, and to their satisfaction. But if any thing remains as a difficulty with that venerable body about that matter, if they will be pleased to let me know in what particular, I will endeavour to give them satisfaction. This, Sir, I have said from some information I have lately had of a letter from our agent, Mr. Ingersoll, to his honorable our Governour about this affair, who was one of the plaintiff's attorneys in the case, and who well understood it, however he has represented it at home. But as the report goes here, (though the contents of his letter are not certainly known to any of our party) very falsely and extremely different from the true state of the case; and, to make it appear that the action, &c. was found-





ed upon my leaving them, or for breach of covenant with them, which, by my writing to the Society, was the thing I intended they should understand, and which I suppose they did, I take leave to transcribe part of the summons, a copy of which I have by me.

“To the Sheriff of the County of Litchfield, his deputy, or to any of the Constables of the town of Cornwall, within said County, greeting: In his Majesty’s name, you are commanded to summon Solomon Palmer, of Cornwall, aforesaid, to appear before the County Court to be held at Litchfield, in and for the County of Litchfield, on the fourth Tuesday of April next, then and there to answer unto John Young, one of the principal inhabitants of the town of Cornwall, aforesaid, and to the rest of the inhabitants of said town, in a plea of a covenant broken, &c. &c.”

Which covenant here referred to, (if it may be said to be a covenant,) I sent a copy of to the Society, and which is *all* the covenant writing or agreement that was ever entered into or mutually agreed on between us; neither was the judgment of Court relative to, or grounded upon, any thing else: and if any other thing has been said or insinuated by their said agent, it has been false, as can be made to appear.

I am, Rev. sir, your and the Society’s

Most obliged, dutiful and obedient servant,

SOLOMON PALMER.

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[Rev. Mr. Palmer to the Secretary.]

*Litchfield, March the 2nd, A. D. 1761.*

Reverend Sir:

— And as to the persecutions, &c. already transmitted, and those which I now send, the cause of it will clearly appear, so that the Society can no longer be at any loss about it. The right to land that I became entitled to, on my being settled a teacher to the dissenting congregation at Cornwall, was given and granted by the government, as an encouragement to the *first minister*, that should so far deny himself as to settle amongst a poor people in such a distant, uncultivated wilderness: of which, after

some years labour among them, I, in common with the rest of the proprietors, obtained a patent; and neither, by the said grant or patent, was I liable to any forfeiture, damage or deprivation upon any account whatsoever. By my settling among them as a teacher, I, by act of the assembly, became a proprietor, in common with the other proprietors, and the same patent was, and is absolute and unconditional; so that even the power that gave it could not legally, and I am sure not justly, reassume it or require damages; for so great was the expense, fatigue and hardship that I endured for the three first years, that I would not suffer them again for the whole township. I continued with that people, before and after my settling among them, fifteen years, till I had spent an estate of my own of more value than the right of land &c., and till the people had got through all the difficulties of settling a new town, and they and I began to live pretty well. By reason of the great expense the first settlers were put to, most of them run clear out (which is commonly the case with those that settle new towns) and were obliged to quit their professions and leave the town, though they came with pretty good advantages; and had I not an estate of my own to spend, for all that they did or could have done for me, I must have suffered the same fate. And yet, when I left them, nothing but prosecution and damages would satisfy them: when a few [years] before, a minister in a neighbouring town, settled a year before I was, and under the same circumstances, was dismissed by a regular Council for the immoderate use of inebriating liquors; and another, about two years after, for lasciviousness; and yet concerning them, there was no prosecution nor damages required: and had there been, it would have been both illegal and cruel, for they had well merited their lands: but conformity being, in the opinion of the dissenters, a greater crime than those enormities, and a more notorious breach of covenant, it was necessary that some special mark of *disgrace* must be put upon such as conform, and some signal punishment inflicted: prosecution must be made, and the civil law must bend and truckle to serve a turn.

My title to the lands, &c. was never disputed, and concerning them I have never been molested. For the *use of the ministry* I lay no claim to them, neither have I since my conformity reaped any benefit from them: and respecting the expenses I was put



to, I am not able exactly to compute them, neither can I give a better account than I did in my former writing. The damage and the cost of Courts is to be seen in the copy of the judgment, &c. which said lawsuit and costs happening soon after I had been at great expense in prosecuting my voyage to England, and without any income for twelve months, put me to a great deal of trouble and difficulty, not only in procuring the money, but to maintain my family which was then and is now numerous, which otherwise I could well enough have done: and, to add to my distress and make my case still more difficult, the rates of the Church people at Cornwall were withheld from me, and went to the support of their minister, to the amount of £64 15s 3d, proclamation money. And no relief could be obtained till, at my request, the Society was pleased to confine my mission chiefly to Litchfield County, though in order to it £11 proclamation money was spent in the law, and they were under my pastoral care, and to whom I ministered four times a year on Sundays, and frequently preached lectures to them.

Rev. Sir, &c. &c.

SOLOMON PALMER.

[*Rev. Mr. DiBlee to the Secretary—Extract.*]

*Stamford, in Connecticut, March 25, 1761.*

Rev. Sir,

— In compliance with repeated requests, I preached on Tuesday the 9th of December last, to the destitute people at Westchester, to a very considerable congregation. The evening following I paid my respects to the worthy, good Mr. St. George Talbot, who appears to be a gentleman of great piety, zeal and charity; and he desired me to mention to the honorable Society the very grateful sense he has of the late unexpected honour done him, in being admitted a member of the venerable Society. His principal concern, in the decline of life, is to promote the interests of true religion, the Church of Christ Militant, until it shall please God to translate him to the Church Triumphant: and he desired me to intimate, that besides the benefaction to the Church at Rye, of which Mr. Wetmore gave advice, he hath also given six hundred pounds, New York money, for the encouragement of religion

among the poor people of North Castle, ratified the 6th of June, 1759, delivered into the hands of Col. McDonald, Jonathan Ogden, Caleb Fowler, and Charles Hoit, by the approbation of the late Mr. Wetmore: and security given to the Church at Flushing, Long Island, in Mr. Seabury the younger's mission, in hopes of reviving a spirit of true primitive Christianity. He hath also given the like benefaction, made over the 5th of November last, security given by Mr. John Aspinwall and Capt. Greenall. And having laid before him the many frowns of Providence and discouragements which the Church of Stamford hath of late years been under, he freely engaged to bestow the like noble benefaction upon my Church, and, with the divine leave, proposes to make us a visit at Whitsuntide to confirm the same. The whole of the forementioned benefactions he proposes finally to improve after his and his house-keeper's decease, as he shall direct in his last will and testament, or otherwise, as the venerable board shall in their great wisdom judge proper, and most conducive to the best interests of the respective Churches.

I preached at Salem, in the upper district, on Sunday the 22d of Feby. last, to a very large congregation; and the poor people scattered about in the wilderness are, I am informed, concerting measures to build a small Church, as a private house will seldom contain the people that resort to Church when I preach among them, which is as often as the duties of my extensive mission will admit. The Church of Stamford now mainly consists of young families, the greater part of those heads of families which composed the Church, when I entered into their service, are removed by death, and the most of them in the prime of life: the present number of heads of families in Stamford, professors of the Church is about 112. I baptized the last half year about 30 infants, 3 adults; 2 added to the Holy Communion.

When the honourable Society shall please in their goodness to send me any books to distribute, I desire they may consist principally of Bibles, and Common Prayer-books, and Catechisms, as they are most wanted, sundry poor families to my knowledge, not having a Bible in their houses; those which have been heretofore sent me having long since been distributed. —

I am, Rev. Sir, &c. &c.

EDENEZ'R DIBLEE.





[*Rev. Mr. Leaming to the Secretary.*]

*Norwalk, March 20th, 1762.*

Rev. Sir :

In the preceding half year I have baptized thirty white and two black children, and one adult negro, after proper instruction. The glebe house is enlarged and repaired, a neat church, built of wood, completely finished, and a bell hung on it weighing 600 lbs. partly at my own charge, and partly by the liberal contribution of the parish.

The Church of England gains credit among the dissenters, with whom we live in peace ; and many of the best sort join us, and some that are not able to purchase Praye-books. Mr. Fowle, my predecessor, sold the library belonging to the Mission, and put the money in his own pocket.

When I was in England you desired me, if I saw any thing the dissenters would find fault with, to acquaint you with it. In the abstract, published Feb'y, 1760, Mr. Brown, Schoolmaster at Second River, has £50 set to him, and £30 to me : whereas, his should have been ten, and mine £50, as you may see in the letter sent to me when I was appointed to this Mission. The accounts published to the world with this mistake will be used to the disadvantage of the Society, in supposing them to pay £20 more than they really do. I have drawn in favor of Mr. Samuel Fame for Twenty-five Pounds Sterling.

I am, Sir, your

Faithful and obliged friend and

Humble Servant,

JEREM'H LEAMING.

P. S. Messrs. Davis, Andrews and Bayley are safe arrived, though I have not seen them.

[*Rev. Mr. Scovill to the Secretary—Extract.*]

*Waterbury, March 26th, 1761.*

Rev. Sir :

— My parishioners in Waterbury are now engaged in finishing the galleries in our Church, which they have almost ac-

complished. We expect, by this, it will be sufficient to contain us with convenience for several years to come, which before it was not. There have been several conformities since my last letter.

I have rode out and officiated several times at vacant parishes ; once at Guilford, and twice at Middletown, since the Rev. Mr. Camp left it. At the beginning of last winter I preached a sermon at the opening of a church they have erected at Cheshire ; also have elected a Vestry, chose a Clerk and Church Wardens : since which they have met together on Sundays, and read prayers and sermons. This is one of the places, with Wallingford, that has agreed with Mr. Andrews, the bearer, who comes recommended to his Lordship, the Bishop of London, and the venerable Society.

I am, Rev. Sir, &c. &c.,  
JAMES SCOVILL.

[The following is an account of the usage of the Presbyterians towards the Church of England professors in Cornwall, written by the desire of the Rev. Solomon Palmer:]

In the year 1754, after Mr. Palmer went for orders, the Presbyterians stated in their meeting, that if the Church people would not act with them, that for the time to come they should not pay any rates . . . towards their minister, which proposal they did comply with, and the Presbyterians settled a minister, and immediately assessed the Church people for their rates, and obliged them to pay them before Mr. Palmer's return home ; and after his return they made their rate as a *town* rate, and took out thereof to pay their minister, and thereby kept themselves free from the Statute made for the relief of the Church of England in this colony, and used all the artifice to make them pay rates to their minister, that they could, until they took from the Church people the sum of £64 15s 3d, proclamation money, to pay their minister, and the Church people expended £11 in the law, before they could get any relief, or be released from paying the Presbyterian minister. And the Presbyterians brought an action for damages against Mr. Palmer for conforming himself to





the Church of England, and recovered £15 damages and their costs against him. All the above facts appear by record, but would be too large to enclose in this paper, and burdensome to send with the same.

*Dated at Cornwall, April 2d, 1761.*

Examined by us the subscribers, being evidences. *Sam'l Dean, Wm. Tanner, Ethan Allen, Elihu Allen, Herman Allen.*

[*Rev. Mr. Beach to the Secretary—Extract.*]

*Reading in Connecticut, April 6th, 1761.*

Rev. Sir :

My painful and weak state of body admonishes me that although this may not be the last time of my writing, yet the last cannot be far off: therefore I take this opportunity to return my humble and hearty thanks to the venerable Society for the charitable support they have given me for twenty-nine years, in which time I have faithfully, though weakly and very imperfectly, endeavoured to propagate true religion; and I think I have not been unsuccessful, for the number of the professors of the Church of England in these parts, in this space of time, is increased more than from one to ten, and, what is of much greater importance, their conduct for the most part, is a credit to their profession, and they are constant and devout attendants on the worship of God, according to the Church. Indeed, were it not for the venerable Society's charity, I know not what would become of many thousands in these parts who have so great a love and esteem of our Church, and so great an aversion to the Independent methods; yet, if they were deprived of that which they admire, they never would join with the others: nay, the venerable Society's charity to us has proved no small advantage to the Independents, for they who live near to the Church of England acquire juster notions of religion, and become more regular in their worship.

I am, Rev. Sir, &c. &c.

JOHN BEACH.

[*Rev. Mr. Learning to the Secretary.*]

*Norwalk, April 7th, 1761.*

Rev. and dear Doctor :

In the preceding half year I have baptized 19 white and 6 black children, and one negro adult, after proper instruction.

I have drawn a bill upon the Treasurer for £25 sterling in favour of Mr. Tho's Davis, a young man who is now going home for Holy Orders, whose testimonials I should have gladly signed if they had come to hand.

The people of this parish have completely finished their Church, and purchased a good bell of 600 lbs. weight: they give constant attendance upon public worship, and appear to do it from a sense of duty, by their behaviour in the House of God. I have told the Society that I have taken care of Ridgefield, 16 miles from this place; the number of heads of families there is 87, who intreat the Society to allow them a Mission of £20 per annum, and they will bind themselves to raise an addition sufficient to support a Missionary, if the Society think proper to do so. I shall gladly relinquish the Ministerial rates of that parish which now belong to me, as it will advance the Church of Christ: I hope and beg it may be done. I am fully persuaded that the Society, if they knew the religious state of this government, would be of opinion, that there is no part where Missionaries might do more good than here, for the division of those which do not join in our Communion is very great. Some run wild with enthusiasm, while others, to avoid that extreme, run into another as bad or worse; the young men that are the bearers of this can give you a more particular account.

I am, Rev. Sir, &c. &c.

JEREMIAH LEARNING.

[*Rev. Mr. Newton to the Secretary—Extract.*]

*Ripton in Connecticut, N. England, April, 11th, 1761.*

Rev. Sir :

— I take this opportunity by Mr. Andrews to acquaint the Society with the state of my parish as contained in my letter



of December 26th 1760, that, notwithstanding many difficulties, the Church daily gains ground, and our Liturgy is more favorably received by many than it has been for years past; that several persons, from a real esteem of it, have come to Church and to our Communion, that the Church is crowded, that we are building galleries to accommodate the people. True religion and virtue I hope, through the blessing of God, increase among us.

Most Obedient, &c. &c.

CHRISTOPHER NEWTON.

[*Rev. Mr. Peters to the Secretary—Extract.*]

*Hebron, in Connecticut; April 13, 1761.*

Rev. Sir :

— I cannot but think it will be very agreeable to you and the Society's pious intentions, to hear that the Church of England increases in America. This account I have the joy to write: the people belonging to the Church at Hebron seem religiously attentive to my instructions, and desire me in their behalf to say, they return all thanks that hearts filled with gratitude are able, to you and to the honorable Society for your gracious notice in sending them their desire in a worthy missionary; and, to enlarge their minds, and fit them for a better world, a number of books also, which (by God's blessing) shall meet with their desired effect.

Likewise, they have repaired the Church, in part, and are resolutely doing the whole. The charge is great for so few, being in difficult times, upon the account of the war: but their willingness to exert themselves takes away all difficulties, and they seem entirely content under all their burdens, hoping to obtain your's and the Society's good will by a worthy future conduct, by promoting pious designs, and their everlasting welfare.

The Church is 58 by 30 feet. I have a full congregation, in general. The dissenters (though very spiteful at my coming home, doing all they could to destroy my character; taking many grovelling ways to prevent my service and the growth of the Church; unawed by modesty and truth; railing against the So-

ciety and Bishop by many bitter words, worthy of American puritans) are become more mannerly and sensible of their ignorance and folly, that they will almost any of them come to hear me. Their teachers seem to be very fond of me at present: good friendship now seems to subsist. I hope I've seen the worst, and that a short time will confirm my hope.

According to your orders I have visited Symsbury, and set forth to them the happy encouragements upon their amendment. They are fondly pleased, and very thankful. It awakened them from their lethargy, which had seized them so long since. Their number is doubled since I came home. The dissenters are coming over daily to the Church. They have been repairing the Church and glebe house, doing whatever they can, hoping to obtain, by their good conduct for time to come, your's and the Society's favour. The good Mr. Gibbs is wholly incapable of reading prayers.

Rev. Sir, &c. &c.,

SAMUEL PETERS.

[*Rev. M. Punderson to the Secretary.*]

*New Haven, April 12th, 1761.*

Rev. and Dear Sir :

It is now more than seven years since I removed from my former mission, of Groton, Norwich, &c. where I labored in the service of our most excellent Church, to the utmost of my ability, and enjoyed, through the goodness of Providence and bounty of the Society, £70 per annum for twenty years. Observing, then, the great necessity of a mission being granted to my native town of New Haven and places adjacent, and also the venerable Society's inability to erect a mission here, I proposed to the Society to divide my salary, and permit me to remove here, which they readily complied with, taking but £20 from my former salary, and, by promising which, with what the people could do, and a glebe of 14 acres of good land which I gave, would, I thought, be a tolerable support to a young man; and I hoped the Rev. Mr. Seabury, jr. would have been my successor, who was then in





Scotland.\* But they were then, and have been sundry times since, disappointed, as well as myself, to our very great sorrow. They have kept up Divine Service in the Church of Norwich and Groton ever since; in the latter of which places my eldest son has for near six years past read prayers and sermons gratis. It has not been in my power, until very lately, to get a person who I thought suitable: but now both I and that people are greatly rejoiced that we have found so worthy a man as the bearer, Mr. John Beardsley, to supply that vacant Mission, who has been a member of King's College, in New York, and was graduated by the Rev. and worthy Dr. Johnson, President, and has, for some time, been reading prayers and sermons there, to very good acceptance; and they have determined to exert themselves to the very utmost, and have given bonds to him for £40 lawful money, equal to £30 sterling per annum.

Mr. Beardsley is of more than sufficient age for holy orders; is a person of unspotted character, and of an excellent temper and disposition; sound in his principles of religion, firmly attached to our most excellent Church, and bids fair for doing great service in the same, if life is spared, and the venerable Society show him favor. That the Society may ever be smiled upon by heaven, and have the power in some measure equal to their inclination, of promoting virtue and true Christianity, until the knowledge of God covers the earth, as the water does the great deep, is the sincere desire and fervent prayer of

Rev. Sir, &c. &c.,

EBENEZER PUNDERSON.

Rev. Sir:

We the undersigned beg your leave to concur with the Rev. Mr. Punderson, in recommending the above mentioned person to the Society's notice, should they think proper to receive him.

SOLOMON PALMER,

JEREMIAH LEAMING,

EBENEZER DIBBLEE,

JOSEPH LAMPSON,

RICHARD MANSFIELD,

EDWARD WINSLOW,

CHRISTOPHER NEWTON.

\* This was Bishop Scabury, who was then a young man pursuing his medical studies in Edinburgh. It would seem from this letter, that the Bishop studied medicine more as a part of his preparation for ministerial usefulness, than with the intention of practice in the profession.—[Ed.]

[Rev. Mr. Leaming to the Secretary.]

Norwalk. June 10th, 1761.

Rev. Sir:

I desire to lay the following before the Lord Bishop of London, and His Grace the Archbishop of Canterbury, and beg you to acquaint me with their determination. The case is this: There was a sailor married a woman, and soon after went to sea, in the last war, was taken by the enemy and put in prison. Soon after his captain was released, and supposed the sailor to be dying, as he was very sick when he left him. When the captain came home, he reported the sailor was dead: the wife, supposing she was a widow, married three years after. Six years after she was married, and ten years after the sailor leaving her, she received a letter from him, being the first notice she had of his being alive, though he had been nine years in Jamaica, and neglected to write. Three years after she received this letter, the sailor came here; but he would not live with her, as she had children by the last man, and none by him. It is now four years since he went from hence, and has not been heard of. Now the man and woman who live here, desire to be admitted to the Lord's Supper, and are very worthy people, except the affair above mentioned. I beg the advice of my spiritual rulers, that I may know whether I ought to admit them or not. If you can send it soon, you will greatly oblige

Your sincere friend and

Humble Servant,

JEREM' H LEAMING.

[Rev. Mr. Winslow to the Secretary.]

Stratford, July 1st, 1761.

Rev. Sir:

It being the usual season at which I am allowed the favour to address you and to draw for the half-year's salary granted to this Mission, I beg leave to advise you of my having now drawn upon the Treasurer of the Society for twenty-five pounds sterling, and to acquaint you that in the past six months there have been bap-



tized here and at Wallingford (where I attend as frequently as I conveniently can) fourteen white infants and one negro child. I have nothing particular to observe to you as to any material alterations in the circumstances of either parish since my last writing. Time continues to increase the comfort and satisfaction I enjoy from the general good disposition and prudent conduct of the people of my particular charge: and seeing the Church in this town supports its reputation and influence, and gains, though by slow degrees and against powerful opposition, some substantial accession to its strength; this is an advantage to me in the performance of my duty which I hope I shall study, by the Divine assistance, to make a suitable improvement of, to answer the important purposes for which, by God's Providence and the Society's favour, I am placed here.

The state of Wallingford I took occasion to mention to you by Mr. Samuel Andrews, who some time since embarked for England, in order to obtain an appointment for the service of that people. I cannot but wish him success, and that it might consist with the Society's wisdom and circumstances to favour his design, as there is manifestly the greatest reason to believe the establishment of the Church in that place must be attended with the happiest consequences, where the people's mind have been greatly unsettled by the confusion for some time past, and yet prevalent there.

I only further ask your permission to offer my sincere wishes and prayers for the Divine blessing, for the further success of the Society's pious endeavours, and for the continuance of your health. With much respect I subscribe myself,

Rev. Sir, the Society's and your

Most dutiful and obedient servant,  
EDWARD WINSLOW.

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[*Rev. Mr. Graves to the Secretary.*]

*New London, July 14th, 1761.*

Rev. and Worthy Sir:

I remember in some former lines I told you of my bodily weakness and the low estate I was reduced to, which after several

months continuance the goodness of God rescued me from. It has been His sovereign will since to chastise me by renewing His afflicting dispensations the beginning of last winter, which have not only prevented me from writing to you, but from discharging my duty to God. Even in the midst of my service I was obliged to desist, and could hardly pronounce the Valedictory Blessing.

Two disorders seemed to besiege my body and threaten immediate dissolution to mortality, an apoplexy and epilepsy: by exercise and medicines, the symptoms of the latter are abated, but those of the former continue though not so as to interrupt my duty and the necessary enjoyments of life. Oh! 'tis dreadful to be hurled in a moment into eternity, to be tolerably well, and anon, perhaps in unquenchable flames, from which good Lord deliver us.

Blessed be God, my parishioners increase so that I am amazed to think whence they come; several have lately been added not only externally but practically: they are doers as well as hearers, and those of the better sort to whom I trust in God, others now under preparation will soon be joined. I think my catechumens last Sunday were above 40, growing I hope in love and favour with God and man. Might I presume, I would beg a few Prayer-books and pastoral letters and exhortations to read the Scriptures. Pray present my duty to my venerable patrons whose pious designs I seek for grace and ability to perform, and hope my labours are not in vain in the Lord. My sister's compliments with mine beg leave to wait upon the lady; may the Lord sanctify and bless you to each other, and knit your hearts together in the strictest unity of Divine and human love. I have drawn in favour of Mr. Van Vleeck of New York for my last salary. When you have leisure, pray write a line to

Good Sir, &c. &c.

MATTHEW GRAVES.





[*Miss Gibbs to the Secretary.*]

*Symbolsbury, Connecticut, Aug. 3d, 1761.*

Rev. Sir :

The melancholy circumstances of the indisposition of my poor brother, Mr. William Gibbs, render him incapable of writing the Society any account of the Church.

A young gentleman by reading Prayers and Sermons in the Church, very greatly to the satisfaction of all, occasions our meeting together every Sunday, which we must otherwise spend at Presbyterian meetings, or at our own houses.

My brother's melancholy is so deeply fixed, that it was but with the greatest difficulty he could be prevailed upon to sign his bills of exchange, which he has sold to Captain Daniel Goodwin : he hopes for the continuance of the Society's goodness to him, and begs an interest in their prayers. I believe he will not long be troublesome to that venerable body.

I am, Rev. Sir, &c. &c.

ELIZABETH GIBBS.

[*Rev. Mr. Doolittle to the Secretary—Extract.*]

*Stamford, Ct. in N. Eng'd, Sep. 29th, 1761.*

Rev. Sir :

In my advice of April 1st, 1761, upon the desire of the worthy Mr. St. George Talbot, I mentioned his noble and pious benefactions to the Churches of Northcastle and Bedford, and to the Church of Flushing. Agreeable to the encouragement given he made us a visit on Whitsun-Day last, and very devoutly received the Holy Communion with us on that festival occasion. After a thorough acquaintance with the circumstances of the Church at Stamford, from its first rise to its present state, he judged us worthy of his notice and charity, and for the future encouragement of my poor people, hath made a free donation of £600 New York currency, in addition to the present charity of the venerable Society ; to be improved after his and house-keeper's decease, for, their ease in supporting a Minister or schooling their children, as

the honorable Society in their wisdom shall direct, or as he shall prescribe in his last will and testament : they behaving in such a manner as to continue to deserve the charitable notice of the venerable Board. That good gentleman in his great zeal for religion, also, hath encouraged us to hope for a present of two pieces of plate for the decent administration of the Holy Eucharist. May it please God to reward him, and all the pious benefactors of His Church seven-fold into their bosom. I hope to improve every encouragement I meet with in the duties of my office, by labouring to be as essentially useful as may be, and keeping my parish continually in a peaceful, united state, paying in general a due regard to the public offices of religion in all parts of my extensive Mission. But I meet with some difficulties in getting my just dues in some of my parishes, particularly at Horse-neck, \* through the slackness in part of the people, but more through the perverseness of the dissenting collectors, who, by the law, are appointed to collect the taxes of the Church, and are willing to distress us as much as they can, unless we sue them at Common law, which I am afraid will be attended with mischief to the interests of religion, and prejudice to the Church. The people in the first society of Greenwich, who have long been destitute of any dissenting teacher among them, from the extraordinary pains I have lately taken, seem to be animated with a more proper zeal for religion, and the chief body of dissenters in concurrence with the professors of the Church, have requested my attending Divine Service on Sundays as often as consistent with the duties of my extensive cure : which good disposition I have and shall endeavour to cultivate and improve, to promote their best interests. Besides lectures and funeral occasions, I have preached to them about one Sunday in eight for six months past, and have met with proper encouragement. I have gone once, and propose for the future as often as may be, to go and attend evening Service and preaching to them on Sundays, after evening Service at Stamford, and so long as I am able to attend three Services on Sundays, am willing to do so if I may be servicable to them, and to prevent their families from being brought up in the habitual neglect of the public offices of religion. I preached a lecture at North-Castle the 12th day of August last to a great

\* Now Greenwich.





congregation : they have erected a new Church, and at their desire, and at the request of Mr. St. George Talbot, the worthy benefactor of our Churches whom I expect to meet with, I have consented to preach to them the 3d Sunday in October next in their Church. At the earnest request of some poor people settled in Phillip's patent, I preached a lecture to a large auditory, and find a great want of a regular clergyman to officiate in these parts, to prevent those confusions in religion which have too much obtained, and there seems a general good disposition to the Church, if they could be favoured with a settled teacher.

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[*Rev. Mr. Winslow to the Secretary.*]

*Stratford, January 5th, 1762.*

Rev. Sir :

Before this occasion of addressing you, I was in hopes the persons who were last recommended from hence, and who we understand the Society have been pleased to receive into their service, would have been returned, and we might by them have been favored with any particular instructions thought necessary : but they are not yet arrived ; and I cannot but be in some little pain for their safety, fearing they have been on the coast in the extremely severe weather we have had, since the winter season has set in. Through the goodness of Divine Providence this did not happen till after the fleet and forces from New York had sailed for the West Indies, whither I hope the same success will follow, as has crowned the important enterprises of the past years upon the continent, the happy effects of which we every day are more and more sensible of. This our present happiness ought, in all reason, next to our first and most grateful acknowledgments to the Supreme Ruler of the Universe, to raise in us the highest sense of our dependence upon, and of loyalty and affection to the government at home, of whose care and bounty towards us enough cannot be said. To improve this advantage of cultivating these principles, and enforcing them from the sacred authority of religion, I trust the Clergy in the Society's service here have not been unmindful. And I believe, sir, I may venture to say,

that it has not been unnoticed by the gentlemen who have had the directions and management of the public transactions here, since the war, that in the concerns they have occasionally had with the popular governments wherever the Church of England has been propagated among the various sectaries, its influence has been visible towards increasing and confirming a becoming zeal and attachment to that happy constitution from which so rich blessings have been derived to us. This fruit of the Society's care and bounty I have the satisfaction to see among the people of my particular charge ; and I trust I may safely add to this, that although we receive but little accession to our numbers, our congregation in general continues careful to support the reputation of their profession, and evidence the concern to reap the profit and advantages for their growth in grace, and in the saving knowledge of our Lord and Saviour Jesus Christ, for which they are so greatly indebted to the Society's goodness, by a regular attendance on the means of grace, by the serious and steady conduct of themselves and their families, by living united together in love, and by a charitable and discreet behaviour towards all others of different persuasions.

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Rev. Sir, &c. &c.,

EDWARD WINSLOW.

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[*Rev. Mr. Dibblee to the Secretary—Extract.*]

*Stamford, Connecticut, in New England, }  
March 25th, 1762.*

Rev. Sir :

— The number of inhabitants in Stamford, by a late computation, is 2746 white, and 86 black ; in Greenwich 2021 white, and 52 black : of heads of families, in both towns, professing the Church, 54. I baptised the last half year 52 infants and 1 adult ; but I added to the communion ; 54 in the whole. Of those who do not profess the Church, the greatest part by profession are Presbyterians, [Congregationalists] who are supported and encouraged by the laws of the government : the rest are, some infidels, some Quakers, and some new-light Baptists. The



Established National Church of England hath got such a footing, and so greatly increases and flourishes in many towns in this Colony, that the government itself is jealous of its growing power and influence. To be as extensively useful as may be, and in compassion to the poor people contiguous to me, who are as sheep without a shepherd, I preached the second Sunday in October last in St. George's Church, at North Castle, and at the opening of it, to a most numerous congregation; the Church not being able to contain the people. They have erected a very decent Church for public worship, 40 feet by 30, with galleries, covered and closed it with cedar, and laid the ground floor only. Mr. St. George Talbot was present, their pious and noble benefactor, and was highly pleased with the number and devout manner of the people. I baptized that Lord's day 13 infants and 1 adult. Mr. Talbot, desirous to know the religious state of the people, desired me to accompany him to Bedford, Crumpond and Peakskill, and to return by the way of Croton and White Plains; which I cheerfully did, and preached a lecture in each of those places, the people giving a cheerful attendance. I preached every day that week but Saturday, and baptized ten more children. Excepting at Bedford we found no settled teacher among them of any denomination. In each place were sundry heads of families, professors of our Church, and many others well disposed toward it; but the inhabitants in general, as far as we could learn, were much divided in their religious sentiments, and paid but little regard to Sundays. The late Rev. Mr. Wetmore, the missionary at Rye, was not wanting in his endeavors to promote the interest of true religion among them; but his advanced age and their distance prevented his being so very serviceable as otherwise he might have been: and I am of Mr. Talbot's opinion, that a person settled in Holy Orders among them is much wanted, and might do singular service in promoting the interest of true religion. —

[*Rev. Mr Winslow to the Secretary—Extract*]

*Stratford, July 19th, 1762.*

Rev. Sir:

— The Church, to the care of which I am appointed, is placed in the principal part of this town, within the limits of which there are two other Churches, one in the parish of Rip-ton, at the distance of 9 miles, and the other in North Stratford, 12 miles distant. Both these are in the care of Mr. Newton. There are besides three congregations of dissenters, each considerably large. In our Society I compute our number to be about 80 heads of families, which may amount to not much, if at all, more than one half the proportion of our neighbours, the dissenters, in their congregation, in this part of the town. Besides these, there are no other sectaries among us, except a few families of French neutrals, of inconsiderable notice, who were in the beginning of the war dispersed from Nova Scotia, and remain inflexibly tenacious of their superstitions. But there is not the least danger of any influence from them. It is rather hopeful, that if they are not themselves, their posterity may in time be brought off from their errors, though hitherto they will not suffer any efforts of this kind. It is with pleasure I can yet say, in behalf of the people of my particular charge, that they are in general regular and well disposed—attached to the Communion of the Church from solid principles, and from a proper sense of the happy tendency of the means therein afforded for all needful improvement in Christian knowledge and practice, that they are careful to preserve harmony among themselves, and peace and charity with their brethren of the other persuasions. The number of communicants now living is more than 150, and we have usually between 90 and 100 at the stated monthly celebration of the Holy Sacrament.

Our congregations chiefly consist of persons of middle age and advancing years; their descendants planting themselves at some further distance, where they have more room to spread and improve their husbandry. For this reason our increase is but small, (and permit me to say, for the same reason the proportion of support I receive from my people is exceedingly slender, and much





short of what the necessities of my family, and the circumstances of my station in this place reasonably require.)

In the past six months I have baptized 12 white infants, and 1 negro child: and I beg leave now to advise you of my having drawn upon the Treasurer for the salary of the preceding half-year, ending on the 25th ult. The Clergy here have been applied to by the professors of the Church at Symsbury, in the eastern part of this Colony, who are desirous it might be represented to the Society, that some time past they had encouragement from the late Rev. Dr. Bearcroft, that in consideration of their circumstances by means of the unhappy condition of Mr. Gibbs, their Missionary, his being almost wholly incapacitated for duty, through a melancholy, disordered mind, the Society would be pleased to assist them in making provision for some suitable person to be settled among them with Mr. Gibbs. They have for these two years past employed a young man whose name is Roger Viets to read Prayers and a Sermon to them. He has been educated at the College at New Haven, and is esteemed to have made good use of his time, and what advantage for improvement he has been under; and in respect to his religious principles and moral behaviour, bears a good report. He is a native of Symsbury, and the people there are desirous of having him placed among them: and, induced by his own inclinations, and what encouragement of support they have given him, he is desirous of engaging in their service, if the Society should see fit to indulge their request, by some addition of their bounty to the salary allowed to that Mission, in his favour. Should he be approved of by them, he is of more than sufficient age for Holy Orders, and proposed to have presented himself this year; but the Clergy have advised him to suspend his desire, till the Society's pleasure might be known—to whom they have told him and the people the matter should be mentioned.

The circumstances of this people and of Mr. Gibbs are doubtless well known to the Society, and should it consist with their wisdom to favor this request, it is hoped it would prove of good effect to the general interest of the Church in this Colony, as particularly happy to this people. But of this the Society are the best judges.

Many and various are the religious differences and contentions

among the dissenters in this Colony, still in continual agitation; but these hinder not the contending from writing in a spirit of opposition to the Church, which is always appearing in some shape or other. Hitherto the Church have kept themselves free from any concern in these controversies, and I hope it will be constantly inculcated upon our members so to keep themselves; and, by a becoming zeal for the pure and uncorrupt truths of the Gospel, and its essential principles and fundamental doctrines, and an equal care of the genuine and universal fruitfulness of their faith, in every branch of duty, to give the most substantial evidence of the excellency of their profession, adorn it themselves, recommend it to others, and most effectually weaken the prejudices, and overthrow the opposition against it; notwithstanding all of which, the Church is continually and substantially advancing in its progress.

[*Rev. Mr. Davis to the Secretary—Extract.*]

*New Milford, Dec. 28th, 1762.*

Rev. Sir :

— In these migrations I have preached more than one sermon every week since my arrival. By advice of the Rev. Mr. Caner, of Boston, a few families in Barrington, the westernmost settlement of that Colony, sent their earnest desire that I would come and visit them. Accordingly, in Sept. last I went (it is 60 miles) and preached to a large concourse of people, and baptized some children, and instructed them in the meaning, use and propriety of the Common Prayer Book. They informed me that many of them had long been dissatisfied with their dissenting instructions, being constantly taught rigid Calvinism, and that sin was of infinite advantage, and advanced happiness greatly in the world: that if the Church was introduced there they must pay tithes; that the Church was just like the papists; that the Service-book was taken from the Mass-book, &c.

I chose a clerk, a very regular and pious man, long acquainted in the Church, to read prayers with them, as they could not in conscience go to meeting. One of the most steady among them



was imprisoned last summer for non-attendance ; and they all would be if they did not meet among themselves. There are near 40 families, conformists, in this town ; people of worth and good fame. \_\_\_\_\_

[*Rev. Mr. Winslow to the Secretary.*]

*Stratford, January 12th, 1763.*

Rev. Sir :

In my last letter, which was written soon after I had the favor to receive from your hand the Society's commands, I was somewhat large in acquainting you with the state and circumstances of the Church under my care, agreeable to your directions. Since this, nothing has more especially occurred to be laid before the venerable Society, than that in the past six months I have baptized 9 infants, and that the stated administration of the Holy Communion continues to be attended by a large and increasing proportion of the members of our congregation ; of whom I think I have just ground to say in general, that they are serious and prudent in their behaviour ; that there are among them many instances of exemplary piety, and a becoming zeal to adorn and recommend their profession, by an attendance on its institutions, and the religious care and government of themselves and families ; that they continue happy in being at peace among themselves, and walk in wisdom and charity with their friends and neighbours of a different persuasion.

Especially have I the satisfaction to see a Christian temper and conduct preserved, under and opposed to a spirit of malignity wholly unprovoked, and the most disingenuous practices, against the Church in this Colony, altogether causeless ; of both which we have our full share in this town : yet this notwithstanding, it is what our adversaries cannot but observe, that our Church keeps its ground, and receives some substantial increase.

It must indeed be said, and it is a pleasure to say it, that the virulent and abusive treatment which the constitution of the Church, its worship and institutions, and the Clergy meet with, a great part of the more serious and thinking dissenters do detest : and some late instances of gross misrepresentations had

the effect, from their notorious falsehood and injustice, to give many dissenters a more favorable impression of the Church, and have really excited their curiosity to-inform themselves more particularly about [it] ; by which means they have overcome many of their prejudices, and the mischief designed by the heated leaders and instigators of the opposition against us, do but recoil upon their own heads, and lessen their influence, even among their own sect : and, though both power and tact are united to suppress it, the Church in this Colony does at this time increase in strength and reputation. \_\_\_\_\_

[*Rev. Mr. Learning to the Secretary—Extract.*]

*Norwalk, March 25th, 1763.*

Rev. Sir :

\_\_\_\_\_ Mr. White, an independent minister at Danbury, a town about 20 miles from hence, having for some time past preached Antinomianism, deduced, as it was said, from one San-deman's letters, many of the people disliking it, desired me to preach there. Accordingly I went and preached there upon a Sunday, and a considerable number attended ; and, as I hear since, suppose the doctrines of our Church agreeable to Scripture, and that Mr. White's is not so. Our Church seems at present to be a sanctuary from infidelity, on the one hand, and enthusiasm, on the other. \_\_\_\_\_

[*Rev. Mr. Lamson to the Secretary.*]

*Fairfield, March 25th, 1763.*

Rev. Sir :

This is to acquaint the Honourable Society, that I have drawn a set of bills upon the Society's Treasurer, of £25 sterling, in favor of Mr. Wm. Hustick, merchant in New York, bearing date with this advice. A number of families professing the Church of England in the parish of North Fairfield, within





my Mission, and eight miles from the Church in town, have, at great expense, (considering their abilities) lately erected a Church for God's public worship, 40 feet in length, 30 in breadth, and two stories high, with galleries. They expect to have it completed so far by midsummer, as to have divine service performed in it. There appears to be a good prospect of the Church increasing in that part of my Mission, where I expect to officiate as often as I can be spared from my other two Churches of Fairfield and Stratfield.

The people join with me in begging the Honourable Society to favor them with a folio Bible and Common Prayer Book for their new Church. I also beg the Honourable Society would be pleased to favor us with a few Common Prayer Books and pious small tracts, to be distributed among the poor of my Mission, many of whom are destitute of them, and unable to buy. I hope the Honourable Society will grant my request, as I have never received from them any, either of Common Prayer Books or religious tracts, since my having been in the Mission, which is now more than fifteen years. I humbly thank the venerable Society for their continued favors to me for so many years, and shall constantly consider it as a motive to diligence in the duty of my Mission. Praying for the success of their pious and charitable designs, I am, Rev. Sir, the Society's and

Your most obedient and Humble Servant,

JOSEPH LAMSON.

[*Rev. Dr. Johnson to the Secretary.*]

*Stratford, in Connecticut, New England, {*  
*May 10th, 1763. }*

Rev. Sir :

I shall, for the future, date from hence, as I am retired hither to reside here the little time that remains to me, being 67. Indeed I thank God that I am in perfect health, only that the tremor in my hand increases much with my years ; but the care and labor of the College grew very tedious to me, and I was wearied of my manner of living in that populous town and pub-

lic station, and wanted retirement. However, I did design to remove ; yet perhaps not for a year or two : but so it pleased God, I was surprised with the small pox breaking out in my family ; the dear partner of my life was wrested from my arms. This broke me up at once, and obliged me immediately to retire hither. This unhappy event makes me the more indifferent whether I take any public charge again. If, indeed, there were any mission to be had, that could better the worthy Mr. Winslow's circumstances, I would willingly have taken this and no other : but as none appears, I am content to live here, and will do what little good I can in a private capacity. I can, by frequent preaching for him, enable him to ride the oftener abroad to visit places unprovided for, and assist young candidates in providing for Orders, &c. ; besides so much care for the College as can consist with this distance, the post passing weekly. Hartford does not get forward as was expected when I wrote ; but it would be highly expedient a mission should be established there, as well as at the other places I mentioned, which I hope will not be long postponed. Mr. Hubbard from Guilford, and Mr. Jarvis from Middletown, (a vacancy) design to wait on the Society in the fall, as does also Mr. Cutting, a gentleman bred at Eton and Cambridge, in England, a person of piety and virtue, and of much learning and eloquence, who, for seven years, has been one of my assistant Tutors at King's College, and is now desirous of Orders, and some vacant mission. Mr. Keeland, by the advice of Mr. Seabury, senior, has undertaken to read at Huntington. Mr. Punderson was indeed much urged by that people to move to Rye, who have by law a right to choose their incumbent. But, upon my urging the irregularity of it, without the Society's appointment, they desisted, and he only visited them now and then. But as things were so unhappily embarrassed by the appointment of Mr. Palmer there, I saw there was no way to accommodate the difficulty, but by advising an exchange between him and Mr. Palmer, who was also desirous of it, and did not doubt but that the Society would readily come into it, if I have presumed too far in giving that advice. But as things are gone so far, it will certainly be extremely detrimental to the interests of religion in both those places, if they are not permitted to exchange. I do therefore, humbly beg for once, that the venerable Board will





allow Mr. Punderson to go on and settle at Rye, and appoint Mr. Palmer at New Haven, which has lately sent an address for him. If I have been too importunate with regard to them or others, I humbly hope the Society will excuse me, being myself perpetually importuned from various quarters; but I must desist.

I conclude Mr. Viets is now with you. I rejoice in your good hopes that Government will now give a proper attention to the state of religion here.

As to Indian affairs, I must beg leave to refer you to the Rev. Dr. Barclay, who is most knowing in them, especially in Mr. Odel's proceedings; and I am now much out of the way of being acquainted with them. I wrote this in answer to your two kind letters of Dec. 17th, and Feb'y, 21st, which had very lately come to hand. I had gone thus far in writing, when I received yours of March 10th: as to the two boxes of books, I have recommended them to the care of Dr. Barclay and Dr. Auchmuty; and as I am removed, it will be best that the money to be granted to make Mr. Charlton's Glebe, be ordered now to be placed in Dr. Barclay's hands. If I can be of any service to the Society in this Colony, I shall gladly be so. Upon a late inquiry, I doubt whether my subscription has been duly paid: I had engaged Mr. Harrison to take care of it, who ordered his correspondent to do it; but it seems he has never given him any account of having done it: however, he assures me he shall soon know, and I may depend on it, it shall be duly done. I am, Rev. Sir, with great regard, your most obliged and obedient Servant,

SAM'L JOHNSON.

P. S. It is unhappy that the Society's bounty to these colonies should occasion such intense envy in any, as has of late appeared in two adversaries, as opposite to each other as they are both to all sober dissenters here, and each to the Church of England. An answer to the first, (which was sent to his grace) done by Mr. Beach, is now in press, the other is Dr. Mayhew of Boston, a rough, ludicrous and audacious man, equally disliked by most of the dissenters and us, and equally an enemy to the Trinity, to Loyalty and to Episcopacy. This man has lately wrote vehemently against the Society itself. I have not yet got a copy of it, but see what it is by the newspapers, and will soon send one to

his grace. I doubt whether any one here is duly qualified to answer it. An answer should be made in defence of the Society immediately, and I wish some able gentleman might be pitched upon at home to do it. Please to send your letters to me to the care of Dr. Auchmuty.

[Rev. Mr. Palmer to the Secretary—Extract.]

*Litchfield, Connecticut, June 8th, 1763.*

Rev. Sir:

I return the Society my most hearty and unfeigned thanks for their appointment of me at Rye, where I would gladly have gone, had I not been intercepted by the Rev. Mr. Punderson being there before that designation was known or expected. However, I should have made them a visit, and offered myself to be chosen by them, had they not taken a seasonable precaution to prevent it, by writing and sending me a letter of the following contents:

*“ Rye, Feb'y, 21st, 1763.*

“ Rev. Sir:—We the Justices, Churchwardens and Vestry of the parish of Rye, having greatly at heart the preservation of an happy union that subsists in our Church, presume Sir, that you, a preacher of the gospel of peace, will highly commend this good disposition, and readily concur with us in opinion of the absolute necessity of guarding against every event that threatens its continuance. Ever since the decease of the Rev. Mr. Wetmore, our late worthy pastor, an unhappy spirit of discord about a successor to his office, very unfortunately prevailed among us, till the coming here of the Rev. Mr. Punderson, in Sept. last: when by his unwearied endeavours, and earnest preaching in the several parts of this parish, it pleased God to re-unite the minds of the people in Mr. Punderson, and we did then with one general voice, give Mr. Punderson an invitation to be our pastor; and he, to our great delight, favoured us with his acceptance of it, and in consequence thereof, a petition was immediately drawn and lodged in the hands of the Hon. Daniel Horsman, Esq. of New York, to be presented at a proper time by him and the Rev. Dr. Barclay,



to his excellency our Governor, to induct the Rev. Mr. Punderson into our Church. And on the 5th of October last, the Vestry, attended by a number of parishioners, wrote a letter to the Honourable Society, acquainting it with these proceedings, and requesting their assent to Mr. Punderson's establishment among us, which was transmitted to the Rev. Dr. Johnson of New York, to be forwarded by the first conveyance, under cover of the Doctor's letter of recommendation on this occasion to the Society: so that both the Doctor's and Vestry's letter have long since reached the Society; and we have the greatest reason to expect, from the known pious intentions of the venerable Society, an agreeable answer to our request. Mr. Punderson, who is now here, has ever since favoured us with many visits, whereby he has happily revived no inconsiderable spirit of religion among us, and in consequence thereof, has gained our greatest esteem; and, indeed, it now visibly appears that he is actually seated in the hearts of the people in general, who with great discontent now lament our misfortune (excuse the expression) of your appointment to this parish, before the Doctor's and Vestry's letters could reach the Society. And on this occasion a cloud of discord does already visibly threaten our peace in the Church, and we firmly believe that a disappointment in having Mr. Punderson for our minister, would prove very fatal to her.

Thus, sir, we have, as consistent with our duty as representatives of this parish, given you a faithful information of our proceedings since Mr. Punderson's first coming here, and also our own, as well as the parishioners' sentiments in regard to your appointment; which we fully communicate to you, on no other motive than an earnest desire of the parishioners in general, that neither the continuance of our happy re-union in Mr. Punderson, nor his establishment among us may be impeded.

On your application to Dr. Johnson, and other gentlemen of the Clergy, who in general, very well know how matters stand here, we presume you will be convinced to your satisfaction, that we speak the real sentiments of the parish in general, as they are also our own, without the least tincture of prejudice, or any other motive than the preservation of peace and harmony in the Church, and also her restoration from her much reduced situation. And be assured, if things were circumstanced now, as they were

before Mr. Punderson's coming here, we should receive you cheerfully, with open arms, agreeable to your character, and with the respect that is justly due to the venerable Society's appointment.

We remain, most respectfully, Rev. Sir,

Your very humble Servants,  
AND'W MORRIS, } *Churchwardens,*  
EBEN'R KNIFFIN, } *and several others."*

At the same time I received the above, came to hand the following ones.

*"New Haven, Feb'y, 25th, 1763.*

Dear Brother :

By a letter from Dr. Johnson of the 22nd of Jan'y, which came not to hand until Wednesday evening last, I am informed the Society have appointed you to succeed the Rev. Mr. Wetmore, deceased, at Rye, (not having received the united requests of the people there, the Doctor's, and of myself, for my removal to that place.) As this news was altogether unexpected to us all, it seems not a little to disconcert matters; for, had I known of your writing to the venerable Society for that parish, I should never have consented to their desires of becoming their Minister. However, the Doctor now gives it as his opinion to the Vestry at Rye, and in his letter to me, that the best method of preserving peace and unity in the Church, is for you to succeed me here, and for me to remove to Rye: and he cannot but think you will give satisfaction here. I have with this, forwarded a letter from the Representatives of that parish, which they committed to my care as the likeliest method of a quick conveyance; for it is the Doctor's desire that the affair may be settled as quickly as possible.

I am your affectionate Brother,

EBEN'R PUNDERSON."

*"New Haven, Feb'y 23d, 1763.*

Rev. Sir :

Last week came to hand a letter from Dr. Johnson, wherein he advises that he received a letter from Dr. Burton, that you, by order of the venerable Society, was removed to Rye: and as Mr. Punderson had been there for some time, and had been agreeable





to that people, he thinks best for Mr. Punderson to proceed, and for you to remove to New Haven. Sir, you will take this into consideration, and judge for yourself, and determine what you will do in this affair, and upon the desire of the Churchwardens and Vestry.

I have taken this opportunity to write to you, desiring you to pay us a visit, and preach for us one or more Sundays, as your circumstances will admit, and see if our proposal will suit; and that we might have a little more acquaintance with you, as it is a thing of great importance in our most holy religion, that priest and people be well agreed.

From your humble Servants,

TIM'Y BONTRICOE, } *Churchwardens,*

ISAAC DOOLITTLE, } *and several others.*

All which I hope the venerable Society will accept as a sufficient apology, both for my not making a visit to Rye, and for my going to New Haven, where I have been received with the united respects and good will of that people, who have, *nemine contradicente*, given me a call to be their minister; which I have accepted, provided the Society, at their earnest request, shall consent to my going there; who, to show their forwardness and zeal for my encouragement, have lately purchased for a Glebe near the Church, a house and three-quarters of an acre of land which, when the house is finished (as they are now about it) will in the whole cost them about £250 sterling; and engaged to give me an annuity of £30 which is as much as they are at present able to do, being in number but 60 families, and more than half of them in low circumstances; yet, after all, though New Haven is a pleasant situation, and would be quite agreeable to me, I should upon my own account be content to go to Rye; and if, all things considered, the Society shall order me there, I shall be well suited. But then, I should be concerned for the Church in New Haven, which, in the latter part of Mr. Punderson's time there, was really in a pining and languishing state; and should he return to them again (though he obtains a good character, and is really a valuable man) I fear he would have the mortification of seeing it expire on his hands.

This, sir, I hint purely with regard to the good people of

New Haven, who we think are not much to blame. I will particularly give you Dr. Johnson's opinion of this matter, as I have it in a letter dated Feb. 7th, 1763, in these words: "I sent you a message by Mr. Punderson, which I concluded you had received, that the Society could not make Litchfield a mission, and have appointed you to Rye. This I am sorry for, as he, I doubt can do no more good at New Haven, and is very acceptable and actually chosen at Rye." During my residence in my former mission my task was enough for two men to perform, it being 20 miles from New Milford (where I resided 5 years) to Litchfield, to Sharon 30, to Cornwall 25, and to Roxbury and Jerea 8; at all which places I officiated at their proper turns on Sundays, besides frequently preaching on other days, at the constant importunities of the people, not only in the country, but of the Government, 30, 40, 50 and 60 miles distant, both in the province of New York and Boston. Mr. Davies has now taken the task upon him, which (though a young man of robust constitution) he complains of as almost an insupportable burden; yet the importunity of the people being such as he cannot refuse, who has indeed been very faithful, and scarcely failed preaching once every week besides Sundays, ever since he came into the Mission; for the performance of which duty and other services, I was obliged to keep two horses at the yearly expense of at least £10; and the last year, though I mostly officiated at Litchfield and Cornwall, I twice visited the vacant Church at Simsbury, 35 miles, as I had usually done before. Twice I went to Great Barrington, a county town in Boston Government, 35 miles to the northward, where I spent some time and preached on Sundays, and lectured to crowded auditories, and administered the two sacraments of Baptism and the Lord's Supper. I took a great deal of pains with that people to instruct them in the principles, doctrines and government of the Church of England, and with good success; for, at both visits, most of them heads of families, declared for conformity, who I have good reason to think, will be steadfast in their profession, and adorn the same by a suitable conduct, and where there is the fairest prospect of a still plentiful increase: and on my return the last time, I preached (as desired by many) at Sheffield, a town in the same government, to a large congregation of devout people, and baptized a woman of good



understanding and sober life, and 12 children. Once I visited the Church at Nobletown, formed by myself 8 years ago, consisting of 20 families, where no other member of the Church of England had preached, before Mr. Davies came into these parts, who has visited them once. This is in the province of New York, and I have, at the repeated and very urgent request of some people, at a town called Hartland, in this government 35 miles, been there twice, where no Church minister had been before, and the first time baptized one adult, the principal man of the town (who was born of Baptist parents, and was brought up in that way) of good principles and sufficient knowledge in religion, and five infants, when 10 persons, all of them heads of families, (and 3 the next time) who had never before I visited them been at all instructed in the doctrine and discipline of the Church, conformed: and I purpose this week to make them my last visit; all of which duty I have done, and the better part of my time under very grievous nephritic disorders, which are so obstinate that no medicine can remove them. But yet scarcely have I ever failed to do my duty in every part of my mission, besides almost innumerable other journeys: this I did as long as I was able, that I might forward the charitable, generous and noble designs of the Society, and hope by the blessing of God upon my weak endeavors, my end has in a good measure been answered: for, whilst I was in that mission the Church there increased more than twofold, mostly with such persons whose conversation is an ornament to their profession; the number of communicants more than proportionately increased; and I baptized 435 children and 5 adults; and as I shall be able, I purpose, by divine aid, to use the same diligence, faithfulness and industry wheresoever the Society shall send me, and do all that I can to advance consistent notions of God, and promote real religion, free from enthusiasm and fanaticism, which seems of late to have taken a new turn in these parts.

And sir, as I have been unsettled in great measure for two years, my perquisites (being always small) have very much failed me, by reason of which (having had a large and expensive family, most of them small children to maintain,) I am brought into such a condition, that I can scarcely assert that I may have opportunity of moving my family before winter, for every source for

a support now fails me. And lest the Society should think me to blame, and that I have brought this trouble upon myself, in not going to Amboy, I must here say, that I should have gone there, had I not been discouraged by the Rev. Dr. Johnson, who, in a letter to me, soon after he heard of my appointment to that mission, wrote me this:

“Dear Sir:

I give you joy, if it be agreeable to you, upon your being appointed at Amboy; but I imagine Rye, as I hoped, would have suited you better. I doubt they will be a little surprised, as I am told they have applied for Mr. M<sup>c</sup> Kan, minister of Brunswick”—and in another, thus; “You will be as unwelcome to Amboy, as they to you, because they have sent home by Dr. Smith, who is a member, to solicit for Mr. M<sup>c</sup> Kan. I will desire you may be appointed to Rye. I have already suggested to the Archbishop the unstableness of your appointment at Amboy, and the greater fitness of Rye for you, near a month ago.” This I have thought fit to let the Society know, in order merely to vindicate my conduct before them, and by no means to reflect the least blame upon the good Doctor, who, I believe, did it out of friendship and kindness to me: and I am persuaded that it is best I was governed by his advice, though, in consequence thereof, I am at present under some difficulties, from which, by favour of the Society, I hope soon to be extricated. How the Doctor can reconcile his conduct in recommending me, and, in a few months after, Mr. Punderson, to the same Mission, i. e. Rye, I cannot tell. I believe this mistake came through forgetfulness, or presumption of my being continued at Litchfield, or from the goodness of his natural disposition, which is to please and oblige every body: but whatsoever it proceeded from, it has been greatly to my damage, and the cause of an unhappy jumble, which I hope the Society will overlook; and, for the future, admit of no exchange of missionaries, unless there be the greatest apparent necessity for it, which indeed, they cannot very well know at the distance of more than 3000 miles, though we always endeavour to make the best representation of things that we can.





[*Rev. Mr. Winslow to the Secretary.*]

*Stratford, July 1st, 1763.*

Rev. Sir :

Soon after I last addressed you, I was favoured with your obliging letter, and, agreeably to your direction, sent immediate notice to the people of Symsbury of the Society's resolution to employ Mr. Viets, who had some time before embarked for England to present himself before the Honourable Board. Several of the Clergy had wished that he was not so impatient, but had waited for the Society's instructions, as also to have seen some better prospect of composing an unhappy spirit of division among that people, in relation to him. This I am informed still continues, and I am fearful may prove of some disservice to the interests of the Church, and make his condition uneasy ; but I hope if the Society have been pleased to receive him, and appoint him there, he will be endued with that prudence which is highly requisite under the existing circumstances of the mission.

Dr. Johnson has communicated to me what you are pleased to mention to him, respecting the application which was understood to be made to the Society from the people of Hartford, and the proposal of my obtaining liberty to remove there, and his being reinstated here. The worthy Doctor, whose residence here affords me singular comfort as well as benefit, seems of late to decline the thoughts of undertaking this, or any other stated charge, as too troublesome to his years ; and as to myself, I wholly acquiesce in the Society's pleasure.

I have no cause for any uneasiness here, but for the insufficiency of my support, which would make it needful for me to embrace an opportunity of being nearer my friends, under some better circumstances, for the benefit of my family. As you are pleased, in so kind a manner, to ask me to be explicit on this head, I would acquaint you that, besides the venerable Society's bounty, I receive £20 sterling per annum from this congregation, arising from an assessment on the rateable estates, made by virtue of a law of the Colony, which obliges the professors of the Church to pay their proportion of this assessment to the minister under whose care they are. We are also provided here with a decent house,

and two acres of land adjoining, and about as much more at a little distance : these articles make the whole advantage of this living, which, I believe, may at the extent be estimated at £100 sterling value. But this I find too unequal to the unavoidable charge of a family of 10 children, and the expense of absolute necessities to support the reputation of the Church, and of my office, in a place of so much resort as this ; though I endeavour as thrifty a management of my income as possible : and, were it not for the dependence I have, and the assistance I receive from my friends in Boston, I could not live without much difficulty, or with proper decency. It appeared probable I might be under some better advantages at Hartford, and I was in hopes from the general desires of the people there, joined to the opinion and advice of my brethren of the Clergy, and other friends, for my removal, that if my life has hitherto in any degree been useful to the purposes of my office, I might not be less so there ; and it would have brought me 60 miles nearer Boston. But I cheerfully resign myself to the conduct of God's good Providence, and fully rest in the Society's wisdom, persuaded they are the best judges what measures are most expedient for the general interests of the Church : and being far from desiring any station or charge merely for my own comfort, without a view of being instrumental in promoting the interest of religion and the Church, and willing, for the sake of this duty, to submit to the inconveniences which may be my lot. It cannot but much engage all our wishes to see a Church established in a place of so much consequence as Hartford. The persons concerned in the undertaking there propose carrying on the building, as they are able, though this will be but slowly. They are obliged for your mentioning to Dr. Johnson the Society's intention to recommend it to Mr. Viets, if placed at Symsbury, to take some care of them ; but would, with submission, rather wish that instead of this, they might be annexed to Middletown, when that mission is again supplied ; as the nearness of these two towns, their continual intercourse, and united commercial interests, would make it much more convenient, and of greater advantage to their design of collecting themselves into a congregation, which they hope the Society, in the measure and manner that seem meet to their wisdom, will be pleased to favour with their patronage. Never, sir, did a malig-





nant spirit of opposition to the Church rage with greater vehemence than of late. The most indecent reflections upon the venerable Society and the General Constitution of the Church, and the most flagrant misrepresentations of the state of the Church in these colonies, and the most false and abusive personal invectives against the Clergy, have lately appeared in print among us, and all this at a time when there has not been the least particular cause to provoke such a temper: on the contrary, wherever the Church has been planted, the conduct of its ministers and members has been so charitable, as at least to give no just occasion of offence. No cause has, in truth, excited all this virulence, but that the Church has everywhere grown and increased, and the prospect is continually enlarging of its still further and substantial increase; and its condition is such in these colonies as that since the glorious conclusion of the war, and the happy establishment of peace, with such an accession of territory on this continent, the dissenters are from hence jealous the Church may meet with some further encouragement, and perhaps enjoy those essential parts of her worship and discipline which we have hitherto been destitute of: and they know not how to bear the thoughts of our having the same complete exercise of religion in our ways as they have in theirs. They may really thank themselves for no small part of the growth of the Church, at which they are now so enraged. Their continual disputes and endless dissensions have drawn sensible and serious persons to take refuge in our glorious Constitution. They know they cannot charge the Church professors or clergy with having made use of any of their own arts to withdraw their people, and that we have been wholly unconcerned, and in no instance intermeddled with their disputes and contentions. The increase the Church has received by means of these confusions, has been by its obvious superior worth and excellence. These venomous pieces which have been published, and what has been wrote in answer to them, have been and will be transmitted to the venerable Society by Dr. Johnson, Mr. Beach, Mr. Apthorp; and those gentlemen who have chiefly interposed their wise and worthy endeavors to vindicate our cause and furnish an antidote to the mischief designed to be spread by their licentious writings.

As to the state of my particular charge, it is with truth, as

well as much satisfaction, I can assure you that, notwithstanding we have to contend here with much of that bitterness which has of late so openly appeared, and many of those arts which they are continually meditating and preaching against the Church, all which originate from persons of influence and authority in this town; yet this congregation keeps its standing and reputation, by reason of the disposition and conduct of its members. Those good fruits appear, in a good degree, which can only spring from the prevalence of the power of godliness. More and more of these effects of the means of religion we enjoy will, I hope, be always evident here, and tend to secure the Divine blessing, and the favor of the Society to this Church, and to prostrate and prevail over the designs and practices of its adversaries.

In the past six months I have baptized 8 infants, and received some additions to the number of our communicants. I beg leave only further to advise you, that I have now drawn for the half year's salary, and to subjoin, that it is my earnest desire and prayer, to be enabled to that fidelity in my duty, as may meet with the venerable Society's acceptance, and discover that,

With the greatest respect, I am, Rev. Sir, their and

Your obedient, humble Servant,

EDWARD WINSLOW.

[*Rev. Mr. Palmer to the Secretary.*]

*Connecticut, New Haven, July 26th, 1763.*

Rev. Sir:

Your letter of the 2d of April last is just come to hand, to which I think it needful to send the following answer:

True it is, indeed, that the embarrassments that have arisen from Mr. Punderson's going to Rye, are very great, and very prejudicial to me, as thereby I have been hindered from going there, where otherwise (after I had been for a long time in an unsettled and uncertain situation, to my great damage) I should have been settled in peace, and abundantly to my satisfaction and advantage. However, as matters now stand, and as Mr. Punderson's return would certainly prove fatal to this Church, which was even pant-



ing for breath, and just ready to expire when he left it, I shall be well pleased with the Society's approbation and consent to succeed him, though Rye would have suited me better; especially since the people here have, with one voice, invited me to it; and obliged themselves to give me an annuity of £30 sterling, and the use of a house and 3-4ths of an acre of land lying near the Church, which they have lately purchased in order for a glebe, which, though not equal to Rye, is quite as much as they are able to do, being in number but 60 families, and at least half of them in low circumstances. I mean the people of this town, which they hope (as Brandford and Guildford are divided from it by a large river, and a ferry which at some seasons it is difficult and at others impossible to pass, and as here is the Court and College) will be made a distinct Mission, and which is absolutely necessary in order to the growth and increase of this Church, to which some scattered members are already returned, and which I hope will in a little time be complete. The constant service of the Church, and steady preaching here, would be all in all. I have not been to Rye for reasons which I have already mentioned in two letters, which probably you have received before now. Mr. Punderson is settled there to the general content of that people, who, I believe, would not so freely support any other man, though they could not refuse to do it, the Legislature of that Government having settled a yearly salary of £50 upon that Mission, and obliged all denominations to assist in paying it; besides which there is a glebe house and 35 acres of glebe land, which is at least valued at £20, which any missionary, upon his regular induction into that Mission, would be regularly entitled to, which, by your letters, I imagine is not known to the Society. Mr. McKean, as Dr. Johnson has told me, is settled at Amboy. My visits here have been only occasional, and very fatiguing, this town being 40 miles distant from Litchfield, where my family is, since I have received your last letter, I have been advised to move hither, as soon as with convenience I can; and which, since the Society has been so good as to refer the matter to my choice, (for which I return them my most hearty and sincere thanks) I propose to do; and inasmuch as I have been in an unsettled condition for some time, and had but a small support, especially the last year, whereby, with the best economy I could use, I have been

scarcely able decently to provide for my family, and suffice my creditors; and, as my moving will be at considerable expense, I would beg leave humbly to request a small gratuity of the Society to assist me in my present necessity, and to help me here, which, if granted, I shall most thankfully accept, and look upon as a fresh obligation to greater faithfulness in their service, who am both theirs and your most obliged, faithful and humble Servant,

SOLOMAN PALMER.

[*Rev. Dr. Johnson to the Secretary.*]

*Stratford, Aug. 5th, 1763.*

Rev. Sir :

I humbly thank you for yours of March 26th. You have doubtless, before this, New Haven's address for Mr. Palmer, and his request. It is vastly more agreeable to be there than at Rye; being near his friends. I have not yet seen Mr. Viets, but hear he is safe returned. I have sent your message to Dr. Barclay, relating to Mr. Brown. I am somewhat sorry the Society could not employ Mr. Bennet, because, by that means it comes to pass, that the dissenters are beforehand with us. He was so impatient to apply himself to that good work, that he made himself known to Mr. Apthorp, who introduced him to Gov. Barnard, who introduced him to the Commissioners, and they were so catholic that they readily settled £20 upon him, without obliging him in the least to vary from the Church of England, and the Church people are subscribing towards the design. The case being thus, Dr. Barclay and I could do no other than approve of it, and he is soon to go. However, I believe he cannot well do without £30 or £40 more per annum, as soon as the Society shall be able to contribute to his good undertaking. I send a copy of the Commissioners' note. Mr. Lyon, of Brookhaven, has lately been here, with whom I have expostulated on the decaying state of the Church there, and persuaded him to go and begin the world anew to better purpose in Virginia or Maryland, where are vacancies. This he agreed to do: in this case, that salary might be given to Mr. Kneeland, at Huntington, to comprehend Brookhaven, with





the South side of the Island, where there is great need. I beg you to inform me whether Mr. Kneeland may go home with these views. The principal gentlemen at Brookhaven have agreed to this.

I am, with great regard, Rev. Sir,

Your most obedient, humble Servant,

SAMUEL JOHNSON.

P. S. A gentleman of Rye has assured me of Mr. Punderson's extraordinary success there.

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[*Rev. Mr. Dübée to the Secretary—Extract.*]

*Stamford, Connecticut, Sep. 29th, 1763.*

Rev. Sir :

I have good reason to believe that neither the Society's charity is here misapplied, nor my labours, by the blessing of God, in vain, whatsoever our restless and implacable enemies may suggest ; but that the moral and religious state of the people is much bettered thereby. 'Tis true that a spirit of gall and bitterness is remarkably shed abroad among our dissenting brethren of late, and most abusive and scurrilous measures taken by some crafty and designing writers to prejudice the minds of the people against our Church, ridiculing its divine offices, and causelessly, I charitably trust, insulting her Ministers ; not neglecting even to arraign the conduct of the venerable Board themselves : but from whence it arises I know not, unless it proceeds from envy and jealousy, and the increasing and flourishing state of our Churches, which, it is true, from small beginnings, are become considerable : but it hath been principally owing to their own religious confusions and disagreements among themselves, in doctrines, discipline and worship, which hath removed the prejudices their people have been educated in, and disposed the minds of many to take sanctuary in our Holy Church, as the only centre of Christian unity in the Nation, and where they may be instructed and edified in true, genuine Christianity.

My parishioners, in all parts of my Mission, live peaceably and religiously, and are steadfast in their religious profession ; except

one who hath lately forsaken the Church, not on a religious account, but out of personal pique and resentment ; and having behaved so ill as to be judged unworthy of the Holy Communion, until he declared himself to have repented of his abusive, unchristian treatment of me, with a promise to behave in a more Christian manner in future ; and, as I was personally concerned in this case, the Rev. Mr. Leaming's advice and interposition was desired, who sincerely laboured to convince him of his error, but to no effect.

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[*Rev. Mr. Leaming to the Secretary—Extract.*]

*Norwalk, Sept. 29th, 1763.*

Rev. Sir :

The last half-year I have baptized 24 children, and admitted within a year 16 communicants, 3 of which communicated in the Meeting before that time. The Church seems to be in so good a state that I have nothing particular to acquaint you with. All I now desire is, that those under my care may be Christians indeed ; then there would be no fear of the future growth of the Church, notwithstanding the great opposition we meet with from the dissenters. I hope there will be means found out to support the Church in this Government ; otherwise I fear there will be no religion here in the next generation. In order that it might be supported in the purity of it, there is much need of a Bishop to confirm, ordain and govern. Every body wants a head, and when we have one, may he have a *sound head*, and a *religious heart*. I shall refer you to Mr. Jarvis for further information concerning the state of religion in general, and my Church in particular.

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[*Rev. Dr. Johnson to the Archbishop of Canterbury.*]

*Stratford, Oct. 20th, 1763.*

My Lord :

I am really ashamed to be so often troubling your Grace, but I am so often and so earnestly solicited, that I know not how to



avoid it. The bearers hereof are Mr. Bela Hubbard for Guilford, and Mr. Abraham Jarvis for Middletown, both in this Colony. They are both very modest, serious and hopeful candidates, and I have before mentioned them to the Society as being under my direction in their studies. Mr. Hubbard spent some time with me in New York in the study of Hebrew and Divinity, and had leave of the Society to go home for orders and a Mission. He had a degree of M. A. there : he is very dear to the people of Guilford, where he was born, and has brothers and other relations, and something considerable of an estate of his own, and where he is very desirous to settle ; and they are no less desirous of him to whom he has read service for two years.

I have indeed informed them that the Society's circumstances and engagements are such at present, that there is little or no hopes that they can assist them, perhaps for some years ; for which reason they do not presume to address the Society to grant him a salary now, but only that he may be ordained on the title of £30 sterling per annum, which they engage for ; to be further provided for by the Society a few years hence, when their circumstances will admit of it : and Mr. Hubbard is so desirous to return to his friends, that, in the meantime, while he is young, he would, rather than fail, subsist as well as he can upon what they can do for him ; and they are so desirous of him, that they will exert themselves to the utmost. But it is only a few of them that are able to do much.

What makes me, my Lord, the more solicitous in this case is, that Guilford is my own native town, where I have a brother (who is Mr. Hubbard's father-in-law) and sisters and sundry nephews (who are all very dear to me,) under whose influence the Church for 20 years has been laboring to emerge through many difficulties and discouragements. I lately made them a visit, and preached there. I found 50 families and as many communicants, and there are at least 10 more within 10 miles, and probably many others that would appear, if they could be sure of a minister. I wish the Society could afford Mr. Hubbard a small pension, though it were but £20 ; but as this seems not now practicable, I beg he may be considered as one whom they will provide for when they can.

As to Middletown, where Mr. Camp was, who is removed to

Virginia, Mr. Jarvis goes for it as a vacant mission : but whether the Society so consider it, I know not ; but he and that people have the like affection, and the same views as at Guilford ; but, as they are much abler, they have undertaken to raise £40 sterling per annum for him. However, they both go with a disposition to submit entirely to the dispositions of the Society. I also preached at New Haven, where there was a considerable congregation who seem very happy with Mr. Palmer, and together with West Haven, hope soon to hear of his appointment there.

I observe one thing happier in those parts than I doubt in most of the King's dominion, which is, that there are sometimes at least as many communicants as families, and in some places many more ; and as many men as women. There is another answer coming out, I am informed, against Mayhew, to which is added that which I sent to your Grace in defence of the Society, and Aplin, the lawyer, continues to scourge him. It is said one Mr. Lyon is to go home for Taunton : he desired a letter from me in his favor. I never saw him but once, but have heard well of him. He appeared a likely candidate, but further I am not able to say.

I am, with great regard, may it please your Grace,

Your Grace's most obliged and most dutiful and

Obedient, humble Servant,

SAMUEL JOHNSON.

P. S. Nov. 21st. I should be glad if these young gentlemen could have the honor of a degree of M. A. at Oxford, if they have time to go thither. After I left Guilford they did, however, (otherwise than I directed) for their great concern, make an address to the Society, such as it is, which Mr. Hubbard has with him, and I would submit it to your Grace, whether you think it may be proper to offer it.

[*Rev. Mr. Mansfield to the Secretary—Extract.*]

*Derby, December 26th, 1763.*

Rev. Sir :

— The worthy Mr. St. George Talbot, of New York, among his many noble benefactions to particular Churches, has





given £100, New York currency, to the Church in Derby, which he hath put into the hands of certain persons here as Trustees, from whom he hath taken security, that at his death, and the death of Mrs. Rachael Gould, or the survivor of them, they pay into the hand of such person or persons as shall be appointed by the Honourable Society to receive and apply the same toward purchasing a glebe of land in Derby for the use of the Minister of the Church of England in Derby, for the time being. The said glebe may be purchased before the death of Mr. Talbot and Mrs. Gould, if the said Trustees shall, with the Minister aforesaid, think it most conducive to the design of the donor, and the advantage of the Church. The purchase is to be made in the name, and in behalf of the Honourable Society: the deed first to be recorded, and then be sent home to the Society.

The above benefaction does not at present yield any profit to the Church here; the aforesaid Trustees being obliged to pay to Mr. Talbot 7 per cent. interest during his life, and 3 1-2 per cent. interest, during the life of Mrs. Gould, in case she shall survive him: yet in time it will be an additional help toward the support of a missionary here. —

[*Rev. Mr. Beardsley to the Secretary.*]

*Groton, January 8th, 1764.*

Rev. Sir:

Although I was so happy as to acquaint the venerable Society, in my last of July 10th, 1763, that people in these parts were not so bitter as formerly against the Church, save a few virulent, but weak adversaries, yet they cannot lay aside all malice.

A flagrant instance of their vile spirit of persecution has broke out in Norwich. Mr. Hezekiah Leffingwell and Wm. Story, who have been my steady hearers for more than a year past, and have both made subscriptions to my title-bond, upon refusal of paying taxes to the dissenting priest, have both suffered imprisonment, and were not released but upon answering full demands of the execution warrant, upon which a hot-brained collector was so mad as to commit them. I have a law of this Colony in my

favour, by which I hope to secure the property of my brethren from such strange oppression. Whether I must be obliged to a regular process of law to adjust this affair, is not yet certain; but of this I hope to inform the Society in my next.

The Church, in spite of all opposition, still increases; and those who have already conformed seem in general, more and more attached to our Constitution.

I have baptized in the last half-year, 8 white infants and one negro. I beg leave to advise the Society of having drawn my last Christmas bill of £15 sterling, in favor of Mr. Phinehas Holden, merchant, in Norwich.

I am, Rev. Sir, &c. &c.

JNO. BEARDSLEY.

[*Rev. Mr. Winslow to the Secretary—Extract.*]

*Stratford, Jan. 18th, 1764.*

Rev. Sir:

I addressed you the latter end of November past, on the proposal from the venerable Society, contained in your letter to Rev. Dr. Johnson, of restoring to him this mission, and of my succeeding to that of Braintree. In consequence hereof, I soon made a journey to Braintree, with the Doctor's consent and advice, and was absent 6 weeks. I officiated there and at Stoughton. The people of that mission are much fewer in number, and (saving a few polite families who reside in and about that place) of more obscure condition than I have served here; but as they seemed disposed to receive me kindly, and exert themselves, as far as can be reasonably expected, in gratitude for the continuance of the Society's favour and bounty, and as I find, upon the whole, that I shall at least be as well off, in point of income, as I am here, and enjoy besides many advantages in being near my native place and my relations and friends, which I cannot have at the distance I am now; and, further, as I think there is some hopeful prospect of being, with the Divine blessing, useful to the purposes of my employment in the Society's service. For these reasons I think it a point of prudence and necessary regard to my family, as well as a deference I owe to the Society's directions, and a re-





spect due to Dr. Johnson, to accept this offer, and beg leave now to acquaint the venerable Society of my determination to do so ; and, with their permission, I resign the salary here to the worthy Doctor, from last Christmas. As soon as the season will allow, I shall have my family removed. Meantime I propose to make another visit to Braintree, and give all the attendance I am able, till I can fix myself there. We are at the distance of 200 miles, which makes the task of removing a family troublesome and tedious, especially as there can be no water passage, with safety, till the spring is far advanced. It gives me the greatest satisfaction and occasion of thankfulness to God, that I leave this Mission, with the general affection of this people, and their kind acceptance of my past unworthy services, and that, through the Divine goodness, I can restore this Church to the Doctor in the like reputable condition in which I received it ; and, as I trust, with some substantial addition to its strength. The people cannot, I hope, be so wanting to themselves, as not to be sensible of the superior advantages they will enjoy under the Doctor's care, and the methods he is disposed to take for the best interest of the Church, and to perfect what his faithful affection and labours began among them : for which he deserves all the honour and respect they can shew him. I sincerely wish and pray he may meet with such return, and be vouchsafed the Divine blessing, to render his valuable life still further useful to this congregation, and to the general interest of religion in this Colony, in which the Church continues to make substantial progress, notwithstanding all the obloquy of late cast upon that and upon the Society, for supporting missions here. It is easily seen, much of this virulence is mainly designed to weaken, and if possible, destroy the influence of the Church of England, as the barrier it is likely to prove against infidelity and enthusiasm : and of the necessity of some such guard, serious Christians are and will be more and more convinced, from the prevalence of those extremes among us. —

[*Rev. Mr. Viels to the Secretary.*]

*Simsbury, March 14th, 1764*

Rev. Sir :

I have continued hitherto with gratitude, and to the utmost of my power, to serve the Honourable Society, and, by God's blessing, with good success. A considerable body of people in and about Great Barrington having conformed to the Church. I being the nearest Missionary to them, undertook to visit them as often as I conveniently could, till the Honourable Society should have otherwise ordered. In one of my visits I joined a couple in Marriage, having previously had evidence of their legal publication, of the consent of the parents and guardians of the parties, and that there was no just cause or impediment why they should not be joined together. For this I was arrested at my next visit on the 30th of January, in the midst of my congregation, and in my robes, soon after the conclusion of the morning Service, and conveyed within one or two hours to the County Jail, where I continued 8 days, (with many indulgences from the jail-keeper ; and then gave bond with 3 substantial sureties for my appearance at the Court, which is 50 miles from Simsbury : I employed 3 Attorneys and attended the Court, but the action was never entered in the county clerk's book against me : the gentleman who prosecuted me was one Mr. Mark Hopkins, town clerk, county treasurer, King's Attorney, and brother to the dissenting teacher at Great Barrington, who took me to Mr. Timothy Hopkins, brother to the same dissenting teacher. My expense in this affair, besides the disgraceful insults and indignities I have suffered, amounts to a considerable sum, and has been of great detriment to me and the people of my Mission. I submit to the Honourable Society's approbation or censure, and beg their advice and direction, for which I wait with impatience. My licence from the lord Bishop of London extends throughout New England, and as to what is mentioned in the writ (a copy of which I send enclosed,) concerning a certificate from the town clerk, there are frequent instances of marrying without it : however, after the marriage I demanded, and procured it, and send a copy also enclosed. The judges of the Court treated me with kindness and complaisance ;



and I have reason to think they were very far from beginning or forwarding the prosecution. I could produce very full testimonies of my labours and success at Great Barrington and adjacent parts, as well as at Symsbury. The people of Great Barrington have actually begun to provide materials for erecting a Church, which is to be by far the most beautiful and expensive building in that County. The plan is taken from the Church at Stratford in Connecticut, though not so large as Stratford Church. I hope in a short time, to give the Honourable Society some further account of this glorious undertaking. A few scattering inhabitants of a settlement called Nobletown, about 8 miles west of Great Barrington, have erected a frame of a very small Church.

I am, Rev. Sir,

Your most obedient, humble Servant,  
ROGER VIETS.

[*Rev. Mr. Dibblee to the Secretary—Extract.*]

*Stamford, in Connecticut, in New England, {*  
*March 26th, 1764. }*

Rev. Sir :

Great pains, indeed, have been taken by a late member of our Church, as I hinted in my last, both to stir up strife and division among the members of the Church, relative to the public expenses which they have been at in building their Church, &c. and for the support of religion. But being disregarded, he is now very busy among dissenters, who in general, of late, are spirited up against the Church beyond what is usual : but I see no prospect of his being able to disturb our peace, or prevent my usefulness. The number of inhabitants in Stamford and Greenwich is about 4850 whites, 110 blacks : heads of families, professors of our Church, in both towns, 170 : actual communicants of the Church, in both towns, 57—two added to the Communion on Christmas last. —

[*Rev. Mr. Lamson to the Secretary—Extract.*]

*Fairfield, April 10th, 1764.*

Rev. Sir :

I received the Honourable Society's gift of a large Bible and Prayer Book, for the new Church at North Fairfield, together with two dozen small Common Prayer Books, and a large number of small pious Tracts, to be distributed amongst my parishioners ; a great part of which I have already disposed of to the best of my judgment. I doubt not they will be greatly serviceable in promoting their spiritual interest. I have great reason to bless God that I can acquaint the Honourable Society, that the people of my Mission appear more solicitous in their inquiry after truth, manifest an esteem for the Church, and show a greater inclination to conform to it, than at any time since I've been in this Mission ; owing in some degree (I imagine) to the many pernicious books dispersed in the country ; particularly the writings of one Sandeman in Scotland. These have served to convince many, that truth and safety are to be found only in the Church, and not among the Sectaries. Fourteen families have been added to my Church within the year, the greater part of which number belong to my congregation in Stratfield, which is in a most flourishing state, and where I have officiated one Sunday in every month for several years.\* The people of Fairfield have repaired the Church lately, at an expense of nearly £100 sterling, which is a large sum for them, considering their abilities ; it now makes a decent and beautiful appearance. —

[*Rev. Mr. Palmer to the Secretary—Extract.*]

*Connecticut, New Haven, May 5th, 1764.*

Rev. Sir :

— The state of this Church is pretty much the same as it was when I last wrote, flourishing and increasing. Divers straying members have returned and steadfastly adhere to us, and several

\* What is here called Stratfield is now Bridgeport. [Ed.]





respectable heads of families have been newly proselyted, and, from the present view of things, there seems to be a foundation of hope for still greater increase. The Church people here have been wanting in nothing that their abilities could do for the honour of their profession. They are but few in number, and most of them of but moderate fortunes. They have built an handsome church, and, since my coming amongst them, have purchased about an acre of land in the midst of the town, with the frame of an house on it, which they have, in an elegant manner, finished, at a cost, as near as can be ascertained, of £460, lawful money, which they design to secure to the Society, as an acknowledgement of their favors, for their use forever, as soon as they have settled their accounts and got matters in readiness for it.

The Church in these parts is furiously attacked by her enemies, the dissenting teachers chiefly, who are most industriously putting forth their strongest efforts to bring her into contempt, and prevent her increase. They are striking at the root, the Society mostly, which they hope one day to see overthrown, as knowing it is owing alone to their influence and encouragement, that the Church is become reputable, and has got so strong a footing here; and God grant that the gates of hell may never prevail against it. The invidious Dr. Mayhew, of base principles, and it is to be feared, a dishonest heart, has raised a dust to blind men's eyes and stir up a popular clamor. They are very liberal in their satires, and impute faults where there are none. We are as narrowly watched by them as a cat watches a mouse, and every peccadillo is taken notice of and made a great crime. They would be glad to find something to accuse us of; but, blessed be God, that, setting aside the frailties and imperfections common to human nature, they can find nothing, though they are carping at every thing; and to escape the slanders of their virulent tongues, we had need to have the perfection of the pure angelic nature. They are restless to find some evil thing to say of us, and seeing that they could find nothing else, they have thrown out their invectives against one or two, for giving (as they say) too large account of their labors and success, &c., as they stand in the Society's abstracts, in which, though they may perhaps have a little exceeded, I am confidently persuaded there

have not been wilful impositions. These things I mention, because, as they are made public here, they will probably cross the seas and reach the Society's ears, which I hope will have no other influence on that venerable body than to stir them up the more vigorously to exert themselves for the good of their Missions, and encouragement of their missionaries, none of whom are quite so faulty as their enemies would make them. I think, indeed, scarcely at all so; for to say the truth I know not of one in New England, but who behaves with ministerial prudence, is blameless in his life, and faithful in the discharge of all ministerial duties; and, I verily believe, if the Society exactly knew the conduct of each, not one would fall under their censure. It might, perhaps, however, have a good influence if the Society had a larger number of upright, honest-hearted, faithful members here. A gentleman in this town, of a liberal education and affluent circumstances, viz., Mr. Enos Alling, to whom such a character justly belongs, I would beg leave to recommend as well worthy of, and to which I heartily wish he may be advanced. He is truly Catholic in his temper, has been the greatest benefactor to this Church, and would, I doubt not, do all he could for the interests of the Society, and the furtherance of their pious and charitable designs: and as he is childless, though a married man, would at least leave them a valuable legacy. Mr. Harrison, who has lately been made a member, is coming home, and will, I doubt not, if he should be inquired of, confirm what I have said, and strongly recommend him too. —

[*Rev. Mr. Viets to the Secretary.*]

*Synsbury, June 23d, 1764.*

Rev. Sir:

My labor and success are much the same as I have mentioned in my former letters. In the last half year I have christened 1 adult and 41 infants, buried 5, married 2 couple. Many (if not the major part) of conformists, as well as of others, in my neighborhood, apply to the civil magistrate to be married.

With the utmost grief and concern, I observe that there are



great numbers in my mission unbaptized, and many persons whom I have good reason to think very well qualified for the Lord's Supper, yet neglect that blessed Sacrament. Both these sorts I have endeavoured in public and private to bring to a sense of their duty; but the general excuse is: "These Sacraments will not save us." "If we have true faith, we shall be saved without them." "And if we have not, we shall perish though baptized and communicants." These and other false reasonings I endeavoured to confute, and shall labour still more to support the credit of the holy Sacraments. The books which the venerable Society were so good as to send me I have distributed in the best manner I was able, and they have done excellent service. Now I am humbly necessitated to request some more Prayer Books and pious Tracts; such as the venerable Society shall think proper, especially some concerning the nature, design, necessity, importance and usefulness of the two Sacraments, and something to explain the cross in Baptism, and the responses of the sureties, which seem stumbling blocks to some. Such books are uncommonly necessary in my mission, being 35 miles from any other Episcopal minister, and the dissenting teachers of this country too lightly esteem the Sacraments. I should be extremely thankful to the venerable Society, if it might please them to bestow upon me, for my own use, some more large expositions and defence of the articles, canons, liturgy, offices, rites, ceremonies and injunctions of the Church, than I have yet read. Such books I would peruse several times with the greatest attention, and should then be more ready to give a convincing answer to every query and objection of dissenters, many of whom seem to need only the being informed to conform.

The good people of St. Ann's Church, Salmonbrook, proceed towards the completing of their little church, as fast as their poverty and other difficulties will admit. The good people of Great Barrington have now raised the frame of their church, which, though not large, yet, on account of its architecture, beauty, expense and regularity, would be reckoned no mean country church, even in England. It is 50 feet by 40, with a front gallery, a beautiful chancel, and a steeple about 115 feet high. It is named Christ Church in Great Barrington. There are in my possession 4 deeds, from some good people of Great

Barrington, to the Society, in trust, for the use of their church, which I will carefully transmit by the first good and safe opportunity. I conjecture that these lands amount to about the value of £100 sterling, and may rent at about £4 per annum. I send with this a copy of my letter of March 14th, 1764, also the New York Gazette, in which an account of the same matter was published, in general, true and exact. Much the same account, I am informed, was published in the Boston paper, and I have never heard that either of them has been contradicted. I remain, with thankfulness and submission,

The venerable Society's and your most

Obedient and humble Servant,

ROGER VIETS.

[*Rev. Mr. Beardsey to the Secretary—Extract.*]

*Groton, June 26th, 1764.*

Rev. Sir :

The number of my hearers continues to increase, though not in the same proportion as some time past. A prodigious flood of wild enthusiasm has lately broken out in these parts. Mr. Whitfield is touring through our colonies, and the bare mention of his name is but too apt to run the weak-minded class of people well nigh into madness; but I bless God that those who are grounded in the doctrine and discipline of our Church, appear more and more zealous and attentive to her excellent form of worship, and the confused disorder among the dissenters of different denominations is so great, that even some of them are brought by that means to see their errors, and seem inclined to return back and take sanctuary in the bosom of their peaceful Mother. I have baptized in the last half year 5 infants. I beg leave to acquaint the Society, that I have drawn my midsummer bill of £15 sterling in favor of Mr. Gersham Breed, merchant in Norwich. —





[*Rev. Mr. Andrews to the Secretary—Extract.*]

*Wallingford, June 26th, 1764.*

Rev. Sir :

— My Mission continues to flourish and increase, and I think I may truly say my people in general adorn their profession by a sober, regular conduct, living in love among themselves, at peace and brotherly kindness with the dissenters. In the parish of Cheshire, where more considerable accessions have lately been made to the Church, the dissenters show a very uncharitable and bitter spirit towards them, in which case I have constantly advised the Church there patiently to endure calumny and calmly to suffer those wrongs which cannot legally be redressed, and hope this will in time thus bring the dissenters to a better mind.

— But you further observe, sir, that as the people at Middleton are well able, so the Society hopes they have rewarded me properly for my labour. I must think the venerable Society has been misinformed concerning the abilities of that Church ; for the burden upon them in supporting a minister is more than four times as great as it is upon the dissenters of that parish to support theirs ; and though, had they been at no other expense, they were well able to reward me ; yet, considering their expense in maintaining a reader among them, and their additional charge in sending him to Europe for Holy Orders, I did not think them able, and therefore did not require, and never have received of them, the least reward for my service there : and it does, indeed, give me much concern, to find that venerable body appears to suspect me guilty of acting upon so low and mercenary principles, as to strive to obtain a reward of them for services for which I have received a sufficient reward of others. I owe so much to my own character, that I must assure the Society, that as I was in some measure acquainted with the great burden which did lay upon them, it really was with reluctance that I applied to them for a gratuity, and nothing less than necessity would have tempted me to it. The burden of the late war has so reduced people here, that when I came from Europe I contented myself with requiring £40 sterling of my people, which is £10 less than their agreement with me ; and though they appeared entirely

willing, and engaged themselves to do their utmost, yet, through the real poverty of many of them, they have not been able to make good this last sum, any one year, within £5 sterling ; the utmost I have received from them per annum, not exceeding £35 sterling. I do not, however, mention this by way of complaint, but purely to satisfy the Society what the true reason was of my applying for a gratuity. —

[*Rev. Dr. Johnson to the Secretary—Extract.*]

*Stratford, Aug. 12th, 1764.*

Rev. Sir :

— Mr. Kneeland is very desirous, as well as the people, to be appointed to Huntington, Brookhaven, and the south side of Long Island, if Mr. Lyons would make way for him : but since he finds he can stay, he declines going away. I hear he has but 6 or 7 left of what was a considerable congregation in Mr. Brown's time ; and it is now doubtful whether any people would have him, he having fallen into great disgrace by unmercifully beating a man, who, it seems, never struck him a blow. He has not yet had his trial ; so I know not how it will turn out as to what provocation he had. But the man was with me, and appears by his scars to have been very roughly handled ; and Mr. Lyons is greatly blamed, and the Society as well, for supporting a man, that does no good, but much harm. I am very sorry to write in this manner, but know not how, in faithfulness to the Society, I could avoid it, as he is such an open disgrace to the Church and Society. However, if Mr. Kneeland cannot be in those places where there is indeed the greatest need, he is willing to be at the Society's disposal. Mr. Bennet was here just before I received your letter, and after 5 or 6 month's trial, was greatly encouraged to hope he should do much good among the Mohawks, by whom, and General Johnson, he was kindly received. I immediately sent him the paragraph of your letter that related to him. I conclude he is long since returned, but have not since heard of him. I know of none of the parishes that could well do without the Society's help, but that in Rhode Island, which I wish could be prevailed on generously to resign it. —





[*Rev. Mr. Hall to the Secretary—Extract.*]

*Wallingtonford, 18th Aug., 1764.*

Rev. Sir : — The affair of emigration into these townships chartered by Gov. Wentworth, since the reduction of Canada to the British Crown, carries a favourable aspect. Some, even from the seacoast of Conn. in this vicinity, have now in cultivation some of the townships, with the smiling prospect of fine wheat-crops ; and one circumstance I beg leave to communicate, which afforded a striking evidence of the engagedness of those adventurers : it was, that as soon as news of my arrival was spread, many of those adventurers applied to me for intelligence of the disposition of his Majesty towards encouraging their settlements ; suggesting that Lieut. Gov. Colden, commander in chief [pro tem] of his Majesty's province of New York, had granted some charters of those identical lands granted by Gov. Wentworth ; and done under a feigned pretence (as is said,) that there was a grant made to the Duke of York of all lands, from the east side of Hudson River, to Connecticut River, west, which counter claims and charters, granted as above, will, it is to be feared, involve the settlers in warm alterations : a thing much to be dreaded as impedimental of their settlement. I acquainted the inquirers that I had some sermons delivered before the Society, and an answer to Dr. Mayhew's remarks, which I should distribute to those that settled, in due proportion, although I had asked the favour for the towns of Guildhall and Granby. I would now beg your kind attention to this affair. I know of no such appropriated interests in lands, for said Society, anywhere existing : and it is a most opportune season, I humbly conceive, to propagate the Gospel in foreign parts by settlement of the extended dominions : for I beg leave to ask, whether making additional territories without settlements in this wilderness, is not like an European Commonwealth — *mere imagination.* —

[*Rev. Dr. Johnson to the Secretary—Extract.*]

*Stratford, Sept. 14th, 1764.*

Rev. Sir :

— Here are now about 100 families and 140 actual communicants ; it may seem, perhaps, to the Society and others, difficult to account for it, that there are no more. Here and in many other places, especially on the sea coasts, after so many accounts as have been given from time to time, of the increase of our numbers, and by some our missionaries have been censured, as giving too large reports of our increase. Now, to account for this, it must be observed, that besides many deaths, there are in these countries very frequent migrations, especially from the sea coasts to the inland parts, where land is much cheaper, and where many of our people, particularly the youth, have from time to time removed. In Stratford, for instance, had all that conformed to the Church, with their descendants, continued here hitherto, instead of 100, I believe there would have been 200 families. There are a number of poor people destitute of Prayer Books, who complain they are unable to procure them, on whose account I should be thankful for a number of cheap Prayer Books, and other small tracts, especially any that may engage them to love, and duly attend on the public worship, and a few are desirous of the new Whole Duty of Man. I am desired by the Rev. Mr. Myles Cooper, my successor as the President of King's College at New York, and Col. Frederick Phillips, of Phillipsburgh, in that province, (in whose behalf I lately wrote to recommend Mr. Munro for holy orders, the Colonel having built and endowed a church,) to mention them both as being desirous of being admitted members of the Society for propagation of the Gospel. I doubt not that they will both be worthy members. —

[*Rev. Mr. Beach to the Secretary.*]

*New Town, Oct. 3d, 1764.*

Rev. Sir :

My congregation at Reading has increased very little for some years past, by reason that many who were wont to attend there, though living at the distance of 6, 8 or 10 miles, have late-



ly built a small church near to them, where they can more conveniently meet, viz., at Danbury, Ridgbury, North Fairfield and North Stratford, which has very much retarded the growth of the congregation at Reading: which, notwithstanding, now consists of about 300 hearers at one time. At Newtown our congregation consisting of about 400 or 500 at once, increases continually by additions from the Independents; the occasion of which is the prevailing of *Antinomianism* among them, which so disgusts the rational and knowing men of that party, that they attend at our Church, merely for the sake of the doctrines, until they become in love with the Liturgy; and though our enemies may be pleased to ascribe the great increase of Church people here to worse causes, yet this I know to be the chief; and that, as Antinomianism and wild enthusiasms prevail among the Independents, in such proportion, the professors of the Church of England are increased. According to my observation, this is always the cause, where there is any minister or even good books of the Church among them, from whence they may gain a rational account of the terms of acceptance with God. I am exceedingly thankful to that excellent gentleman (to me unknown,) who has condescended to take so much notice of us in New England, as to vindicate us from the reproaches of Dr. Mayhew, of Boston. Supposing it will be most acceptable to the venerable Society, exactly to observe their order, I have here enclosed the present state of my parish.

I am, Rev. Sir, the Society's and your

Most humble Servant,

JOHN BEACH.

[*Rev. Mr. Graves to the Secretary—Extract.*]

*New London, Oct. 9th, 1764.*

Rev. and Worthy Sir:

— It gives me great pleasure that my conduct is pleasing to the venerable Society; as a conscientious discharge of duty is their will, it shall be my study. How I go on the learned bearer can well inform you. Nothing but poverty prevents the

growth of my hearers. My communicants increase but slowly. Since my last, I [have] baptized 16 children, and 3 adults able to give account of their faith. Four new floor pews have been built: they were engaged as soon as laid out, and so would a dozen more have been. My duties, extra-parochial, are very numerous. I attend occasionally two societies, wholly dissenters, about 18 the one, and the other 22 miles distant from this. I was lately desired to officiate in another 25 miles off; also in two or three places on Long Island, across an arm of the sea, besides in two Indian tribes, the one 9, and the other 7 miles off, who are very desirous of my coming. One of them has a preacher, ordained in the dissenting way, residing among them, a discreet, understanding man of their own tribe,\* much under my influence, as indeed, the whole tribe is. Pray, sir, present my duty to my venerable patrons, and tell them I desire to know if they would encourage this Indian minister (if I may so call him) to come home for holy orders, and settle him over these and the neighbouring tribes of Indians. My zealous endeavors shall be exerted, and I am sure Sir Wm. Johnson, whom his Majesty has appointed chief over all his Indians, would heartily concur with me. Besides, this would obviate all the trifling impious doctrines of the Socinian doctor,† who has wrote as scurrilously against the religious Society, as he has rebelliously on the 31st January; for which he should have emblazoned a pillory with his ears.

In a letter dated May 20th, 1749, from your predecessor, directed to me, residing in Chester, in England, are these words: "The salary from the Society will be £60 per annum, with a new house and a glebe of 30 acres of good land." The deed I never saw; my whole land only half a quarter of an acre, within 2 rods: and though I repeatedly wrote to the Society, I never heard that my complaint was observed before. I was, when I was sent here, to visit Hebron, now and then, 30 miles off, which I did, and officiated 12 times in the same number of months for some years, for which I had no recompense, though it cost me several pounds, and I was a fixed missionary; and I can truly say I rode 100, sometimes 120, sometimes above 200 miles, to propagate the Gospel, at my own expense; though others who

\* Samson Occum.

† Mayhew.





have wrote largely of their performances, have been generously rewarded. But as I did not, and could not agree with some of my brethren's proceedings, I opposed them in what I thought wrong, and was also a stranger. I incurred their displeasure, and through their writing gained very little ground with my superiors. However, truth appears, and will shine in time, and blaze in eternity. Unless my heart grossly deceives me, I preach and practice for eternity.

That the Society got a deed of 130 acres of land is unquestionable. I understood it was sent by Mr. Stewart of this town, once a member, who imposed the deed of another parish for that of New London; though he equivocates about it; all the rest of the parish absolutely deny it. If Mr. Punderson pleases, he can unravel the whole dark proceeding; for, I understand, he received the deed from the parish of Hebron, (which was for several years under the inspection of the minister of New London) and delivered it to Mr. Stewart, and that the two contrived the plot, for which I am the sufferer. Had I that land, my income would be worth £100 per annum, as the Secretary's letter said it was; whereas, till of late, I had not above £10; now I have about £15 sterling, instead of £20, as promised, yearly; but I prefer a contribution to an obligation. —

[*Rev. Mr. Hall to the Secretary.*]

*New Haven, Oct. 22d, 1764.*

Rev. and Honoured Sir :

This is my second address, and I now congratulate my countrymen on their agreeable prospect of an appointment of a Bishop for America; and now advise you that a report is propagated from New York, that Gov. Golden has transmitted to the King, in Council, a claim of said province, to all the lands westward of and adjoining to Connecticut River; a claim that has laid dormant for almost a century, and now very lately transpired; and, it is said, has obtained a ratification of his Majesty and Council. If such an event has happened, it will occasion much speculation, and I know not but subvert the political system of

some of these provinces. However, may I be permitted to beg that I may be commended by his Grace of Canterbury and of York, and the venerable Society, that, by their influence, I may sustain some dignified commission in these provinces, in the government of New Hampshire; surveyor of his Majesty's woods, or surveyor of his customs, in this or the neighbouring province, that so I may be enabled to promote the noble views of the Society: and I would undertake to procure survey of such chartered lands as are appointed to the Society, without any cost to them, and thereby ascertain any interest to said Society, that will be most advantageous to the settlement of these American plantations. However, I shall never cease to pray for the flourishing state of said Society, under the auspicious influence of their venerable head.

I am, with the greatest deference,

Their most devoted, humble Servant,  
ELIHU HALL.

[*Rev. Dr. Johnson to the Secretary—Extract.*]

*Stratford, New England, Dec. 26th, 1764.*

Rev. Sir :

My health and vigor have been much improved since I moved into this sweet and most healthy air at Stratford: so that I was never better able to discharge the duties of this Mission than, thank God, I have been ever since I have again undertaken it. I have the greatest satisfaction to find the people of our Church here to be generally serious, and religiously disposed; and there are in this parish near 150 actual communicants: though I have never seen above (and often somewhat less than) about 100 of them together at a time, of which I have admitted only 2, and baptized 20, during the year; and I hope it may please God a little longer to continue me in some measure useful.

I have lately been applied to by some of the people of Great Barrington, a town at the frontier of the province of Massachusetts, adjoining to New York Province, within about 20 miles of Hudson River, who join with a number of people on the New



York side of the line, in desiring the Society's favour. They are both pretty numerous, and are building a Church which they model by ours at Stratford ; and have a young candidate named Postwick, whom they like, nearly of age for orders, who they desire may have leave to go home for them ; against which, I think there can be no exception, as a great part of them, viz. those on the New York side (to whom he is to preach alternately,) are remote from any church of any denomination. Mr. Bennet was lately along by me on a visit to his friends, and still continues to have much hope of doing good among those people, but is afraid of being interrupted by the small pox : he intends a letter very soon. —

[Rev. Mr. Peters to the Secretary—Extract.]

Hebron, in Connecticut, Dec. 27th, 1764.

Rev. Sir :

— The summer past the Church people subscribed about £90—[a guinea is 28s.]—in order to finish the inside of the Church. It only wants plastering now, which is to be done in the spring. We had some small encouragement from dissenters for this end, which, a few years ago, would have been censurable in their Meetings, and would, at this day, if their teachers could have their wills : but as the principal men committed the crime, and most all of their hearers knowing what the Church is better than heretofore, have much thrown away their ancient bitter whims : to recover which, two of their freakish, envious teachers make it their business to revile the Church, even upon Sundays ; and one of them even forbade his hearers attending the Church on Christmas Day. However, his religious interdict was regarded only by some silly souls, who are waiting for some ecclesiastical promotion. In September last I read the prayers of our Church, and preached a sermon, in a dissenting meeting-house in Hebron : being the time when we choose our representatives, it was to the general approbation of all present.

By a late discovery, we are obliged to return our thanks for the pious intention of Mary Corsett, widow, of Boston, New England ;

who, in her last will, dated October 29th, 1744, gives “£300 old tenor, towards finishing the Church of England building at Hebron, in the Colony of Connecticut, to be paid out of a certain tract of land I have in Canterbury, in said Colony, by Mr. Tho's Hancock, and Nath'l Glover of Boston, my two executors,” who never could find out that any Church was at Hebron, until the Rev. Mr. Caner (by desire) asked for the payment. Mr. Glover, who enjoys the estate of the deceased, gives us hopes now that the legacy shall be paid, when the land can be sold out, of which it was to be paid. The gratuity was noble, but Mr. Glover is a dissenter. —

[Rev. Mr. Beach to the Secretary—Extract.]

New Town, in Connecticut, April 12th, 1765.

Rev. Sir :

There is no considerable alteration in my Parish since my last, only there continues to be some small additions to us from the dissenters, occasioned by their dissatisfaction with the *Antinomian* tenets, which prevail among them. I am now engaged in a controversy with some of the Independent Ministers about those absurd doctrines, the sum of which is contained in a thesis published by New Haven College last September, in these words, viz : *Obedientia personalis non est necessaria ad justificationem*. They expressly deny that there is any law of Grace, which promises eternal life upon the condition of faith, repentance, and sincere obedience ; and assert justification only by the law of innocence and sinless obedience. Though my health is small, and my abilities less, I make it my rule never to enter into a dispute with them unless they begin : yet now they have made the assault, and advocate such monstrous errors as do subvert the gospel, I think myself obliged by my ordination vow, to guard the people (as well as I can) against such strange doctrines : in which work hitherto, I hope I have had some success ; for the church people here are very well fortified against both Antinomianism and enthusiasm, both of which rage amongst the Independents : neither are any of my parishioners afflicted in any degree with Deism.





[*Rev. Mr. Graves to the Secretary—Extract.*]

*New London, April 20th, 1765.*

Rev. and good Sir :

Be pleased to present my Christian love and duty to the Religious Society, to whom I hope my last came safe, by a very worthy member, was kindly received and duly weighed. Esquire Harrison knows me and my circumstances, and is well able to second my request. I declare I am obliged through the dearness of the place I am in, to draw quarterly, and though I laboured hard for some years teaching, boarding, clothing, &c., young gentlemen from the West Indies, can get nothing. I laid before you, in May last, my parochial account, which continues much the same, only that my hearers increase, and would (as I wrote) grow very fast, were my parishioners able to enlarge the Church. However, in a general way, the Church grows by my preaching in several places beyond my Mission, where none of our clergy ever preached. But there is one difficulty in the way : our Liturgy requires responses in several places of the service. Now in my houses, &c., where I officiate, it frequently happens that not one of the Church of England is present. What shall I do in this case ? 'Tis wrong to transgress the rule, and how to personate minister and hearers, I know not. The responses after the Lord's Prayer, belief, &c., may be said without any inconsistency by the minister only, but not the Psalms. Be pleased to weigh this affair, and, as far as may be, permit us to win those people with holy guile, who, I doubt not, would be sooner brought over to the discipline of our Church. God forbid that we should vary from the rubric, when officiating in our Churches : but in houses I humbly presume it might be somewhat winked at, in order to wean the dissenters from their prejudices for the present, in hopes of winning them over to our more reasonable service in time. But in this I submit to the direction of my superiors, which I shall always observe. How acceptable I am to the dissenters of all sorts appears from their sending for me in their illness, and desiring my spiritual advice in the most necessitous times, which I always comply with. My prayers, without books, earnestly engage their attention, and gradually wears away their prejudices, when they

find we can pray without a form, as well as their own formal teachers. I am sure we have as much knowledge, and I hope and presume as much grace. I wish I was favoured with some pious Tracts, especially with some Common Prayer Books, and a parcel of that incomparable, unanswerable piece, the *Blacksmith*. I have not had an abstract or any pieces for a long time, so that I cannot observe some things which I ought. By directing any letters, &c., for me to the care of Mr. Henry Van Vleeck, merchant in New York, I would receive your benevolence which I fear I frequently lose. —

— Permit me, Sir, by you to inform the venerable Members—the zealous promoters, the guardians, the patrons under God, of our most holy Church, of one affair, which, unless timely prevented, will be a great discouragement to our religion ; and that is, creating king's officers for these colonies, wherein I presume the government is liable to be imposed on. At the time of appointing these officers, the government takes it for granted that they go to Church ; and so they are nominated, qualify and enter upon duty, but resuming the cloak, return to their dissenting brethren. While in London, waiting for preferment, none more constant at Church : having obtained their ends, none more self-dom. A certain person from this Colony, (where the very name of a Churchman is a certain bar to preferment,) is lately gone to England, I suppose, for promotion. Should he succeed, he will be as zealous for the service and discipline, while there, as the comptroller of this port, whose name is Colonel Dyer, a preaching lawyer, who never comes to Church ; attends and pleads at all our courts, and deposes his son, a mere stripling, whom he is scheming to have promoted in his stead. This is fact, and although to mention me as the author of this information might cause me uneasiness, yet if my patrons demand it, I will openly declare the truth. Certain I am, should there be an alteration in our colonies, particularly Boston and Connecticut, (which I pray God hasten,) and due care taken to place true church governors and officers over them, Babel would be confounded, and our Zion triumphant. I pray God direct our king, his council and parliament, that Church and State may be blessed with upright and pious rulers. —





[*Rev. Mr. Vets to the Secretary—Extract.*]

*Symsbury, June 25, 1765.*

Rev. Sir :

I have received the venerable Society's letter of November last, for which I am heartily thankful.

As to Hartland, [Hartford?] I am willing to submit to the venerable Society's determination, but beg a little time to consult the circumstances, tempers and expectations of the people of that place. In the meantime I shall be ready to assist them on week days, as often as they desire, though they are not absolutely within my cure.

In the affair at Barrington, I endeavoured to overcome evil with good, which attempt I found very successful and advantageous. My conduct in that matter received the approbation of the greater part of the dissenters, and my own people (so far from being prejudiced against me thereby, as I was at first inconsiderately apprehensive,) greatly resented the malice and meanness of my prosecutors. I have now no fear of any bad consequences of that transaction, unless it should deprive me of the favour of the venerable Society, upon which I principally depend for my credit, direction and support, in a situation and profession of toil and difficulty. I will not offer one word in justification of an action which the venerable Society have pronounced irregular, whose judgment I acknowledge to be infinitely superior to mine; yet, by way of apology, I would observe, that as far as I can learn; the Clergy of the Church have been allowed to solemnize marriage universally throughout New England, without being thought to transgress the limits of their cure: otherwise, how could those Episcopal Churches which are destitute of a regular pastor, as above half the churches of New England are, have marriages performed in such a way as their consciences direct. The law on which I was prosecuted was passed when there was one or no Church in New England, and therefore could not specially refer to the Church Clergy. The law seems evidently intended to prevent those dissenting preachers who are settled within certain limits, from infringing on each other, the certificate I knew not to be essential, before I performed the marriage; and as soon

as I found out how necessary the letter, though not the meaning of the law had made it, I was very sorry I had not obtained it beforehand. I give the venerable Society great thanks for the good books which they intend for me, which I hope ere long to receive, and improve to the advantage and edification of myself and my parishioners. I have baptized the last half year 38 infants, and have at present 34 steady communicants, and lost some by death and removals: however, I hope in my next to give a larger account of my communicants. —

[*Rev. Mr. Graves to the Secretary.*]

*New London, June 5th, 1765.*

Rev. Sir :

At the earnest request of the Narragansett Indians, 40 miles from hence, I have preached to them, and intend to see them again this summer. They have given 40 acres of land to the Church, and are desirous to be instructed in our religious principles. I have several of them at my house, and find them very worthy of notice and encouragement: they have made great proficiency in Spiritual knowledge, and spare no pains for the improvement of their souls. They are also fondly attached to the present government, and most gratefully sensible of his majesty's pious care for the preservation of their lands, which, however, graciously intended and strictly enforced, is shamefully neglected. I had almost said *opposed*, not only with regard to that tribe, but all the rest. Last week I received a letter from them, desiring me to recommend them to the care of the Religious Society for a schoolmaster, in which request I heartily second them. I humbly and earnestly beg they would take them into their consideration. Their generous donation towards a Church, their progress in religion, their love for ours in particular, and their steady adherence to the crown of England from the very first, will, I hope, engage the attention of my venerable patrons to encourage those noble principles by supplying them with a schoolmaster. Mr. Bennet, the schoolmaster among the Mohawks, designing to return when the small pox is abated. Pray, Sir,



recommend this good motion, and as these poor, ignorant people desire to improve in spiritual as well as temporal knowledge, let them be heard, that the young generation, being made sensible of their duty to God and man, may call you blessed. Through their ignorance of letters and the English language, they cannot advance in religion, nor manage their civil affairs as they would, both of which inconveniences would be obviated by a pious, prudent schoolmaster, whom if you thought proper I would oversee. Why I would not recommend that concern to others, I desire to be silent.

My Church has altered nothing since my last. As I said, the mere poverty of my hearers hinders the enlarging the fabric: consequently, the number that I am certain I might have, is less. To improve those I have, by a sound doctrine and an exemplary conversation, is, and shall be, my great and only study, the pious end of my truly charitable benefactors, to whom be pleased to present my love and duty.

This, perhaps, will be delivered by one of my best, nay, I doubt not to say, the very best subject his majesty has in this part of his dominions. Under God, he has supported the dignity of the crown of England, contrary to human probability, against the combined forces of France, and the secret machinations of their bloody missionaries, and has brought almost all the Indians into royal subjection. I doubt not but his arrival at court will form a regular plan for an invaluable peace. I doubt not to say, no person can be as servicable to his majesty, king George's interest, as the Hon. Sir William Johnson, whose designs and person I pray the great King of kings to prosper and succeed to the benefit of true religion and glory of England. I hope your Christian patience will pardon my liberty, which the pitiable circumstances of the Indians loudly request, and which duty to my King, whom I conscientiously obey, and zeal for the best of Churches, whose interest I'll faithfully promote, command the best attention and powers of, good Sir,

Your most obliged, most obedient,

And very humble Servant,

MATTHEW GRAVES.

[*The Clergy of Connecticut to the Secretary.*]

*Colony of Connecticut, Sept. 5th, 1765.*

Rev. Sir :

We, the subscribers, accidentally convened, beg leave to inform the venerable Society, that although the commotions and disaffection in this country are very great at present, relative to what they call the imposition of Stamp duties, yet we have the satisfaction of informing them, that the people of the Church of England, in general, in this Colony, as we hear, and we are able to assure the Society, and those, in particular, under our respective charges, are of a contrary temper and conduct; esteeming it nothing short of rebellion to speak evil of dignities, and to avow opposition to this last act of Parliament, as is (with sorrow we mention it) too prevalent, at present, among the people in the Colonies. We think it our incumbent duty to warn our hearers, in particular, of the unreasonableness and wickedness of their taking the least part in any tumult or opposition to his Majesty's acts, and we have obvious reasons for the fullest persuasion, that they will steadily behave themselves as true and faithful subjects to his Majesty's person and government, and as obedient sons of the Church of England.

We are, Rev. Sir, with the greatest respect, the

Society's and your obedient, humble Servants,

JAS. SCOVIL,

THOS. DAVIES,

SAMUEL ANDREWS,

BELA HUBBARD,

ABRAHAM JARVIS.

[*Rev. Mr. Davies to the Secretary—Extract.*]

*New Milford, Sept. 24th, 1765.*

Rev. Sir :

— In most of the towns the agents being dissenters, they, in the division of the land, contrary to all rules in similar cases, lay out (as they term it) the Society's right or lot, in some re-





mote swamp, or rocky, barren and mountainous part, whereby the Society's land is not worth acceptance; and this, they inform me, is the case in all the towns, they are acquainted with, Arlington excepted; in which one Jehiel Hawley, late one of my parishioners, was agent, who would, I believe, very willingly (being a sensible and well disposed man) without any reward, assist in laying out and taking care of the Society's land, had he any authority from the Society for that purpose.

It is with pleasure I can assure the Honourable Society that all my parishioners continue, by word and deed, quite loyal; while too many of the dissenters, by word and actions, condemn and oppose the late act of Parliament. In a word, there is such a fermentation in the country, as though some mighty change was taking place. In public and private I have shown the various obligations we are under of subjection and obedience to our rightful and gracious Sovereign, King George, &c., &c. —

[*Rev. Mr. Learning to the Secretary—Extract.*]

*Norwalk in Connecticut, Sept. 30th, 1765.*

Rev. Dr.:

The last half year I have baptized one adult, after proper instruction, and 28 children. I have the pleasure to acquaint the Society, that the people under my care, giving due attention upon the means of grace, and their lives being exemplary, has induced several dissenters to join in communion with us. I have the satisfaction to assure the Society, that missionaries being placed in this Colony, is not only very serviceable in a religious, but in a civil sense. In the northeast part of this Colony there have been most rebellious outrages committed, on account of the Stamp Act, while those towns where the Church has got footing, have calmly submitted to the civil authority. This has been remarked, and by the dissenters themselves, to the honour of the Church.

It is said that Mayhew, the day before the mob pulled down the Deputy Governor's house, preached sedition from these words: "*I would they were even cut off that trouble you.*" He has

abused the Church with impunity, and perhaps he thinks he may escape in abusing the State also. I fear he will do much mischief if he is not curbed in season. All his influence lies among those who will immediately desert him, if they see the State or authority at home discountenancing him. He makes the rabble believe he is of great consequence; if they found he could not do what he pretends, they will be quite willing he should suffer alone. —

[*Rev. Mr. Beach to the Secretary—Extract.*]

*New Town, in Connecticut, Oct. 2d, 1765.*

Rev. Sir:

My parishes continue much in the same condition as in my last. I have, of late, taken pains to warn my people against having any concern in the seditious tumults with relation to the Stamp duty, enjoined upon us by the Legislature at home: and I can with truth and pleasure say, that I cannot discover the least inclination towards rebellious conduct in any of the Church people here, who remember, with the sincerest gratitude, the favors we have received from the mother country, and esteem ourselves under the strongest obligations of all dutiful obedience to the Government at home. I wish I could say the same of all sects in these parts. My parishioners desire to return their most humble and hearty thanks to the venerable Society, for their long continued favors, without which they must have lived in a miserable condition; as they verily think that the advantage of enjoying the Church of England is one of the most invaluable blessings on this side of Heaven; and as there is no other society of Christians here, with whom they can join with any degree of content or satisfaction in their own consciences. —



[*Rev. Mr. Graves to the Secretary—Extract*]

*New London, Oct. 9th, 1765.*

Rev. Sir :

— As to the Indian preacher, I presume, from my own knowledge, to recommend him as a very worthy person, of unblemished life and conversation, as well qualified as most that go over, though only taught in a private academy, where Indians alone are instructed. Should he consent to be Episcopally ordained, I believe it would be from principles of conscience : but now fear he will not, as my scheme is published, which I should have desired you to conceal. Sir Wm. Johnson and several of our clergy would heartily recommend him, if asked, upon that occasion.

A copy of a letter, written by Dr. Bearcroft to me in Chester, I herewith send you, where you may easily see a deed was sent over, from which, though written by the Secretary, according to the Society's orders, I never had any advantage. I told you my venerable patrons were imposed upon, and my yearly loss very great ; however, neither that nor my fixed mission prevented me from doing all the honor and service I could to our best of Churches, in distant as well as adjacent places. —

[*Rev. Mr. Dibbles to the Secretary.*]

*Stamford, Connecticut, Oct. 28th, 1765.*

Rev. Sir :

— At the request of the most charitable Mr. St. George Talbot, still zealous to encourage and assist our weak Churches, I lately went to Danbury, about 30 miles distant, in company with the Rev. Mr. Leaming, where we had the pleasure of meeting with Mr. Talbot, and the Rev. Mr. Lamson ; and on the 18th inst. I preached a sermon at the opening of their new Church, which, through Mr. Talbot's assistance, is covered and closed, with a neat steeple : a good congregation of people gave devout attention, among them many dissenters, and some of best character among

them. They are an inquisitive people after knowledge, serious and well disposed, but much divided of late in their religious sentiments, through the corrupt doctrine lately preached among them, whereby they are separated into three distinct religious assemblies ; very censorious and uncharitable towards each other. Could the few zealous professors of our Holy Church there be blessed with a more constant and settled administration of religion, agreeable to their wishes, it might greatly conduce to the interest of true religion : and it's hoped the more rational and sober part among the dissenters would bethink themselves, and return to the unity of that Church which their forefathers, through mistaken zeal, endeavoured to pull down, and unjustifiably separated from ; and thus restore themselves to peace, unity and concord. I preached a lecture the next day, also, in a private house of my brother's, who is a sober, zealous dissenter, about 5 miles distant from the town, Danbury being the place of my nativity, where we had also a much greater number than was expected to attend Divine Service ; and their devout behaviour and engaged attention was very agreeable. Mr. Talbot returning with me, I waited upon him next week to North Castle, and the 24th inst. preached a lecture in the Church there, to a good congregation, considering the short notice, and baptized sundry children. Mr. Avery, happily settled at Rye, tells me he shall be ready to afford them his pious assistance, as often as is consistent with his more important cure. In this time of general discontent and disturbance in this and the other provinces, portentous of unhappy consequences to their well being, I endeavour, both in public and private, to inculcate the great duty of obedience and subjection to the Government in being, and steadfast adherence to that well tempered frame of polity upon which this Protestant Church of ours is built, a constitution happily balanced between tyranny and anarchy. I am not alone in the opinion, that the protection, support and encouragement of the Church in the American colonies is the highest wisdom, even in point of civil policy, and the best security of this people's allegiance and attachment to the mother country. —





[*Rev. Mr. Learning to the Secretary—Extract.*]

*Norwalk in Connecticut, March 25th, 1766.*

Rev. Dr.:

— I have nothing extraordinary to write concerning my Church; unless it be this, that we live in peace and unity, while the dissenters round about us are in the utmost confusion. The rapid progress of the Church causes them to be very restless and uneasy, and that temper has caused them to publish one thing after another, in order to render prelacy most contemptible. After so many provocations, the Clergy in this Colony concluded it was necessary there should be a calm defence of Episcopacy published; and, in their voluntary Convention, appointed me to undertake the task, which I have executed to the entire satisfaction of those that put it upon me. Mr. Cooper, president of King's College, will send you one of the copies. —

[*Rev. Mr. Lamson to the Secretary—Extract.*]

*Fairfield, April 2d, 1766.*

Rev. Sir:

— In a time of anarchy and disloyalty in this country, the professors of the Church of England have in general, throughout the province of New England, distinguished themselves by a peaceable submission and quiet deportment. The missionaries have exerted themselves upon the occasion in exhorting their own congregations and others to peace, and a due submission to authority: by which means we have been exposed to the calumny and insult of the enemies of the Church and State. Some of us have been threatened with having our houses pulled down over our heads, though as yet they have kept themselves in this part of the country from acts of open violence. I pray God to send us better times here. —

[*Rev. Mr. Beach to the Secretary—Extract.*]

*New Town, in Connecticut, April 22d, 1766.*

Rev. Sir:

— My congregations are in a peaceable and growing state, and very free from that seditious spirit which I must, with grief, confess is very epidemical in this country; the punishment of which I hope will not involve the innocent with the guilty. For some time past, I have not been without fear of being abused by a lawless set of men who style themselves the Sons of Liberty; for no other reason than that of endeavouring to cherish in my people a quiet submission to the civil government; neither am I yet without fear that we may be put to the dilemma, either to join with or suffer from them; but hitherto they have hurt us in no way but by the lash of the tongue, calling us enemies to our country, Jacobites, &c.; for which their only reason is, because we are of opinion that this country is not independent of England, but that we owe obedience to the Legislature of our mother country. It is very remarkable, that in part of this Colony, in which many missions and Church people abound, there the people are vastly more peaceable and ready to render obedience to the Government of England; but where there is no mission and few or no Church people, there they are continually cabaling, and will spill the last drop of blood, rather than submit to the late Act of Parliament. I thought it not foreign from my duty, just to give a hint of the anarchy and confusion we are in, but hope it may not be put into the Abstract, lest it should expose me to the rage and violence of the mob. For my part, I should be very thankful, if it were agreeable to the wisdom of the venerable Society, that they would be pleased to direct us how we ought to conduct in this new and melancholy affair. —

[*Rev. Mr. Peters to the Secretary—Extract.*]

*Hebron, in Connecticut, May 12th, 1766.*

Rev. Sir:

— The first of November being appointed by Parliament for the Stamp Duty Act to take place in the colonies, ever since there have been such unnatural strivings in this Government and





even in America, against that taxation, or any other, that anarchy and confusion are established here as much as they were in the year 1648. Their high mightinesses, our sovereign lords, preside over the Post Office, and Stamp Masters, and every one else who will not join hands with them in opposing jurisdiction and right of taxation in the colonies. These things, together with four months illness of myself, though I am some better, have caused my negligence. The Church here is now finished in a decent manner for Connecticut, by the help of Mrs. Mary Corsett's legacy of £300 old tenor, which should have been paid twenty years ago. £30 sterling is all we could obtain for the £300 old tenor. The Church of England gains in credit with people here. Upon Christmas days, &c., they attend more than formerly, notwithstanding the dissenting shepherds attempt to suppress it. One of these teachers ordered a fast upon Christmas day; another spent Sunday before Christmas, by proving it to be Popery and prelatic tyranny, a destroyer of consciences, and that the Parliament, which was the best Parliament England ever saw, once judged it so, and ordered it to be kept a fast, and then, by way of admiration, declared he would give ten thousand worlds if we could have such a Parliament now. The *nobility* and a certain Justice of the Peace second those sentiments. This Justice owns a piece of land near the Church Yard, and is diligent in his care of it, on our festival days, I suppose, to show his contempt and liberty of conscience. I mention these things to show their temper in what follows, to be exactly parallel to that of their forefathers that hanged the Quakers in 1665. The Governor appointed the Puritan fast day in Easter festival, as is common for them to do, and being absent, the Church people, having long borne their abuse, determined to show the Puritans their fast day was no more holy than Christmas, and this very good Justice of pure conscience (as he says) persecuted eight Churchmen; a copy of his judgment *versus* one is enclosed. Mr. Leaming has desired the Governor not to appoint his fast upon our festivals, to ease this difficulty. The Governor is regardless of our desire, and the Church people of his proclamation. I offered some reasons against this Justice taking cognizance, which he was willing to own conclusive, if this was not a *chartered* Government, by which the Canon laws were cut off, together

with the Bishop's authority, &c., &c. These things I could never reasonably expect from Puritans, whose clamours are forever heard in their prayers against these anti-Christian Church Holy days, and the authority that enjoined them; these are their mildest compliments. The Church people here in Connecticut are very rubrical, but I now and then hear them declare they cannot bear these two opposite commands; if they are obedient to one master it is enough, we are stigmatized if we observe not our own days, and punished if we do; and if we do not keep Puritan days. If I cannot obtain better reasons than I have at present to solve this difficulty, my hearers will only attend on Sundays and Puritan holidays, which I should be very sorry to behold; as I have laboured much with these people to make them exact conformists. The Church people have conducted themselves very loyally respecting the Stamp Act. The missionaries have exerted themselves to the utmost in this difficult day, and the laborious Mr. Davies, in his extensive mission, had the happiness to see his labours not spent in vain. —

## COPY OF JUDGMENT.

At a Court held at Hebron, Hartford Co., June 14th, 1765: present, John Phelps, one of his Majesty's Justices of the Peace for said County. John Mann, of said Hebron, being brought before this Court to answer to the complaint of Josiah Mark, Jr., Isaac Ford, Denison Kingsbury, and Josiah Phelps, Grand Jurors of our sovereign lord, the King, for the said county informing, that the said John Mann is guilty of a breach of our law of this Colony, viz., that he worked at his ordinary calling, viz., at ploughing, on the 17th of April last past, it being a day legally appointed to be observed as a day of public fasting and prayer, as by said complaint on file may appear at large, dated May 13th, 1765; to which complaint the said John Mann pleaded guilty. This Court having heard and considered the pleas, and the evidences and allegations produced, is of opinion that he is guilty, whereupon it is considered by this Court, that the said John Mann pay a fine of 10s, lawful money, to be disposed of as the law directs, and cost of this prosecution, and that execution go forth thereon accordingly. Cost allowed at £0 15s. 10d. A true copy of record.

JOHN PHELPS, *Justice of the Peace.*



[*Rev. Mr. Andrews to the Secretary—Extract.*]

*Wallingford, June 25th, 1766.*

Rev. Sir :

— The Church under my care continues to increase gradually by conformists from the dissenters. However, I doubt I shall not be able to continue to give the Society so agreeable an account. I do not, indeed, pretend to say what effect the repeal of the Stamp Act may have upon a civil account. I wish it may prove good, however, upon a religious ; at best, I fear the consequences, especially in this Colony, as the dissenters have here the authority in their own hands : as I infer from a strict examination of their conduct, they have an inclination to distress and even extirpate the Church ; and, as they imagine, from this late occurrence, that they have nothing to fear from your side of the water, (which opinion I doubt is too generally diffused throughout the North American Colonies) it seems those of our own profession must have a melancholy prospect before them, unless powerfully supported from home ; and their dutiful behaviour during the late times of confusion and disorder, in which they generally, in the circle of my acquaintance, set such a noble example of loyalty before those of other persuasions (who seem too generally lost to all sense of duty or submission) as seems to recommend them as a suitable object of the attention and particular care of the Government to keep this profession in countenance ; establishing an American Bishop or Bishops would doubtless be highly advantageous. The sums of money that have been expended in going to Europe for Holy orders, the great difficulties attending it, and the numerous lives unfortunately lost in this attempt ; the great want of a regular Church discipline, and the high security the adoption of this measure must give to the loyalty of the subjects in these parts, are such considerations as I submit it to the judgment of my superiors, whether they may not be thought to argue, both from a sense of policy, of mercy, and of commiseration, the necessity of establishing Bishops in America. The danger that now appears to threaten our excellent Church in this country, and my real concern for its interest, will, I hope, be thought a sufficient excuse for my taking the liberty of writing upon the subject. —

[*Rev. Mr. Vicks to the Secretary—Extract.*]

*Synsbury, June 25th, 1766.*

Rev. Sir :

— There are such numbers of persons newly conforming, as something more than compensate for the numbers which the Church by several methods loses ; for the venerable Society will please to observe, that many of my Episcopal parishioners remove their habitations into places far distant from all Episcopal Churches, and thereby are lost to our Church ; that the dissenting meetings are so numerous, and in each of them a dissenting minister so constant, that the greater part of my people dwell much nearer to some meeting house, in which extemporary sermons and prayers are steadily exhibited, than to a Church in which the Service can be but seldom performed by one in holy orders : that, of consequence, many children of conformists will become dissenters, and that the dissenting cause has all the power and influence of civil government to support and countenance it. To these considerations may be added, the uncommon zeal which the dissenters of this Colony have for their own persuasion ; the wealth, connections and ostentation of their teachers, the great veneration for the dissenting religion and its ministers, ceremonies and peculiarities, which is with surprising and indefatigable industry, instilled into their children with every part of their education ; but, especially, the great superiority in numbers, which the opposers of the Church have against her friends, which gives a very great advantage in a place like the Colony of Connecticut. The form of government is almost, or entirely Republican. The proportion of Church people to the dissenters in Synsbury is nearly as one to three. The estimate of estate in Synsbury (for the year 1765) on which taxes are laid is £23,944 17s., of which £6,050 17s. is possessed by Episcopalians. The number of heads of families, under my care, in Synsbury, and parts adjacent, is 153. —





[*Rev. Mr. Sewall to the Secretary—Extract.*]

*Waterbury, July 8th, 1766.*

Rev. Sir:

— There never was greater need of inculcating, to the best advantage, the important doctrines of the Gospel, as taught in the Church of England, than at this day. They, where duly embraced, laying the surest foundation for a peaceable and Christian behaviour, both in Church and State, which hath of late been verified in Connecticut. Scarce any individuals belonging to the Church having any share in the tumults and disorders raised about Stamp Duty; but their quiet behaviour hath, unhappily, subjected them to the odium of the dissenters, who are the governing part here, and have the authority in their hands; and what will be the consequence of their enmity, God only knows. I doubt it hath been only fear of the authority on your side the water, that restrained them heretofore from acting against the Church with the utmost severity; and how far that now is weakened, I will not pretend to determine; but this I may assert, that the Church never stood in greater need of the patronage and protection of her friends in Great Britain than at present; and as the Parliament, in their resolves antecedent to the repeal of the Stamp Act, were pleased to express their high approbation of those in the colonies who behaved themselves submissively and dutifully towards the authority of the nation, I humbly hope we shall receive their favor and protection. And as the venerable Society hath done great things already for the Church in America, whereof we are glad, so our eyes still wait on them (under God) for future countenance and support: and I humbly conceive nothing can be done more conducive to the well being of the Church in America, than the appointment of Bishops to reside here. The want of that superiour authority necessary for regular discipline and government of the Church, which we look upon as of divine origin, subjects us to innumerable hardships and inconveniences. The dissenters, who spare no pains to injure the Church, and render it despicable, when they behold every other denomination of Christians in America (the Papists not excepted) enjoying all the peculiarities which distin-

guish their religion, and the Church alone destitute of those offices, which we look upon as of divine institution, they are tempted to insult and triumph over us, thinking we are disregarded and unfavoured by the great patrons of the national establishment. These, with the great expences we are at, and imminent dangers we run in crossing the Atlantic to procure holy orders, together with many other discouragements that are sooner felt than described (which would be happily removed by the residence of a Bishop) greatly oppress and weaken the Church in these parts, which I conceive must be vastly prejudicial to the nation, whether viewed in a civil or religious light. I therefore beg leave to express my humble hope, that the venerable Society will (as it is composed of the chief dignitaries of the Church, and many great personages in the State) enter into the affair of sending Bishops to America, with all the engagedness they judge so important a cause requires. —

[*Rev. Dr. Johnson to the Bishop of London—Extract.*]

*Stratford, Connecticut, July 15th, 1766.*

May it please your Lordship:

— It is, my Lord, a kind condescension in your Lordship, that you are pleased to desire of me an account of the state of religion in these parts of the world. It is with much difficulty that I write, having a trembling hand, so that I can be but brief. The true state of religion in America, with respect to the several denominations, is this: The Independents or Congregationalists, as they call themselves, here in New England, especially in Massachusetts and Connecticut, without any regard to the King's supremacy in matters of religion, have established themselves by law, and so are pleased to consider and treat us of the Church as dissenters; but are universally harrassed with controversies among themselves, at the same time that they unite against the Church. One great cause of their quarrels is to be found in the American Calvinistical Antinomian and Enthusiastic Controversies, which run high among them, and create great feuds and factions, and these chiefly occasion the great increase of the Church,



at which they are much enraged, though they themselves are the chief occasion of it. As to the Presbyterians, my Lord, they chiefly obtain in the Southwestern Colonies, especially those of New York, Jersey and Pennsylvania, where they have flourishing Synods and Presbyteries in full vigor; while the poor Church of England, in all those Colonies, is in a low, depressed and very imperfect state, for want of her pure primitive Episcopal form of Church Government.

We do not, my Lord, envy our neighbours, nor in the least desire to disquiet them in their several ways; we only desire to be upon at least as good a footing as they, and as perfect in our own kind as they imagine themselves in theirs. And this we think we have a right to, both as the Episcopal Government was the only form at first universally established by the Apostles; and, moreover, is the form established by law in our mother country. We therefore cannot but think ourselves extremely injured, and in a state little short of persecution, while our candidates are forced, at a great expense, both of lives and fortune, to go a thousand leagues for every ordination, and we are destitute of confirmation and a regular government; so that unless we can have Bishops, especially at this juncture, the Church, and with it the interests of true religion, must dwindle and greatly decay, while we suffer the contempt and triumph of our neighbours, who even plume themselves with the hopes (as from the lukewarmness and indifference of this miserably apostatizing age I doubt they have too much occasion to do) that the Episcopate is more likely to be abolished at home than established abroad; and, indeed, my Lord, they are vain enough to think that the civil government at home is itself really better affected to them than to the Church, and even disaffected to that; otherwise, say they, it would doubtless establish Episcopacy here as it is there.

*Pudent hæc opprobria.* —

[*Rev. Mr. Dibblee to the Secretary—Extract.*]

*Stamford, Connecticut, Oct. 7th, 1766.*

Rev. Sir :

With pleasure I can inform the venerable Board, that through the protecting care of Heaven, our Churches have rode out the late storm and tempest, and something of a calm ensues. Since the happy repeal of the Stamp Act, without any undue influence, there hath lately been an accession of several heads of families, of reputation, in Stamford, to my parish, whose Christian deportment, I doubt not, will do honour to their profession, and still recommend the best of Churches more to the esteem of our dissenting brethren, with whom we desire and study to live in peace, (though it be difficult) as far as we can with a good conscience towards God and towards man; i. e. with that dutiful obedience we owe to Church and State. Principally through the charity of the venerable Society, we have been brought to the knowledge and profession of one of the best and most Apostolic Churches upon earth; and we hope to deserve their future concern, help and encouragement, notwithstanding the utmost effort of the professed enemies of our religious National Establishment to deprive us of it. We envy not our dissenting brethren the full enjoyment of their religious professions, worship and church government; but think ourselves very unhappy in being deprived of equal privileges for want of the appointment of a Bishop or Bishops, to reside in the American Colonies, for the ends of Ordination, government, &c. And we flatter ourselves that the venerable Society will interest themselves with the Government as being in favour, as far as in their wisdom they think proper, for the establishment of Episcopacy in such a manner as will support the credit and dignity of such an office, and prevent its falling into contempt. Our peaceable deportment under the late grievances, and during the popular tumults and indignities offered to the government, having been even at the hazard of all that is dear to us in life; and for which we are stigmatized now, with obloquy and reproach, as enemies to our country and the liberties of the Colonies; we flatter ourselves might meet future encouragement, effectual safety, religious liberty, protection and defence.





I preached one Sunday in August in the new Church in the upper district at Salem, to a numerous, devoutly behaved congregation, and gave the Holy Communion to about 30 communicants, and baptized 15 children. In compassion to their circumstances, and the people of Ridgebury and Ridgefield, who are contiguous upon the borders of Connecticut, Mr. Leaming and I have recommended to read Divine Service and Sermons to them, Mr. Epinetus Townsend, a very exemplary, sober, worthy young gentleman, graduated at King's College in New York, who is very acceptable to the people: whom, also, we wish to have settled among them, provided, upon their qualifying themselves, they might be so happy as to obtain the Honourable Society's encouragement.

Contiguous to Salem is Cortland Manor and Phillip's Patent, where numbers of poor people are settled, and stand in great need of religious instruction; many already professing, and others well disposed to our Holy Church. Notwithstanding their distance, (it being about 25 miles to the upper district of Salem) as no other missionary is contiguous, to be as extensively useful as may be, and in tenderness to their spiritual wants, I have afforded them what assistance I could, consistent with the duties of my particular cure, for 15 or 16 years past, to the prejudice of my family; my income for 12 years being too inconsiderable for my necessities. —

[*Rev. Mr. Graves to the Secretary—Extract.*]

*New London, Aug. 25th, 1766.*

Rev. Sir :

— This summer I twice visited the Narraganset Indians, and find them very capable of instruction, and ready to embrace the Christian faith. I also visited the other four adjacent tribes, in each hoping there are many pious souls. As their confidence is very great in me, I'll study to improve it to their spiritual and temporal advantage; though my endeavors are very laborious, and attended with cost; besides that I preach without notes to their feeble capacities. They are all truly pitiable, being daily

despoiled and plundered of their land, in which Sir Wm. Johnson privately informs me he designs to serve them. My hearers behave well, and are an ornament to their profession. The number of communicants is the same. I have baptized 14—one adult; married 3 couple; buried 5 persons, and preached 6 sermons; having regularly read our uniform Service in dissenting meeting houses. Since my last, as the Anabaptists abound, (owing much to their exemption from ministerial rates) be pleased to send me some good pieces, beside Dr. Wall's, upon the subject. I hear that one of the Wesleys has published an excellent small tract upon infant baptism, against Dr. Gill. If agreeable to my religious superiors I would be glad of some of them: and one of those wrote by the pious Mr. Burkett would be very useful, in my humble opinion, to each missionary. A few Common Prayer Books, with the Articles, and Bishop Kenn's Retired Christian, are much wanted. As you were pleased to favor me with the two first volumes of the learned and truly orthodox Dr. Berryman's Sermons, I would be very glad to read the rest of those excellent discourses. —

[*Mr. Boardman to the Rev. Mr. Graves.*]

*Middle Haddam, Aug. 27th, 1766.*

Rev. Sir :

I trust you cannot think it strange that I write to you, if you give yourself a little time for reflection. 'Tis a grievous thing to me that I am forced to believe what your conduct obliges me to. I have always heard, sir, a good character of you, and though it is thought by many, as public meetings show, that it is the general practice of gentlemen in your order to fish (as the vulgar phrase is) in troubled water, yet, whenever I have heard your name mentioned, I have told them that this character did not belong to you. But, sir, what must I think now? Do not actions speak louder than words? Pray, sir, where are you now? Are you in troubled water, or in still? Are you now in the strong wind, in the earthquake, and in the fire? The Lord is not in any of these, but in the still small voice (1 *Kings* xix,





11, 12.) Sir, I do not mention these things because I would show temper and an uncharitable spirit against the Church of England. I have a great regard for her and wish her prosperity, and I heartily wish that there was such order maintained in her, and also in the Presbyterian Church, that when orderly, sober Christians desired to go from our communion and join with the Church of England, they might go regularly and recommended as meet persons for communion. That things are not so, sir, grieves me. Is Christ divided, or was Paul crucified? Sir, if there is one regular person in this place that conscientiously desires to join in your communion, or if there be more, or let there be as many as there will, and will make due application to me for recommendation to your communion, I will do all in my power, that he or they shall be forwarded in this matter; and do you want to have your communion enlarged and made up in any other form? Saints converted to Christ visibly, and from no better principle than a disaffection and prejudice from an unpleasant seat in God's house and worship, or because the meeting house in the Society don't stand in the right street, or in the proper corner of the lane, or some like parochial difficulties, are never like to be very close adherents to Christ; but though they may run well for a while in this way, yet when fuel fails, the fire goes out. I should have taken it very kindly, sir, if you had written me a letter, and informed me of your coming into this parish, and had you done so, I would have truly informed you how the state of things was among us; and if you or any other gentleman could have come and done us any good service, and encouraged us to peace, and animated us in the way of religion and godliness, my heart would have been in it. I think, sir, it is my duty to let you know, in general, that it cannot be for the honour of God, the interests of our Redeemer's kingdom, neither can it bring any credit to the Church of England, to make any additions to it from this place at present. What may be hereafter I don't know. This, sir, is my solid judgment, and had you given me an opportunity, I would let you have known this before. I could not find out whether you were to preach in this place yesterday. I laid in to know, and designed to have come and seen you; but this morning was the first of my hearing you preached yesterday at Mr. Edy's. I also understand you are to preach this day at Mr.

Rowley's. I would come and see you there, but Providence prevents by calling me to attend a lecture abroad, which I must be at. I hope, sir, you will receive this kindly, as from a friend to order and religion, and engaged in the great work to promote the interests of our common Lord. Please, sir, to come to my house and tarry with me to-night. I should be exceedingly glad to wait on you: pray don't fail me of this request.

I am, Rev. Sir, your friend

And Servant in the Lord,

BENJ'N BOARDMAN.

[Rev. Mr. Beach to the Secretary.]

*New Town, in Connecticut, Oct. 6th, 1766.*

Rev. Sir:

The death of my nearest neighbour, Mr. Davies, is a very great loss to the Church in Litchfield County, where, for the short time it pleased God to keep him, he gave uncommon satisfaction; he being very pious and prudent, zealous and laborious in the ministry. He was greatly beloved and is now much lamented. Here is one Mr. Sandeman, come from Scotland, who (as I fear) designs to propagate infidelity, libertinism, or no religion, under the mask of *Free Grace*; for as I have heard him preaching in the Independent's meeting house in this town, I find that the sum and purport of his new doctrine is, that Christ has done all and every thing for our salvation which God requires of us, and that mere assent to this report is saving faith; and to have the least solicitude about any thing we have to do to obtain salvation is that damning sin of unbelief, in which all the Christian world, except his sect, is involved. Where these monstrous tenets are once received, there will remain a temptation to wicked men to turn infidels, in order to get free from the uneasy restraints which the strict law of Christianity lays upon men's lusts; but they may retain the character of staunch believers, keep conscience quiet, and flatter themselves with the hope of eternal happiness, while they indulge their appetites and passions, as fully as any libertine or infidel can wish for. Many of the Independ-



ents in these parts, both ministers and people, appear to be strongly captivated with this new fashioned *Antinomianism*; but none of my people show the least inclination towards it, but the greatest detestation of it; and, instead of diminishing, it increases the number of my hearers, who, as they continue in love, peace and unity among themselves, so they steadfastly adhere to the doctrine and worship of the Church of England, while our Independent neighbours are in no small confusion and crumbling into mere parties.

I am, Rev. Sir, &c., &c.,

JOHN BEACH.

[*The Clergy of Connecticut and New York to the Bishop of London.*]

*Stratford, Colony of Connecticut, {*  
*New England, Oct. 8th, 1766.*

May it please your Lordship :

We, the Clergy of the Church of England, met in Convention at Stratford, in the Colony of Connecticut, in New England, humbly beg leave to return our most dutiful and affectionate thanks to your Lordship, for your very kind and condescending letter of May 10th, in answer to what we presumed to write to your Lordship. As your Lordship rightly observes, could those of us, who were then together, have foreseen to what a height the disturbances then beginning to arise would have reached, we should hardly have thought of addressing his Majesty at such a juncture; and we cannot but acquiesce in his Grace's and your Lordship's reasons for not presenting it. All that we can now presume to do is to suggest, in the humblest manner, what we apprehend may be of importance to the interests of religion in these parts of the world, and humbly submit it to his Grace and your Lordship, as the only proper judges, what use can, with propriety, be made of it: nor can we reasonably doubt of his Grace's or your Lordship's zeal and best endeavours, if it were possible, to procure for us the great and important event that the interests of religion in America so vastly suffer for want of.

We cannot, however, on this occasion, but bitterly lament the

deplorable condition of this miserable, degenerate and apostatizing age, that it should not be in the power of his Grace and your Lordship, and all the other friends to the Church and true religion that are left, to have so much interest and influence in it as to procure a worthy Protestant Bishop or two in some of these Colonies: especially since the Roman Catholics are so happy as to be indulged with a popish one, and the Moravians with theirs, and the Presbyterians, &c., have the full enjoyment of their way of Government and discipline, while the poor Church of England is considered by them with contempt, that she cannot enjoy hers, nor, indeed, so much as a shadow of anything that can be called Ecclesiastical Government. To say nothing now of the vast want of ordaining and confirming powers, that there should be such a glaring partiality *against* the Church of England, (one-half of the national establishment) is quite beyond our conception; it being in our low apprehension as utterly inconsistent with all true policy, as it is with religious liberty, and the very being of any Church of England in America; and, indeed, even in England itself.

We are sadly sensible, may it please your Lordship, that some of the Colonies are not desirous of Bishops, and we have heard that there are some persons of loose principles, nay, some even of the Clergy of these Colonies, where the Church is established, that (insensible of their miserable condition) are rather averse to them; but this is so far from being reason against it, that it is the strongest reason for sending them Bishops; because they never having had any Ecclesiastical Government or order, (which ought, indeed, to have obtained above 70 years ago) the cause of religion, for want of it, is sunk and sinking to the lowest ebb; while some of the Clergy (as we are credibly informed, but are grieved to say it,) do much neglect their duty, and some of them on the Continent, and especially in the Islands, are some of the worst of men: and we fear there are but too many that consider their sacred office in no other light than as a trade or means of getting a livelihood; and many of the laity, of course, consider it as a mere craft, and deplorable ignorance, infidelity and vice greatly obtain; so that unless Ecclesiastical Government can so far take place, as that the Clergy may be obliged to do their duty, the very appearance of the Church will in time be lost, and all kinds





of sectaries will soon prevail, who are indefatigable in making their best advantage of such a sad condition of things. It is, therefore, we humbly conceive, not only highly reasonable, but absolutely necessary, that Bishops be sent to some at least of the Colonies (for we do not expect one here in New England) and we are not willing to despair, but that earnest and persevering endeavours may yet bring it to pass. We humbly beg your Lordship's candor with regard to the warmth our consciences obliges us to express on this melancholy occasion, and with our humblest thanks to your Lordship for your prayers and endeavours in our behalf, and our earnest prayers for the health and long life of his Grace and your Lordship, we beg leave, with the deepest veneration and esteem, to subscribe ourselves, may it please your Lordship, your Lordship's most dutiful sons and most obedient, humble servants,

SAMUEL JOHNSON, *President of the Convention*,  
 SAMUEL AUCHMUTY,  
 JOHN BEACH,  
 JOSEPH LAMSON,  
 JEREH LEAMING,  
 SOLOMON PALMER,  
 CHRISTOPHER NEWTON,  
 JAMES SCOVIL,  
 SAM'L ANDREWS,  
 JOHN BEARDSLEY,  
 ROGER VIETS,  
 BELA HUBBARD.

[*Rev. Dr. Johnson to the Secretary—Extract.*]

*Stratford, Connecticut, Nov. 12th, 1766.*

Rev. Sir :

— I have lately had the satisfaction of holding a Convention of my brethren of this Colony here at Stratford, and as I attended their Convention, with pleasure, last May, at New York, the Rev. Dr. Auchmuty was so good as to favour us with his company here. They generally gave a good account of the state of their several Missions, but were much grieved that the

Society declines making any more Missions in New England, especially at Guilford, where they cannot provide a tolerable support for Mr. Hubbard, nor can he or they bear part. The times are extremely hard in this country, and many that were in good circumstances are breaking ; and since our miserable condition here, for want of ordaining power, is such that (besides the great expense of lives) many of our poor people and poor candidates are not able to bear the expense of going for holy orders (which cannot be done with decency for less than £100 sterling) on which account they are sometimes obliged to borrow money, which puts them behind-hand, and involves them in many difficulties, I beg leave, sir, humbly to suggest, whether the Society may not think it a reasonable article of their noble charity, to contribute £20 or £30 to each, towards the expense of their going for orders, till they can be ordained here ? This is now the case of poor New Milford, which having so soon lost her worthy minister, and being engaged in building a Church, is not yet able to send a candidate, and this will be the case of two or three candidates to go next. —

[*Rev. Mr. Viets to the Secretary—Extract.*]

*Symsbury, in N. England, Nov. 22d, 1766.*

Rev. Sir :

— When the Stamp duty was promulgated in America, the Episcopalians of Connecticut, in general, (without a reprehensible officiousness) paid such a proper deference of submission, as we supposed ought to be paid to an Act of Parliament, at the same time bearing testimony against riotous, not to say rebellious proceedings of our neighbours ; for which decent and loyal conduct we are still treated with unusual cruelty. Indeed, I at first feared a demolition of our Churches and dwelling houses. This calamity we happily escaped, but have been deprived of almost every one of the few public offices which we had enjoyed before, and have been constantly pointed at as the worst of traitors to our country, and betrayers of her most essential interest and liberties : but as the Parliament were pleased to promise special countenance and reward to such as behaved loyally in this point,



so we have reason to hope that we shall at least have the pleasure to see Episcopacy, in due time, placed by that august body on an equal footing with sectarianism in New England. The authorities of old England, I doubt not, have found and will find Episcopalians in New England their most zealous defenders, for many obvious reasons.

— Our parishes, being so often and so long vacant, gives the very numerous and very vehement body of dissenting preachers (whose number is supposed by some not to fall short of 2000 in America) the fairest opportunities to carry on their favorite business of proselyting, in which employment, I am informed, they have made such alarming progress in some of the Episcopal Colonies, as to give serious ground to apprehend they may, in time, turn the scale of the establishment, unless there be a Bishop sent to America, which I pray God there may soon be; and could the venerable Society be on the spot and see the anxiety and concern of our poor, honest, conscientious people, for the privilege of having their children confirmed, and of having a greater number of ministers among them, they would not wonder at our impotency. I remain, venerable Sir, the Society's

And your most dutiful Missionary,

And most humble, obedient Servant,

ROGER VIETS.

[*Rev. Mr. Newton to the Secretary—Extract.*]

*Ripton, New England, Dec. 10th, 1766.*

Rev. Sir :

The reason of my not writing when I drew my last bill, in July last, was the commotion in the country. It was dangerous to write, the truth, for many letters were intercepted and broke open and sent back, with severe threatenings. This turbulent spirit seems to abate, though it is to be feared is only under cover for the present. But in all these times of trouble, my Churches have been quiet, detested the mob and undutiful behaviour to the best of kings. My parishes increase gradually, notwithstanding these perilous times. Many young persons have come to our communion, and I hope, by the blessing of God, that piety and

virtue will also increase. I have baptized, since my last letter, thirty-six white children and five black; and, by the blessing of God, have been enabled to do the duty in my Mission, and often to supply vacant Churches, as far as is consistent with the duty in my Mission. —

[*Rev. Mr. Peters to the Secretary—Extract.*]

*Hebron, in Connecticut, Dec 26th, 1766.*

Rev. Sir :

Since my last of May 12, 1766, I am informed that the Society have made mention of a gratuity in my favour, in their abstract of 1764, which as yet I remain uncertain of, but should gratefully rejoice for a confirmation of it. I think myself as willing to obey, and, to my utmost, help carry on the Society's pious designs, as I am to receive their benefactions. I also think their charities bestowed so seasonably on Hebron and its adjacent members bid fair for a plentiful crop, both here and hereafter. The Church bids fair for the mastery of the various parties in this town, by reason of their being in love, one for the other; and they even show themselves willing to do kindness to, and oblige every schismatic, which passes not unnoticed by those partisans, who find not the like among themselves. In the last convulsions here about the Stamp Act, the Church people shunned every connection, and openly condemned them, declaring they feared the Lord and the King more than the threats of this rebellious gang, whose furious, fanatic motions gave us ground to say we were "in perils among false brethren." It, however, has had this good consequence: the storm being over, those changelings have room to reflect, and as loudly now applaud us for our bold stand, as they condemned us heretofore. The Church is now more thronged than usual. The professors of the Church in Hebron are 56 heads of families, some of which are widows: adjacent members are 14. Four members have removed, since my last, into distant towns. I have baptized, since my last, infants at Hebron 7; at Mansfield 5; at Litchfield 6. At Christmas 16 communicants. I have attended one Sunday at Killingsworth, between 30 and 40 miles distant, in Mr. Hubbard's cure, where are about 34 heads





of families, two of which are as wealthy and reputable families as any in Connecticut. Though these professors are young conformists, I have never yet found any so rubrical, both old and young, as these conformists are. Their solicitations are so earnest for some help at home, their fears so torturing, that they must pine away, and lose the benefits of our holy Church, by reason of their great expense in supporting Mr. Hubbard, (which, indeed, is poor enough) while the Puritans have not half so much to pay, (an argument very potent with dissenters,) whose insults, their staple commodity, upon this account would discourage any man but Mr. Hubbard. Sincerely believing these people conscientious Churchmen, pious and needy, I beg forgiveness of my offence in asking charity of that venerable board, for that people's good.

Millington and Middle Haddam, about 16 or 20 miles distant from me, have hired Mr. Asa Beebe, who was educated at Yale College—an exemplary, good man—to read prayers and sermons, which excuses me, almost, from every duty there. Norwich and Groton being now destitute in consequence of Mr. Beardsley's removal, bring invitations enough for me. I have engaged to make them a visit as soon as possible. Preston, in that Mission, and many other towns having Churchmen scattered in them, I also design to visit, until my health is so bad that I cannot do any more. I am willing to spend my days for their good, and for the reward that is before me.

Rev. Sir, I am your's and the Society's

Very humble and most obliged Servant,

SAM'L. PETERS.

[The Rev. Mr. Hubbard to the Secretary—*Extract*.]

*Guilford, Connecticut, Jan. 30, 1767.*

Rev. Sir :

I have the pleasure to find my people constant in their attendance upon public worship ; readily embracing every opportunity offered them for that purpose. They generally adorn their holy profession by a religious life and conversation. In particular, during the late stir about Stamp duty, they preserved a loyal and dutiful regard to his Majesty's imposition ; and I believe it

may be justly said, that his Majesty's subjects of the Episcopal Church in America generally discovered a much better spirit than was to be found among the dissenters.

The solicitations of my people are so urgent, that I am compelled to tarry among them. They are not able to give me more than £50 sterling per annum, they being generally poor. My duty is equally divided between Guilford, Cohabit and Killingsworth, the distance between which places is 17 miles. There are upwards of 80 families belonging to my cure in these three places, and 80 communicants. Beside these places, I have done duty at Branford, New Haven and Saybrook, where are a few families, conformists, at the distance of about 20 miles ; also at Litchfield. Since the year 1764 I have christened between 60 and 70 children, 2 blacks and 2 adult persons. The poor people of Killingsworth and Cohabit are in great want of Common Prayer Books, and not able, many of them, to purchase them. One or two gentlemen, with myself, have distributed a considerable number among them ; but they are still in want. The people of Cohabit have had a small Church built for upward of 14 years, and they have not a folio Prayer Book or Bible. If it is in any measure consistent with the rules of the Society, I earnestly beg a folio Prayer Book and Bible, with some small Prayer Books, for each of these places.

If the ardently to be wished for design of appointing American Bishops takes place, I cannot but still express a distant hope that I may be provided for in these places. If I had but a small salary, I could, with the assistance of the people, with a small paternal interest of my own, decently support myself. But this I submit, with all due deference, to the venerable Society's superior wisdom. Affectionately begging God to prosper their charitable and pious designs of promoting the knowledge of our Lord and Saviour in these Colonies, and in those places where the light of the blessed Gospel has not yet shone. —

[Rev. Mr. Peters to the Secretary.]

*Hebron, Connecticut, March 23d, 1767.*

Rev. Sir :

My last letter bears date 26th Dec., 1766. I am at this time only able to say of my native land, it is the very bowels of con-





tention, where faction is state policy, and envy religion ; where little conventicles are plotting, and as capacious as a little Kirk ; each guided by their different gods. And, to complete my news, Oliver is risen from the dead, and was a convict, and so transported over here. Unfortunate America ! But among the many storms and tumults, I enjoy a happy friendship with my Episcopal Christians, whose conduct is loyal, charitable and just. Being so conspicuous, it has changed the fanatics in Hebron, in part, from their old puritanism. *Twelve* heads of families have joined the Church in this town. The prospect of an increase is considerable. God grant it may be great, of such as shall be saved.

I have visited Norwich, Killingsworth, Middletown, Millington, and other places, which are an ———\* for people, in great measure being remote from any orthodox Clergyman ; for which reason my avocations are many, and seem to multiply.

In my humble opinion, necessity calls for orthodox Clergymen in the eastern part of Connecticut. It might advance the honour of the state and religion, too, besides putting a stop to a greedy view in teaching Indians the art of beggary. My inclinations are more than my health or wealth, to stop these growing evils. In patience I wait, hoping for the best ; praying a blessing upon this uncultivated vineyard, on my own endeavours, and the charities of my noble benefactors.

Rev. Sir, yours, &c.

SAMUEL PETERS.

[*Rev. Mr. Beach to the Secretary.*]

*New Town, Connecticut, April 13, 1767.*

Rev. Sir :

Here being a large new country to be settled since the peace, many of our people, from time to time, move thither ; which is the reason that, though we have frequent accessions to our Church and communion, yet of late they are not much increased, but continue near at a stand in this parish : but the more the Church spreads in this country, the more we feel and groan under the want of a Bishop. And I am full in the opinion, that, if those great men upon whose pleasure it depends to

\* Torn out of the original by the breaking of the seal

grant us such a blessing, did but know as sensibly as we do, that the Church people here are the only fast friends to our subjection to, or connection with England, as hath lately appeared, they would, even upon political reasons, grant us the favour which we have so long wished and prayed for ; and would strengthen that cause which, compared with the dissenters of all denominations, is very weak. It is some satisfaction to me to observe, that in this town, of late, in our elections, the Church people make the major vote, which is the *first* instance of this kind in this Colony, if not in all New England.

I can assure the venerable Society it is the great pleasure of my life to promote true religion, and to serve the eternal interest of souls, agreeable to their pious intentions.

I am, Rev. Sir, their's and your

Most obedient, humble Servant,

JOHN BEACH.

[*Rev. Dr. Johnson to the Secretary—Extract.*]

*Stratford, Connecticut, June 25th, 1767.*

Rev. Sir :

I am glad Mr. Clark is returned, and humbly thank you for your favour of March 2d. Mr. Hubbard, though with great distress for Guilford, &c. and they no less at the thought of losing him, was at length prevailed upon to accept of New Haven, which much desired him, where I hope he may do good service. So Mr. Clark is gone to New Milford, where I hope he will be acceptable and useful : but Spotswood was the properest place for him : but that is said to be given to one Spencer, who is cried out on, as a most infamous person.

It is also very melancholy that there is little or no hope for Barrington, which was necessary for the sake of two or three places on the New York side of the line adjacent. This is also the case of two or three more places in that Province adjacent to Ridgefield, where they are employing an amiable young candidate, one Mr. Townsend, whom I carried through the College at New York ; which, for the same reason, must also fail. And



sad is the case of Long Island : so that every thing looks so dark and discouraging here to the Church, in many places beside New England, that, after forty years strenuous labour to promote it, in which, thank God, I have seen it much to flourish, I fear what little time may yet remain, I may live to see it decline and decay.

I would only beg leave to say, as to the clamours you mention, that in proportion as the Church's adversaries see their success, in preventing or hindering her from gaining any point necessary for her welfare and prosperity, they will be continually renewing and repeating their attacks. Hence the poor Church is frequently tantalized and insulted in the Boston newspapers. It is very lately that one, in the power and spirit of Mayhew, published a piece in them, in which he pretended to show how very impolitic a thing it was, to allow a Popish Bishop in Canada : instead of which he said he expected soon to hear of the Society's sending French Bibles and Prayer Books to reclaim those poor, deluded people. However, he said he hoped it would be a great consolation to our Episcopalians, who had long complained of the great hardship of sending 1000 leagues for holy orders ; for now they need only send to Canada, where they might get Episcopal ordination, &c., &c. Thus must we be insulted, and without hope.

[*Rev. Mr. Scoville to the Secretary—Extract.*]

*Waterbury, July 6th, 1767.*

Rev. Sir :

They who live in England, where the Church is triumphant, can have but a faint idea of its truly militant state here in New England, where the dissenters take occasion to insult and revile us, even for want of that discipline which they so unjustly and clamorously oppose : though they would be thought the greatest friends to liberty. Yet I doubt not they would think it a great degree of opposition, and even *persecution*, to be obliged themselves to go 3000 miles for what they judged essential to the perfection of their Church ; and I trust in God, that we are as conscientious in the profession of the truth, and adherence to the

most pure and primitive Church in the world, as they can be in their errors. They have plentifully reproached us with the hated name of Jacobites—persons disaffected to the present Royal Family of blessed memory—but when the Stamp Act brought our Society to the test, I thank God the scale turned greatly in our favour. While we sensibly feel all these disadvantages, it fills us with real grief and concern to find the venerable Society declining to open any more missions in New England. They, under God, by their generous bounty and pious liberality, have been the nursing fathers and chief supporters of the languishing Church in this land : for which unspeakable favours our warmest sentiments of gratitude will always attend them ; and we most humbly and earnestly beg the continuance of their patronage and kind assistance, so long as our circumstances continue, upon all accounts, so truly pitiable.

I am, Rev. Sir, &c., &c.,

JAMES SCOVILLE.

[*Rev. Mr. Dibblee to the Secretary—Extract.*]

*Stamford, Connecticut, Oct. 1st, 1767.*

Rev. Sir :

I have received your obliging favour of the 28th of February last, and we cannot but flatter ourselves that our superiors will be made sensible of the importance and necessity of settling an Episcopate in America, in regard to the interests of religion, the obliging their best friends, and the safety and security of the government, when we have so powerful and reputable a body as the venerable Board, to solicit in our favour. God have mercy upon us, if the Provinces here should throw off their connection, dependence and subjection to the Mother Country ; for, howmuch-soever they are divided in religious sentiment among themselves, yet they can unite heart and hand to oppose and check, if possible, the growth and progress of our holy Church, which, like rising Christianity, springs up and flourishes out of their religious confusions : and extremely sorry we are indeed to find the venerable Board so reluctant to establish any more new missions in or





about New England, in consequence of the late clamours : whereas, I think it impossible the present Missionaries can supply the spiritual wants of the people, and which increases as true Christian knowledge is propagated. Besides, if we think right, the support of the Church of England is the only balance to the numerous sectaries in the Provinces, whose teachers are become so many, and their influence so great, were they united, when they are already a formidable body of men.

Sensible of their importance, and how necessary a union among them is to support their influence, and carry into execution any schemes their ambition may form, they hold Synodic Assemblies, with plenipotentiaries from all the Provinces, to bring about a coalition in doctrine and government ; but by what authority we know not.

Mr. Townsend thankfully accepts the leave granted to go home for holy orders, and if the Society is not pleased to appoint him their Missionary at Salem and parts contiguous, where he is much wanted, he will submit to the superior wisdom and direction of the Society.

I shall continue to be as extensively useful as God shall enable me ; but wish to enjoy a more calm retreat in the decline of life, and liberty to attend only the duties of my cure and family concerns.

I preached on Sunday the 23d of August last at Salem, to a numerous, devout congregation ; baptized sundry children, and gave the communion. The 1st and 2d Sunday after Trinity last, (as I was upon my journey to and from our Convention) I preached at Danbury, where the good people, the dissenters, are broken to pieces by religious dissensions. I had a numerous congregation. They are a mighty religiously disposed people, and stand in great need of better religious instruction. It was the pious intention of our late good benefactor, Mr. Talbot, as he intimated to me, to have made another visit to Danbury, and to endow the Church in such a manner, that, after his decease, they should be able to support a minister ; but death prevented. —

Reverend Sir, &c., &c.,

EBENEZER DIBBLEE.

[*Rev. Mr. Andrews to the Secretary.*]

*Wallingford, Oct. 8th, 1767.*

Rev. Sir :

Permit me, by your favour, to inform the honourable Society I lately returned from a long journey I undertook, at the earnest and repeated solicitations of several members of our Church, in different towns and governments to the northward. In five different towns, in three different governments, I preached six lectures, baptized twenty-nine children, and might, by information, have baptized more than double that number, had not many of the people been *too poor* to bring their children abroad and the necessity of despatch in my journey *too great* to admit of my going to many of their houses. I was near three weeks performing this journey, and the two remotest towns I visited were Allington and Sunderland, 150 miles distant from Wallingford. I officiated one Sunday at Allington, and one at Lanesborough. The distance between these towns is near fifty miles, and was an uncultivated wilderness at the conclusion of the late war, but now is surprisingly filled up with inhabitants.

Lanesborough is situated near the west line of Massachusetts Government, twenty-five miles north of Great Barrington, and if a Missionary could be fixed at Great Barrington, he might, with tolerable convenience, take the charge of this town, together with Noblestown, New Concord, and some other towns upon the New York side of the line, where a number of Church people reside. There are about seventy families in the town of Lanesborough, who have settled a violent enthusiastic preacher among them, at the absurdity of whose doctrines many of the people are extremely shocked, and the more serious and thinking among them are daily falling off from him and conforming to our Church : twelve or fourteen families have already conformed to it, and many more are upon the point of conformity. They meet by themselves and attend the service of the Church every Lord's day. I administered the holy communion to nine persons here on Sunday, and preached to a very large assembly, who appeared properly affected with the solemnity of our worship ; and could they be suitably encouraged, I doubt not there would soon be a flourishing Church in this place. And, indeed, there appears to be



nothing wanting in this country at the present day in order that our Church should flourish in every part of it, agreeable to the most sanguine wishes of its best friends, but resident Bishops and a proper support of Government; towards the effecting of which the degeneracy of the age is such, that if the political and religious interest of the nation cannot prevail, what other arguments have we reason to hope will?

Allington is situated in that tract of land which is now in contest between New Hampshire and New York Governments in the Parliament of Great Britain. It lies twenty miles from the north line of the Bay Government, near New York line, formerly so called, and upon the west side of the Green Mountains; is fifty miles northeast of Albany, and one hundred north of Litchfield, where the two nearest Missionaries reside. Gov. Wentworth chartered out one hundred and twenty townships in this tract, in each of which he executed two rights of land to the venerable Society, the one as a glebe, the other as their own property. And I am told by judicious men who live on the spot, that should the contest between these Governments finally terminate in favour of New Hampshire, the Society's interest would be, that instant, at a moderate computation, worth £50 sterling each town. I was credibly informed, that in most of these towns the Society have had justice done them, in laying out their rights of land; but in some others, where dissenters were the principal managers, no regard was paid to the generous charters in this affair. But I am told by gentlemen who are acquainted with the whole affair, that should Governor Wentworth's charters be confirmed, there could be no difficulty in the Society's recovering their right in all such cases, provided they would appoint an agent here, and empower him to transact this business for them. Should the Society think it advisable to adopt this measure, Dr. Wm. Samuel Johnson, agent for Connecticut, now in London, will perhaps be a proper person to advise with. Capt. Jehiel Hawley, who lives on the spot, one of our communion, and a gentleman of an unblemished reputation and a good understanding, would willingly accept the office, should the Society find it difficult to find another man, and, upon good information, think it advisable to appoint him.

Allington is happily situated to be the seat of a Mission; as

the way from Bay Government to Crown Point crosses it, as also another road from Connecticut River to Hudson River will; and where these two roads are to meet is a commodious place for a Church. In Manchester, a town a few miles to the northward, is another convenient place for a Church. If one were built in each of these towns, the situation is such that the inhabitants of four towns might conveniently attend at these two Churches, and one Missionary could supply them. There are now twenty-two families in Allington, and better than twenty more that could conveniently attend Church there. But the settlement of this country has been much retarded by the New York claim; for the practice of the New York Government is to patent out their land to certain gentlemen, and our people are very adverse to the notion of being tenants; and, besides the principal settlers here, having heard what provision Gov. Wentworth had made for the Episcopal Church, and, as they told me, being worn out with the perpetual troubles the dissenters in Connecticut gave the Church there, left their habitation and risked their fortunes in this wilderness, in hopes of enjoying their religion more peaceably here; and numbers more are ready to follow their example, and wait only to hear that the title of New Hampshire is confirmed, or this Colony erected into a new Government, and the Society's interest secured.

The settlers have been in Allington and the town adjacent three or four years. I am the first clergyman that has been among them. However, I found they had constantly attended the Service of our Church, at the house of Captain Hawley, the gentleman above mentioned, and he has read Prayers for them on Sundays ever since they have been settled there, by which means a sense of religion is preserved among them. He, in behalf of the people there, begged me to ask the charitable notice of the Society in sending them some Prayer Books, and small pious Tracts, which might be directed to my care, to be forwarded to him; and he undertakes they shall, with religious care, be distributed among the poor. He is in hopes, for the reasons above given, at least, should the Society's interest there be secured, that they will fix a Missionary in Allington; and I am induced to think the Society will judge this both a prudent and important measure, when I have informed them further, that his town lies





in the heart of a large country one hundred miles in one way and more the other, in which tract there is but one minister, and he a separate teacher who never had any kind of ordination ; so that besides the convenient situation of this place for the seat of a Mission, and the easy attendance that the inhabitants of four towns might give at two Churches placed as above mentioned, the Missionary would be happily situated to make excursions abroad, and do occasional duty in all the adjacent country.

I am, Rev. Sir,

SAMUEL ANDREWS.

[*Rev. Mr. Graves to the Secretary—Extract.*]

*New London, Oct. 21st, 1767.*

Rev. Sir :

It is as true as observable, that the dissenters have been bred upon the inexplicable, unedifying labyrinth of Predestination ; yet they admire the subject of universal redemption, and the comfortable invitations of an irrelative Saviour.

I meet with great opposition from some of their teachers in Middle Haddam and Mudus. The teacher of the latter\* told me, in much warmth and ignorant zeal, I had no business to come into any of their parishes without their leave ; and proved it from St. Paul, saying “ He built not upon another man’s foundation.” I told him of his abuse of Scripture, and the authority I acted under—that all their rights and privileges were secured to them by our Church—that I derived my power for preaching in New England from our King and Parliament (who he said made Bishops and Ministers) and that he must not expect that the Master would ask leave of the Servant.

The religious Society may depend upon my unshakable perseverance in their direction, and the incumbent duty of my Divine Master ; and that nothing shall intimidate me from preaching the everlasting doctrine of Jesus Christ.

If the Society be pleased, I would be glad if they would send

\* By this designation he means Dr. Boardman.

me some essays on universal redemption, lately published by one Smith, whose arguments are illustrated from our Articles and Homilies. As Predestination and Anabaptism are the general doctrines here inculcated, I presume that Essay of Smith, and Wesley on infant baptism, against Gill, would be very serviceable to undeceive the ignorant, and enlarge our Church, to which the nervous Blacksmith greatly contributes.\*

[*Rev. Mr. Peters to the Secretary—Extract.*]

*Hebron, Connecticut, Dec. 26, 1767.*

Rev. Sir :

— I beg leave to say I am sorry for New England, where the Society’s Missions have, and do still answer their pious intention beyond the expectation of every friend ; and I heartily wish the same might be said of every Southern Province.

There is now the greatest prospect of increasing the Church in New England that ever yet appeared. The frontiers are settling with great expedition ; and many of the planters are piously inclined to the worship of our Church : looking upon themselves as even excluded from the Kingdom of Christ, because they are without Episcopal administrations ; and I am even harassed by their importunities to solicit the venerable Society, (whom you have the honour to serve as Secretary,) in their behalf ; whose residence in various towns, is more than 100 miles remote from any Clergyman (unless enthusiastic, self-commissioned men are such.)

The late Governor of New Hampshire made generous encouragement for a Clergyman in each of these towns, which will be of no service to this generation, unless seasonably noticed. These people have requested me to make them a visit ; but they being so remote as 150 miles, I declined until I could know the minds of my benefactors in the affair, and because of many avocations nigher home, requiring more than my double diligence.

My own parishioners, and my neighbours that live within 20 or 30 miles, I visit and do the best I can for them all. I have had,

\* The “ Blacksmith’s Letters” is what he here refers to.





(since my last) several confirmed to the Church in Hebron, in addition to the 12 formerly mentioned. They make a pretty congregation, and meet in a parish house every Sunday about 15 miles south of the Church in Hebron, and read the prayers and sermons of our most excellent Church. —

Reverend Sir, &c.,  
SAMUEL PETERS.

[*Rev. Mr. Graves to the Secretary.*]

*New London, Nov. 20th, 1767.*

Rev. Sir:

The Indian who presents this letter is of the Narragansett tribe, whom for his prudence and sobriety, I doubt not to recommend to your notice and regard. He is, though young, sent over with full powers from the best and the majority of that tribe, to complain of the abuses of the Assembly of that Government, the affront offered to Sir Wm. Johnson's epistolatory advice, and the disloyalty publicly enacted and given to his Majesty's preemptions, and commands at St. James, the 9th of December, 1761, entitled "Additional Instructions concerning the Indians in North America," &c., which, by the way, were never regarded, but shamefully suppressed, and whereof I had been ignorant without Sir William's benevolence.

I declare, Sir, unless that tribe is relieved from the cruel votes of the Assembly, which the bearer has a true copy of, they must seek their bread in desolate places, and our just and righteous King lose a very large body of those very Indians who first (in those parts) submitted to the crown, and assisted one of the predecessors of that Indian who is now soliciting in London, with an hundred warriors to destroy the Pequotonic tribe, who lived and were totally routed within four miles of my dwelling. The young man is very intelligent and thirsts after learning. Could he be encouraged, he would continue in London till qualified and Episcopally ordained to preach the Gospel to the Indians.

One of the former Sachems of his nation gave forty acres of good land there to the Church of England, upon which a Church

was built, and wherein Service was frequently performed; but, as I am told, the itinerant Missionary exchanged it for an equal quantity of bad land. Since the Missionary's death, the very Church was pulled down, and is metamorphosed into a tavern, and all the lauds converted to his own use; I mean the use of the landlord.

This was done before that tribe desired my assistance, else I had prevented the desecration of the Church. If my patrons please to give me any power or order, I will exert myself in this affair, though some may be afraid of displeasing some great men, yet I am not. I beg leave to add, that the Church was never glazed, (shame prevents me from discovering the reason) but the glass was bought and sent to the parish, and put into a great man's house, who promised to restore it to the Church as soon as demanded.

Since my last, I have baptized about nine children and young persons in houses about twenty-eight or thirty miles off. I have spent twelve days in the united congregation of Millington and Mudus, where I spent four days at each visit, preaching always once, and sometimes twice a day, and have great encouragement by new members frequently added; but am sorry I have reason to complain, that the dissenters rage furiously against me, and persecute them, seizing their goods, driving and pounding their cattle for their teacher's rates; because there is no resident Missionary among them, though they frequently attended my Church or Mr. Peters', which is fourteen miles distant. Alas! that the Anabaptists are exempt from these abuses by order of Council, and his Majesty's religion daily subject to Independent and Congregational iniquity and depredation. The law favouring our religion is imperfect, and I think rather a snare than a security to our Establishment. Had our religion the same privileges throughout this Colony that the Baptists have, we would flourish and increase like the lily of the valley and the cedars of Lebanon; but we are totally discouraged and discredited.

I am, Rev. Sir, &c., &c.,

MATT. GRAVES.



[*Rev. Mr. Jarvis to the Secretary—Extract.*]

*Middletown, November 21st, 1767.*

Rev. Sir :

I apprehend it is quite consistent with the dignity of the office I have the honour to sustain, in the best of Churches, to be anxious that the character may be supported above contempt, which, in these times, will hardly be without some such inconvenient degree of external circumstances as may command respect : for, alas ! such is the corruption, that the excellency of holy things and offices is little attended to, when destitute of a competent aid from the world. Clothe the office of Christ in rags, and it will sink into neglect and dishonour, and be as undesirable as He himself was. Experience gives but too melancholy a proof of this, exemplified in the Church among us, as more or less respected in particular congregations, according as its maintenance is respectable—that respect gives advantage to the growth, and removes a disadvantage its adversaries improve against it.

Therefore it is, that I venture on such importunity to serve the Church in this place, which is very sensibly done by every favour that promotes its competent maintenance. To show you how deficient that is at present, I most cheerfully follow your requisition, in the detail of what the gentlemen of my parish allow me annually. — I am, Rev. Sir, &c., &c.,

ABRAHAM JARVIS.

[*Rev. Mr. Graves to the Secretary—Extract.*]

*New London, Jan'y 15th, 1769.*

Rev. and good Sir :

The bearer hereof is a Narragansett Indian, called Tobias Shattock, whom I ordered to procure a deed of land given by his tribe to the Church of England, and lay it before you. The land was, as Dr. MacSparran assured me, exchanged for the same quantity of much worse, and the person committing the sacrilege

holds the land he got laid out for the Church, together with the other land, in his own possession ; but is willing to deliver the latter to any proper person. The Church, as I wrote formerly, is metamorphosed into a tavern, and some of the boundaries specified are, to my knowledge, removed or cut down. If you please to give me a power, I will inquire into the affair of the Church, the glass for it (it not having been glazed) and the rent due for the land, and make a report.

The bearer is a very promising youth, and would be glad to continue in England till qualified for Episcopal Orders, as he is hearty and sincere for our Church, and has great influence over the Five Nations around me. I hope he would be very serviceable to our religion, to which they all seem to incline. I pray God to direct my venerable patrons in this momentous affair, in which, should it be agreeable to them, I would continue my services among the tribes and assist him.

My hearers and communicants continue the same. Since my last I have baptized four, married one, buried one.

The scribblers at Boston have published their invectives against the last sermon preached by the Bishop of Llandaff, which, to my concern, I have not yet seen, and, indeed, 'tis only by chance I see any. Pray, sir, order me some, which may be done conveniently by ordering them to Dr. Auchmuty at New York, who would send me any parcel you would be pleased to appoint for me. Vessels go frequently hence to New York, seldom to Boston. —

Rev. Sir, &c., &c.,

MATT. GRAVES.

[*Rev. Mr. Lamson to the Secretary—Extract.*]

*Fairfield, March 25th, 1768.*

Rev. Sir :

— The Wardens and Vestry of the Church of Fairfield have lately purchased nine acres of land for a Glebe, with part of the money given by Mr. St. George Talbot. His orders were that the deed should be made to the Honourable Society, and after being recorded here, should be sent home to the Secretary, which





directions we shall be careful to observe. I have the pleasure to inform the Honourable Society, that the Church gains ground in my mission, as it does generally throughout this Colony. I have had six families added to my Church during the winter, have admitted three new communicants, and have baptized seventeen infants, one of which was black, and one black adult. —

I am, Rev., &c.,

JOSEPH LAMSON.

[*Rev. Mr. Beach to the Secretary—Extract.*]

*New Town, Connecticut, April 14th, 1768.*

Rev. Sir : — If I may presume to speak what falls under my observation, the Church people in these parts are the best affected toward the Government of Great Britain ; and the more zealous Churchmen they are, by so much stronger is the affection they discover for King and Parliament upon all occasions ; but dissenters here greatly exceed in numbers. It is very probable that if there were a Bishop among us to confirm and ordain, it would greatly increase the number of Clergy and Church people ; and the fear and dread of the growth of the Church (if I mistake not) is the real source of the opposition which, in these parts, is made to it. If any of us of the Clergy in America discover an aversion to it, it must be an additional argument for its necessity, because none but the disorderly decline government. —

I am, Reverend Sir, &c.,

JOHN BEACH.

[*Rev. Mr. Graves to the Secretary—Extract.*]

*New London, May 14th, 1768.*

Reverend and good Sir :

— The present aspect of duty and religion here is very deplorable. Instead of invoking Heaven for true knowledge and sanctifying grace, hell is ransacked for infidelity and perverseness.

All their devices are to oppose authority and to prevent Episcopacy from residing among us ; but I trust and pray, may believe, that He that sitteth in the heavens shall laugh them to scorn, the Lord will hold them in derision. I would send you some of our papers wherein the Bishops of Gloucester and Llandaff particularly are treated in the most scurrilous manner, did I not know that you have them regularly sent over. I verily believe, were we blessed with a Bishop here, the dissenters would decay and vanish as water thrown on the ground, and our Zion flourish as the cedars of Lebanon.

Pray, sir, present my duty, gratitude and love to my religious patrons, and tell them that the Blacksmith labours triumphantly on many hearts, hammers them into silence and beats them into conformity.\* He and Mr. Smith, on universal redemption, gain great applause and many converts to our Church. I wish the religious Society would send each of the missionaries, especially in New England, more of those tracts. I have not seen the three last abstracts, except some detachments from them, most bitterly censured in our papers of abused liberty. Be pleased to redress this neglect. —

Sir, &c.,

MATT. GRAVES.

[*Rev. Mr. Learning to the Secretary—Extract.*]

*Norwalk, Connecticut, May 10th, 1768.*

Rev. Sir :

— I beg you to give my duty to the Society, and assure you that I will give all possible attention to their interest, both in respect to their revenues (in procuring legacies) and for the promotion of the cause of true religion. Nothing could have induced me to have undertaken the executorship of Mr. Talbot's will, but purely with a design to serve the Society. I knew it would be a difficult task, and all the enemies of the Church would vent their ill nature toward it upon me in person ; and it has even so happened. I have been abused in the most shocking

\* He alludes to the "Blacksmith's Letters."—Ed.



manner, for acting like an honest man in this affair : but I am determined to persevere with steadiness and fortitude to the end of the chapter.

I wish it were in my power to paint in lively colours, the necessity there is, both in a civil and religious view, of our superiors giving attention to the affairs of the Church of England in America. If the Church is neglected at this juncture, America is totally ruined ; and those of us who have been faithful to give notice of the true state of affairs, will be the first victims that will fall in the sad catastrophe.

The money arising from Mr. Talbot's estate can be let out here for six per cent. and a landed security given, which cannot fail : and if the Society think that better than the interest they receive at home, and give orders to me, or any one they shall think proper, it may be let out here upon a certainty. —

I am, Rev. Sir, &c.

JEREMIAH LEAMING.

[*Rev. Mr. Viets to the Secretary—Extract.*]

*Synsbury, in New England, June 25th, 1768.*

Rev. Sir :

There have been several efforts lately made by the dissenters to oppress me as well as my people ; as the bulk of New England is uneasy at some late regulations of the Government on your side the water, and look on us missionaries and our parishioners, as too much connected with Europe : but the cruelty and oppressions of dissenters only tend to unite us more closely among ourselves, and add to our numbers. —

I have now been in my mission five years, during which time I have read prayers and preached twice every Sunday, and often thrice a day, at different places, in the summer season—have christened 19 adults, 399 infants—married 28 couples—buried 34 corpses. My people in Synsbury have increased within this period, from 105 females to 161 ; in the townships adjacent, from 32 to 51 ; my communicants from 35 to 45, and I have had the happiness of such an universal affection from my people, that I

cannot recollect a single person belonging to the Church at my arrival here, who has left the Church since : though it must be confessed, that several within the five years have conformed to the Church very hastily, and as hastily left it. This extraordinary unity I attribute to the goodness of God, and not to any excellence in myself. But it is to be observed, that the greater part of my people are very indigent, though very honest and well-behaved : nor could so many dissenting ministers be maintained, were it not by the assistance of the New England government which denominates us dissenters, and treats us as such.

There are fifty-two Congregational ministers in this County, viz. : Hartford. In all the four New England Colonies there are 586 Congregational ministers, 38 of the Church Clergy, 39 Anabaptists, 10 Presbyterian, 30 Quaker Assemblies, and about 50 congregations of those called Separatists, somewhat resembling the old Independents.

It is the Congregationalists that take the chief benefit of the New England Establishment, (so called) not the Presbyterians, as has so often been inaccurately alledged. I will only add, that some of the money to support dissenting preachers is extorted from Churchmen, unjustly and illegally, in my humble opinion, who am, with gratitude and submission, &c.

ROGER VIETS.

[*Rev. Mr. Peters to the Secretary—Extract.*]

*Hebron, in Connecticut, June 25th, 1768.*

Rev. Sir :

My last bears date Dec. 26th, A. D. 1767, since which time I have, in Hebron, baptized five infants, and at Preston eight. This place is about thirty-five miles east from my residence, and there are about 30 professors of the Church of England, consequently loyal subjects to his Majesty, King George the III, and that illustrious house.

I spend most of my time endeavouring the good of these people within the circle of thirty or forty miles ; but by some evil fate having seized the dissenting teachers and their adherents,





nothing seems worth their notice or conversation but an universal revolution, or something as bad. The peasantry, I have often heard say, that they would rather (notwithstanding their religious tenets are built upon John Calvin's wheel) that they would rather be under the government of the pretender, the French, Dutch and Spanish monarchies, than to submit to acts of a British Parliament, or an American Episcopate. You may have a faint idea of what doctrines are taught by those enemies of peace and order, by reading Livingston's scurrilous letter to my Lord of Llandaff; now in all America he could find but little grounds to give a better character of its inhabitants than appear in this very excellent sermon.

I am unwilling thus to characterise my native land; but, considering my duty to my King, my benefactors and country, I have ventured thus far in miniature; which, if known in these parts, I make no doubt but that the fanatic mob will judge my life too cheap a victim to pacify their belching stomachs.

I have had several families of the Church in Hebron, since my last removal up into these new towns (150 miles distant) whose spiritual wants are many, they write, as all that are Churchmen and loyalists hope to see an Episcopate, and the charity of the venerable board.

I am, &c.,

SAMUEL PETERS.

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[*Churchwardens of Guilford to the Society.*]

*Guilford, in Connecticut, New England,* }  
*July 8th, 1768.*

We the subscribers, for ourselves, and in behalf of the rest of the conformists to the Established Church of England, in Guilford, beg leave once more to lay before you our case, in hopes that, after we have given you a true account of our melancholy situation, you will be prevailed upon to receive us under your care and protection. We would beg leave to observe to you, that ever since the year 1744 we have steadily attended the public worship of God, on Sundays and Holy Days, as is appointed by the Church, in reading Prayers and Sermons. We then prevail-

ed with the Rev. James Lyons to come over and preach to us, and administer the ordinances unto us, which led us to the choice of Churchwardens, and appointment of a Clerk, &c. He continued to visit us once or twice a year, until he was removed to Long Island, and then the distance was so far, and the difficulty in crossing the water so great, that he never came but once after. We then applied to the Rev. Dr. Johnson, who always manifested a great regard and concern for us. He then advised us to get some young candidate to read service to us. Accordingly, we agreed with Mr. Samuel Johnson, who continued with us six months; but he concluding on other business left us. The Doctor, out of his great concern for us and regard for the Church, would frequently come and preach for us; and other ministers, on their journeys through the town, would stop and give us a sermon, and baptize our children, which was a great encouragement to us. Our number was but small, yet as we believed it to be the cause of Christ, God would not despise the day of small things; we then applied to the Clergy, at their Convention, for advice, who greatly encouraged us to keep up the worship of God amongst us and try once more to get some young candidate to read for us. We then applied to Mr. Peter Beers, who continued with us better than twelve months, to our great satisfaction. We then engaged in building a Church, which, though a great charge, we got to be decent: we, indeed, received some donations from private gentlemen to help us, and had encouragement of a considerable sum for purchasing a Glebe. We applied to Mr. Talbot, by the advice of some of the Clergy, who told us he had been very charitable to many of the Churches and doubted not but that he would readily help us. We accordingly waited on him, who told us he would think on us, and advise with the Clergy, and give us an answer in a little time. In a proper time we waited on him again, and engaged some of the Clergy to write to him in our behalf. He then gave us strong encouragement; indeed, we received it that at the next Convention, he would meet us and give us £200, to be settled by the direction of the Clergy. Accordingly we waited on him at the next Convention. He then told us and some of the Clergy, that he had got the money for us: we waited with great expectations of having it, but to our great surprise, and to the surprise of most of the Clergy present, we were





disappointed ; but still we had the strongest assurance from the good gentleman, that he would do something for us. After waiting on him sundry times afterwards, in hopes of obtaining it, he told us that if he did not do it in his life, he would do it at his death : but, after waiting on him from time to time, we have obtained nothing. Being very desirous to have a minister, we moved it to New Haven and Branford to join with us in getting one. Accordingly, we agreed and applied to Mr. Palmer, who we heard then was in doubt about his ordination. He gave us strong encouragement that he would go home and take orders for us ; but, he being not fully resolved, we applied to Mr. Punderson, who readily complied, if he could obtain liberty from the Society. We accordingly wrote, and prevailed on some of the Clergy to write for us, upon which the Society were pleased to grant him liberty to come to Guilford, New Haven and Branford, with a salary of £50 from the Society, we raising £10, each town, for his further support, to be paid yearly.

This was as the breaking forth of daylight to us, after a long night of darkness : but, alas for us ! Mr. Punderson from coming to preach with us once a month, as was agreed, soon neglected us, came once in two months, from that to four, six and ten ; and, finally, told us he could come no more ; but advised us to get some young gentleman to read service to us. This was a most discouraging blow, but what still made it worse was his taking the whole salary with him. If he had left us but £10, it would have been some encouragement to us to struggle once more. However, being assured it was the cause of Christ, we thought it our duty not to quit the service of so good a Master, but rather sacrifice the whole of our interest, than give up so good a cause. We then applied to Mr. Bela Hubbard to read service to us, being advised thereto by the Rev. Dr. Johnson, whom we always applied to as a father and friend to us. Mr. Hubbard read prayers to us, to our great satisfaction, till he obtained liberty to come home for holy orders. We then agreed with him to take orders for Guilford, Killingworth, and North Guilford, paying him £30 sterling yearly ; accordingly we did so, in hopes that the Society would consider us and give him something more for his support, but we were not so happy as to obtain any thing. However, Mr. Hubbard obtained orders and returned and continued with us,

until the Society was pleased to remove him to New Haven, which was so distressing to us, that words cannot express it. We had laboured under the greatest discouragements for upwards of twenty-three years, with great expense in building a Church, and raising money to purchase a Glebe, and had obtained everything we had so long struggled for, except the Society's patronage, which still we are in hopes to obtain.

But alas for us ! we are stripped at once of our minister, and left to mourn our loss, and to be the derision and scoff of the dissenters. Some of us are almost ready to say our wound is incurable, and to sink under our repeated disappointments. The removal of Mr. Hubbard has given the Church the heaviest blow that ever it received, and did we not firmly believe it to be the cause of Christ, and that God is abundantly able to build us up, we should give it entirely up : but we cannot think it our duty to give up the worship of God, and leave our children to go over to the dissenters. We cannot still but hope that light will arise out of our present darkness ; and, under God, once more we apply ourselves to the venerable Society, earnestly begging you to receive us under your protection, and grant us something for the support of the Gospel. We have unanimously agreed and invited Mr. Tyler to go home for orders for us, who has consented, provided the Society will grant him something, though it be but small.

We are morally certain, could you have a full and true knowledge of our present circumstances, you would believe us to be as great objects of your charity as any in America. But we would not tire your patience, but leave our case to God, and, under Him, to the venerable Society, hoping that you will, of your unbounded charity, make us partakers of your liberality. We conclude with begging your prayers for us, and liberty to subscribe ourselves,

Your obedient and very humble Servants,

NATHANIEL JOHNSON, } *Church-*  
SAMUEL COLLINS, } *wardens.*



[*Rev. Mr. Mansfield to the Secretary—Extract.*]

*Derby, Sept. 21st, 1768.*

Rev. Sir :

— Since my last I undertook and performed a long journey and visited a considerable number of the professors of the Church of England, in seven or eight different towns of the Colonies of New York and Massachusetts Bay, who live at a great distance from any minister of the Church of England, and who are very desirous of Missionaries coming among them. At Lanesborough, a town within the Province of Massachusetts Bay, I found a considerable number of serious and sensible professors of the Church of England, who having been tired out with the very rigid doctrines of enthusiastic Independent teachers of the town, had embraced the Church of England, built themselves a small Church in which they constantly meet, and join in our Liturgy, and in hearing and reading good Sermons. Here I preached a lecture and performed Divine Service, as I did also at Williamstown, another town in the same Province, about sixteen miles north of Lanesborough, where are also a number of families professing the Church. I then proceeded northward to the towns of Pownall, Arlington and Manchester, which lie in the western part of those lands which are patented out into townships, by the late Governor of New Hampshire, and afterwards annexed to the Province of New York. Here I found a considerable number of families who are professors of the Church, to whom I preached, performed Divine Service, and baptized their children ; and the people of other denominations, in general, gave their attendance and seemed very desirous of instruction.

The town of Arlington, which consists of about thirty families, is settled almost entirely by Church people, and Captain Hawley, a principal planter, has constantly read Service and Sermons in his own house, where the people have attended ; by which means a sense of religion hath been kept up among them : but the other towns in those parts having been settled by people of different denominations, from different towns in New England and New York, can agree in nothing ; and having no ordained minister of any kind, nor any preachers, except some strolling, ignorant enthusiastic Anabaptist, new light laborers, and some of them also scandalous by immorality in their lives, are in danger of falling

into entire irreligion. If the Society, therefore, should see fit to make a Mission at Arlington, it would be likely of extensive and very great service. Manchester and Arlington, the most northern towns which I visited, are about 100 miles distant from the nearest missionary, and about 160 miles distant from Derby. The people express themselves very thankful to me for coming among them ; but being but new settlers and generally poor, were not able to contribute to me half enough to pay the expenses of my journey. On my way homewards, I preached at New Concord, within the Province of New York, about twenty miles distant from Albany, where there are about twenty families of the Church of England, who hope that Mr. Bostwick, a candidate for holy orders, will be ordained and settled among them. I was employed near three weeks on this journey, and in the time baptized thirty-two infants and two adults. —

I am, Rev. Sir, &c.,

RICHARD MANSFIELD.

#### MEMORIAL OF THE INHABITANTS OF CLAREMONT, N. H.

*To the Reverend Clergy of the Church of England, and Missionaries of the Venerable Society for the Propagation of the Gospel in Foreign Parts, to be convened at New Milford, in the Colony of Connecticut, in Trinity week :*

The Memorial of us, the subscribers, conformists to the Church of England, and Inhabitants of the town of Claremont, in the Province of New Hampshire, in New England,

HUMBLY SUEWETH :

That the first beginning of the settlement of this town by the Proprietors was about two years ago ; and until the proclamation of the peace last made between Great Britain and France, this land was a wild, uncultivated desert, which no Christian ever saw, except some light scouts of the English, in pursuit of blood-thirsty savages, or the wild beasts of the earth. We live very remote from all the Clergy of the Church of England ; and there is but one Church in this Province, which is at Portsmouth, under the pastoral care of the Rev. Mr. Brown, who is about 140 miles distant from us. Five infants, born here, are yet unbaptized ; for no Missionary yet gave us a visit : yet we maintain our principles of conformity, notwithstanding we are surrounded by the various denominations of dissenters, who would willingly raze us to the foundation : and we hope for a Missionary before many years.

The land here is exceedingly burdened with timber, which renders





the cultivation of it very laborious. However, the little we have brought under cultivation is abundantly fruitful, so that (God willing) most of the necessities of life will be plentiful.

And although there is a right of land granted for the use of a school, (by His Excellency, Benning Wentworth, Esq. our late Governor,) in this town, of about 115 acres, which is already laid out, and an equal number of acres for the Glebe, and the right granted to the Society for Propagating the Gospel in Foreign Parts, all which rights (notwithstanding the opposition of the enemies of the Church) we have, with much ado, caused to be laid out in some measure equitably. And there is a right also granted to the *first* Gospel Minister, which we hope will fall into the hands of a Missionary, (for there was no endeavor to injure that right, seeing the dissenters took it for granted that that right was for their teachers.) These rights will be a noble fund for the Church in after ages. Nevertheless, these rights are yet useless to us; and although we have agreed to build a school house 20 feet square, and have already subscribed nearly enough to complete it, and are all unanimous in the affair, yet we are unable at present to give sufficient encouragement to an able Schoolmaster to undertake for us. Some of us have numerous families of small children fit for schooling. The number of children under 16 years of age is 35. There are about two families of dissenters to one of ours. We are grieved at the thought of having them brought up in ignorance, and dread their becoming a prey to enthusiasts, and being carried away by every wind of doctrine.

We believe a good school lays the best foundation for a sober, godly and righteous life: and since Samuel Cole, Esq. has been much employed in keeping school, and is an inhabitant and Proprietor among us, (whose character and qualifications some of you know well) we humbly desire you would be pleased to represent our state to the venerable Society, and endeavor that he may be appointed Catechist and Schoolmaster among us a few years, till we have got over the first difficulties and hardships of a wild, uncultivated country: or else that, by some way, in your wisdom, you would endeavour our relief: and we, as in duty bound, shall ever pray.

Claremont, April 28, 1769.

AEEL BACHELOR,	DANIEL WARNER,
HER. RICE,	LEVI WARNER,
MICAH POTTER,	ASA LEET,
CORNELIUS BROOKS,	BENJ. BROOKS,
BENJ. TYLER,	BENJ. BROOKS, JR.
EBENEZER PRICE,	BENJ. ROE.

[*Rev. Mr. Jarvis to Dr. Johnson.*]

*New Milford, May 25th, 1769.*

Whereas, application has been made to this Convention, that they would use their interest with the Society, that Patridge Thatcher, Esq., may be appointed the first Governor of the new projected Colony, if in their judgment they think proper.

The Convention unanimously agree to request the Reverend Dr. Johnson to mention, in his first advices to the Society, that if they think proper to concern themselves in this affair, as they are greatly interested in the lands to be included in this new Colony, that we judge Mr. Thatcher, in every way, qualified for so important a trust, and well affected to the Government, in being zealous for the support of our holy Church, and in a peculiar manner will be attentive to the Society's interest, and concerned for the promotion of the interest of true religion and good order, if his Majesty shall do him that honor, and indulge the proprietors in their request.

And the Secretary of the Convention is ordered to transmit to Dr. Johnson a copy of the above vote.

ABRAHAM JARVIS, *Secretary.*

[*Rev. Mr. Beach to the Secretary.*]

*New Town, Connecticut, Oct. 17th, 1769.*

Rev. Sir :

Nothing remarkable has happened in my parishes since my last. Both of my congregations are in a peaceable and prosperous state, and though some of my people, from time to time, remove back into the new country, which is now settling, yet our congregation here still increases, and the longer the Church of England worship continues here, the more the aversion of our Independent neighbors toward it abates, so that we now live in much peace and friendship with them. As far as I am able to make a judgment, there are in these two parishes about 2400 souls, of whom, a little more than half profess the Church of



England. Here are about fifty negroes, most of whom, after proper instruction, have been baptized, besides a few unbaptized negroes. Here are no heathens or infidels. I have baptized one negro man this half year. I commonly baptize about 100 children in one year, among whom are some black children. My actual communicants are 312. Here are no Papists or Deists. I have not observed any remarkable conversion from a profane course of life among us; but the professors of the Church of England here generally adorn the profession by a sober, righteous and godly life. My most earnest desire is to answer the pious design of the venerable Society, that at last I may be able to give up my account to my blessed Saviour and Judge, with joy.

I am, Rev. Sir, the Venerable Society's and

Your most obedient, humble Servant,

JOHN BEACH.

[*Rev. Mr. Graves to the Secretary—Extract*]

*New London, Dec. 13th, 1769.*

Rev. and good Sir :

I would have much sooner written to my venerable patrons, but resolved to obey their prudent directions and cautioning advice : accordingly I procured a copy to be taken off the Records, containing the following words :

“One deed given by George Minegeret to the Church of England in Charlestown and Westerly, in the County of Kings, in the Colony of Rhode Island; and for securing and settling the service and worship of God, according to the use of that most excellent Church, within the said Charlestown, which deed contains, by estimation, 40 acres of land, and is bounded as follows, viz: beginning at a stake with stones about it, then running south, 38° [east,] 45 rods 1-4 to stone and heap of stones, by the country road; and from thence, easterly, as the road runs, 128 rods to a stake with stones about it; from thence north, 14° west, to a stake with stones about it; from thence north 14° 40 rods, to a small white oak tree, marked on two sides; from thence south, 50° west, 12 rods, to a heap of stones; from

thence N., 75° W., 12 rods, to a stake and stones; from thence a straight line to the first mentioned corner. The consideration in said deed is 5 shillings, old tenor, and is dated the 14th day of January, 1745-6.

Attested, per

JOHN HORSEY, *Town Clerk.*”

“Nov. 21, 1769.”

I am, Rev. and good Sir, &c. &c.

MATT. GRAVES.

[*Rev. Mr. Tyler to the Secretary—Extract.*]

*Norwich, in Connecticut, Jan. 9th, 1769.*

Rev. Sir :

— Since I have come into this Mission, I have observed that the professors of the Church do neglect, and have in times past very much neglected, bringing their children to the Sacrament of Baptism; and are and have been themselves extremely backward, in becoming partakers of the Lord's Supper. This evil practice in the Church people here, with respect to Baptism and the Lord's Supper, they seemed to have learned while dissenters, and upon conforming to the Church, are not without difficulty cleared from the tincture of this evil.

The Anabaptists are numerous in parts adjacent—some few here. And the dissenters here seem to consider, too generally, the baptism of infants, or, indeed, the baptism of any, to be a matter of no great importance in religion; and, accordingly, do very much neglect it. And, though they do not seem, in their principles, to despise the Sacrament of the Lord's Supper, yet their superstitious notions about it produce effects, I may well say, as injurious to Christianity as their contempt of Baptism: for they seem, too generally, to consider the Lord's Supper as no means of grace and salvation, but rather as a solace for those they imagine to be out of all possibility of perishing; and then they seem to think, and not without reason, that the participation of the Lord's Supper is not a matter of pressing necessity to such; and for any others to partake, who are not thus qualified, they seem to imagine cannot be without almost infinite hazard to their





[*Rev. Mr. Beach to the Secretary—Extract.*]

*New Town, in Connecticut, Oct. 12th, 1769.*

Rev. Sir :

— At Danbury, a town about 10 miles from New Milford and Reading, the professors of the Church have erected a Church, with a decent steeple, fit to accommodate from 400 to 500 people, in which I have performed Divine Service sundry times : and alas ! it is but little that so few of us can perform, to what is so greatly wanted. It is really melancholy to observe how many serious and very religious people of late, in these parts, profess themselves of the Church of England, and earnestly desire to worship God in that way, yet are as sheep without a shepherd. The harvest is truly plenteous, but the laborers are few ; which might be greatly helped, if Holy Orders could be obtained in this country. But I encourage myself to hope that the Lord, whose harvest it is, will soon bestow on this land that so much and so long wished-for blessing.

Rev. Sir, &c. &c.

JOHN BEACH.

[*Mr. Malbone's Protest against building a new Meeting House at Brookline, in the township of Ponfret.*]

*Brookline, Sept. 28, 1769.*

Whereas, at a Society meeting this day convened in the parish of Brookline, township of Pomfret, and Colony of Connecticut, it hath been ordered and resolved to demolish the meeting house appropriated to public religious worship, and build a new one in its stead, the expense of which is to be paid by an assessment on the parishioners, agreeable to a rate list which hath by them been given to the assessors : I the subscriber, an inhabitant of said parish, do warmly dissent, and solemnly protest against the said vote and resolution, for the following reasons ;

1st. I deem the present house, with a very few trifling repairs, altogether sufficient and proper to answer the purpose for which it was designed ; it being no way antiquated, and with a small expense, may be made equal to when it was first finished, and full

souls : and, accordingly, in this large and populous town of Norwich, containing, I suppose, at least 1200 families of dissenters, there is not in all these but only a very small and inconsiderable number of communicants.

Doubtless you will say : why, indeed, my account is somewhat extravagant, or else I live in a town peculiarly fanatical. True, sir, this town, and those adjacent, are neither uncommonly enthusiastic, even for New England.

I am, Rev. Sir, &c.,

JOHN TYLER.

[*Rev. Dr. Johnson to the Secretary—Extract.*]

*Stratford, New England, June 11th, 1770.*

Rev. Sir :

— I am extremely obliged to the Society for ordering Mr. Somasters to be placed here at Stratford. This happily falls in with a design I have entertained of holding here a little Academy, or resource for young students of Divinity, to prepare them for Holy Orders ; the design of which is chiefly to improve them in classical learning, Latin and Greek, to teach them Hebrew, and direct and assist them in studying Divinity ; and before they go, if not graduated otherwise, I would procure them the degree of M. A., at the College at New York. [I have several times directed one or more in their studies, and have now four here, whose names are Marshall, Fingley, Perry and Jones ; the first of which will go next fall for a place called Woodbury, without any expectation from the Society.] This I shall continue while I live, with the assistance of Mr. Kneeland, who is very well qualified to continue it when I am gone.

I am, &c.

SAMUEL JOHNSON.





as decent as the situation of the parishioners will allow of, and certainly much more suitable to our circumstances than the superb edifice proposed to be erected—God Almighty not being so much delighted with temples made with hands, as with meek, humble and upright hearts.

2d. If the building a new meeting house had been really necessary, from the destruction of the one we have at present, by an act of Divine Providence, it would be prudent to postpone it, rather than burden the inhabitants at this distressful season, when there is scarce a farthing of money circulating among us, and those who are esteemed the most wealthy are obliged to send the produce of their land to markets far distant, selling it at an under rate, to raise a sufficiency for the payment of taxes for the support of the ministry only ; and the generality scarce able (although we pay no province tax,) with their families, to live a poor, wretched, miserable life. And some, as I am well informed, who have now joined in this vote, are excused from the payment of any rate whatsoever, by reason of their extreme poverty : notwithstanding which, their voices have equal weight with those among us who must bear the greatest share of this unnecessary burden, which appears to me to be rather undertaken from a foolish spirit of ostentation, levity and wantonness, than for the true honor and service of God.

3d. I had the very great happiness to be born and educated in the principles and profession of the established National Church ; of which, however unworthy, I declare myself a member ; and as often as I have opportunity, publicly practice, being determined to persevere in those principles to the day of my death : and as I have a prospect, I hope not very far distant, of worshipping God continually in the way of my choice, agreeably to the Liturgy of the Church of England, which I trust and humbly hope is most agreeable to Him, as it is certainly, in my opinion, the best form that human nature can invent. I do, therefore, and for many other full as (perhaps more) cogent reasons, decline from entering into so great an expense as this vote will subject me to ; being, in proportion to what I have hitherto paid of the parish tax, a full *eighth part* of the whole charge, which I shall never be able, was I ever so much inclined, to accomplish in this season of distress, without selling and disposing of part of my par-

rimony, at perhaps, upon such an emergency, a fifth or a sixth, or, possibly, a tenth part of its value : wherefore I do again, in the presence of this meeting, publicly repeat my dissent, and absolutely protest against every part of this proceeding.

In testimony whereof I have hereunto set my hand, at Brookline aforesaid, this 28th of September, 1769.

(Signed)

GODFREY MALBONE.

[*Mr. Malbone to Rev. Mr. Apthorp.*]

*Colony of Connecticut, Pomfret, Nov. 1st, 1769.*

Sir :

So unexpected a letter from me will undoubtedly cause you matter of surprize ; but I hope the occasion will plead my excuse for the trouble which I necessarily give you, since, upon my word, however interested I may appear, I mean and intend not my own particular benefit only, but that of every man living in this Colony, situated as I am, who professes himself, and is really, a staunch member of the Church of England. I should not, perhaps, have thought of applying to you at present, but a near friend, both of yours and mine, being upon a visit here very lately, proposed it, and urged it so forcibly, that he obtained my absolute promise to do it, before he left me ; and as this, in all probability will be the only letter you may receive on this subject, it may be necessary for me to be more particular than I otherwise should be.

In Sept., 1766, I removed with my family from Rhode Island to Pomfret, in the Colony of Connecticut ; and as the nearest English Church is situated at Norwich, 22 miles distant from me, I gave over, though reluctantly, all thoughts of attending public worship, unless when my affairs called me where I could do it with some degree of convenience ; and upon such an occasion I never once neglected it. I nor any of my family, have ever entered one of their meeting houses ; but I have nevertheless paid, without any murmur or dispute, to support their ministry, a tax from nine to ten pounds a year. The parish, or society as they call it, which I inhabit, was, for the case of the inhabitants who



lived at about a distance of 6 miles from the meeting house, about 30 years ago, taken off from the old society of Pomfret, and erected into a distinct society, now called by the name of Brookline; and a new meeting house was built for their particular accommodation. Not long since the people of the old society, their former meeting house being decayed, built themselves a monstrous great, unformed new one, and painted it all over with a very bright yellow. This had excited such a ridiculous spirit of pride in the Brookline society, that they are going now to demolish a building every whit (a few trifling repairs excepted) as good and as sound as it was the moment it was erected, in order that they may boast, I suppose, a newer, a larger and a yellower one than the other; and for a pretext, they say it is not big enough. I gave myself the trouble to inquire into the truth of the matter, from the more moderate and sober people among them, and from the best information, I am morally certain it was never but once crowded, and that was when the ministers of the three adjoining societies happening to be altogether absent from their parishes, at the Commencement at New Haven; and many of the younger part of their flocks, glad to improve the opportunity of a Sunday's ride, filled their meeting. This was in September, last year. This ridiculous, vain people immediately improved the hint, and affixed a strange sort of notification on a post near the meeting house, warning the society to appear at a stated time, and consider this most important business. One of my tenants accidentally hearing of it but the very day before the meeting was to be held, came to me, much alarmed, and informed me of it, for which the poor man hath since met with many reproaches. I immediately waited upon the minister, and represented to him the imprudence, as well as the inexpediency of such a step, at a juncture when every one, with great justice, was complaining of the great hardships of the times, the extreme scarcity of money, &c. He, to convince me of the necessity and propriety of it, carried me into the meeting house, where we were very soon joined by a justice of the peace, a colonel and a farmer, three of his people who were favourable to the measure. It was in vain that I proved to them that, with the expense of my rate alone for one year, the building would be in as good a state as ever. They protested they would never consent to repair it, for it was not big enough to con-

tain their number of people. I did not then know but this might be true, as I had never attended their meeting, and very innocently proposed to them to enlarge it, rather than commit such waste as to destroy a building, the main part and material of which were in full as good a state as they were the moment it was erected. But this they would by no means hearken to. I discovered such an uneasiness at my proposal of enlargement, and such a determined resolution to build at all events, that, considering the size of the present house, which I thought most certainly sufficient for their people, and never having heard of the objection before, I began to suspect that this was not the true reason. Wherefore I immediately set myself upon the inquiry, and found it to be only as I before represented. Without returning home, I went to the only Churchman of any note in my neighborhood, one Mr. Aplen, who lived at Plainfield, about six miles from me, to represent the extreme folly and my grievance, and to take his advice upon the measures I ought to pursue, to steer clear of so monstrous an imposition. This gentleman is a lawyer of the first note in New England, who hath lately removed up here from Providence. He told me, as their laws stood, I could not possibly help myself; and if these people had a mind to erect a square building this year, and to pull it down and build a round one next, I must submit to the expense, unless we either had a Church of our own, or got relief from England; which there was not the least doubt but we should most readily obtain, on a proper representation of the matter to the Crown. He informed me that this most intolerable oppression had already, about thirty years ago, been laid before His Majesty in Council, by one Mr. Brown, a Churchman of Massachusetts Colony, who, because he could or would not conform to their establishment, had become the object of their resentment, and had been made most grievously to suffer. The King was pleased to take such gracious notice of his most just and equitable complaints, as to form a resolution that every Churchman, wherever situated within the compass of his dominions, should be exempt from such intolerable grievances. But while the matter was pending, and before the manner of relief was determined upon, the Colony Agent interfered, and took upon himself to promise, that if no public orders were issued, as they might bring a reproach on his Govern-





ment in the eyes of their neighbours, that they of themselves should remove any grievances of this nature, and that no member of the Church of England for the future should have any cause to complain. They accordingly passed a law which is most scandalously evasive, and that subjects every Churchman that is situated at such a distance from a Clergyman of our own Church, that he cannot conveniently or regularly attend the public worship of God, to the very individual oppression he suffered before the complaint was made: and the wretched example of Massachusetts hath been readily followed by Connecticut, by which means I, and every other Churchman situated like me, am involved in perplexity inextricable, but by the will and power of His most gracious Majesty.

He advised me to draw up a Protest against the measure, and read and deliver it to the moderator of the society meeting, whenever it should be there resolved on. I accordingly drew up one that very evening, which I carried next day to present to him, in case they obtained their vote. This contained a part of the arguments which I made use of in the debate, which was very regular, being confined to myself and the aforementioned justice of the peace only. When the question was put to the vote the odds against building were so great, that I really thought myself secure, and that they would not readily again attempt a thing of the kind: but I have been very lately convinced that my conclusion was rather too hasty.

The laws of this Colony qualify any man to vote upon these occasions, whose rateable estate is worth £40, or who is a member, that is, a communicant, of the meeting. Of these last there are several who are so far from the payment of any rates at all, that they, with their families, are absolutely maintained at the expense of the parish: and they have, notwithstanding, most unfairly, an equal vote with me, who must be at about one-eighth part of the whole expense of the building. Among those people are many of the lower class who are in a state of dependency. Those who are for building have been so extremely industrious and indefatigable, that, upon a call of another society meeting this last September, by means of bribes, promises, threats and what not, they were so near succeeding as to lose it by a majority of one vote only; and they infallibly would have carried their

point, had there not been a funeral that day, which took off three of their number. There are but two Churchmen, that I know of, in the parish, beside myself. One of these they bribed to vote for them, by making him a committee man, and the other they intimidated from voting at all; and the wretches are so far elevated with the absolute certainty of success at the revolution of the year, that they have tauntingly upbraided me in the most public manner; telling me that Churchmen make them pay in other places, and that they have and will make use of the right to make Churchmen pay here: and have otherwise had the cruelty to add downright insult to their intended oppression. The cant, cunning, hypocrisy and lowness of manners in these people is almost insupportable. I have had less connection with them than you can possibly conceive—never at all, indeed, but to do them a thousand good offices, without the least desire or expectation of any in return. Not a soul of them ever received the least injury, or even a wry look from me. They have even approved of my conduct, by acknowledging to each other, that I should be a good man, if I did not now and then swear a little, and was a Churchman: and yet they are now endeavouring to requite my kindness and civility, by saddling my estate, already too much encumbered, with an expense, perhaps, of £200; and for what?—to build an Independent meeting house!

I am not certainly the most easily disturbed; but I think this is rather, taking every thing into the account, too much; and I own I have not a sufficient degree of stoicism to sit down quietly, and not endeavour to repel so outrageous an abuse. I have ventured this address to you upon a firm persuasion, that you will very readily enter into the sentiment, that it must not only be very disagreeable to a Churchman to be compelled, in so insulting, or indeed in any other manner, to furnish money for the erecting of (what some of our too sanguine friends call) a schism shop; but that also it may be a considerable prejudice to the cause of our religion, which, in my opinion, ought more particularly at this time to be encouraged by the supreme authority, and supported by every mild and moderate method that can possibly be thought of. The same reasons which induced government to relieve from such an enormous oppression, those of the profession of the Church of England, in the Province of Massa-



chusetts Bay heretofore, ought certainly to operate much more forcibly in the Colony of Connecticut just at this juncture, when the people, not only in this Colony, but throughout the continent, are endeavouring, with the utmost assiduity, to advance their own cause, and prejudice ours, by all the art and malice that human contrivance is capable of. I rely upon your utmost assistance from principle. I dare not expect so much from your friendship. I was unhappily too little acquainted with you to presume so far: but if I should, however, have the least interest with you [I beg you] would exert it on this occasion, and give yourself the trouble to make this cause so much your own, as repeatedly to wait upon and urge, as far as decency may permit, those of your acquaintances among the Bishops and dignitaries, as well as laymen of the Church, who may have an interest at Court, and to get an order from his Majesty, established in due form, and transmitted by the Secretary of State, before the expiration of next summer, to the Governors of these two Independent Colonies, to exempt those of the national established Church of England from being compelled, either to attend the public worship of dissenters, or to contribute to the support of their ministers, or the building or repairs of their meeting houses. This and this only, I hope and dare pray, will prove an effectual means to put an end to all impositions of this nature.

I cannot foresee, or even suspect, that the accomplishment of this matter will be attended with any great difficulty. Activity and vigilance only in one or two persons of reputation and credit appears to me to be the principal thing required; the thing is so just and consonant to right reason, that there cannot possibly be the least objection made to it. If you, therefore, will join your interest to Capt. Harrison's in this matter, you will most sensibly oblige me and thousands of others; but if, unfortunately, you will not be prevailed upon to be active on this very important occasion, but will lay still and suffer the avowed enemies of our Church to triumph over us in this very unjust and insolent manner, I beg you may forgive the trouble of this very long letter, and believe me, ever, with the utmost respect, esteem and friendship, sir, your most obedient and very humble servant,

GODFREY MALBONE.

[*Godfrey Malbone to C. Paxton.*]

*Pomfret, Nov. 13, 1769.*

My dear Sir and Friend:

You may reasonably be somewhat surprised, when I inform you that I have undertaken to make proselytes and build Churches; but I would not have you understand that I was induced to this, at present, from a religious motive only. It might, perhaps, border very near upon that damnable sin of hypocrisy and falsehood, from the schools of which I am endeavouring to bring over as many as I shall be able, by the exertion of the utmost pains and assiduity. The truth, then, is this: when I came to Pomfret, in 1766, with a view of putting this immense and fine tract of land in such a situation, that it might recommend itself to one or more purchasers, that I might be able to discharge my further embarrassments, or by the advantageous division of it into many farms, to let to as many tenants, and with the rent pay the interest money as it became due, in order to prevent the increase of debts; I thought it would be very ridiculous in me to begin a quarrel with my neighbours, by either refusing or delaying to pay such assessments for the support of their ministry, as my possessions here would subject me to. Upon these principles I have constantly and regularly paid between 40 and 50 dollars a year until this last, when it fell short by reason of my having rented three several farms, which of consequence has lessened my rate list. You may reckon that I have hitherto paid about an *eighth* part of the whole charge. The silly people in the parish, or society, as they call it, where I now live, are going to demolish a structure erected but about thirty years ago, all the material parts of which are every jot as sound and as good as the first moment it was finished; and for no other reason that I can discover, than that they may build a newer, a larger, and probably a yellower one, than a great monstrous building that looks like a barn, which they have not long since erected in the old society. Upon the first intimation of this design, which, by the by, I only heard of two days before their time appointed to consult about the matter, I immediately waited upon the minister to know the truth of it, and to represent the impropriety, as well





as inexpediency of the measure. He carried me into his meeting house, to convince me of the necessity of it. I never had been there before, and my surprise was much increased. I represented to him and others, who seeing me go in with him joined us, the downright folly and extravagance of such a waste. I told them that my rate alone for one year, would put it in as good a state of repair as it ever was. It was all in vain : they were determined to build ; the meeting was held : but the majority against building was very great. The event I am speaking of was in the autumn of 1768.

The laws of this Colony qualify every man to vote upon these occasions, who is either a member of the meeting, or whose rateable estate amounts to £48. There are several of the former who are a parish charge, and notwithstanding, any one of their votes is equal to mine, who must pay one eighth part of the whole expense of whatever building they, from a ridiculous spirit of vanity and ostentation, have a mind to erect. Among the latter there are very many of a poor and dependent state, that they dare not do but as they are bid. Among those two sorts of people, the builders have been so very indefatigable this last year, that, at another society meeting upon the same occasion, in September past, they were so near carrying their point, that they lost it but by one vote : and had it not been for a funeral which took off three of their number, they would infallibly have succeeded. They are now so very certain of success the next year, that they have already begun to triumph. One of the principal of them, with an air rather scornful, told me, that as Churchmen made them pay elsewhere, it was but right to make the Churchmen pay here, and that by only selling off a few of my negroes to pay my rate toward the building, the damage would not be very great, &c. &c. I thought it best to pocket the insult, and cast about to find some channel or other which would lead me and others of my profession, or those who had a mind to become of the profession of the Church of England, clear of their arbitrary oppression.

I have ever looked upon the Presbyterians as so abhorrent to the true principles of the English Constitution, notwithstanding their sly and boasting insinuations to the contrary, that I always considered that man who endeavoured, by every mild and moder-

ate method, to propagate the worship of the Church of England, as aiming at a very great national service. On this principle, and at this lucky crisis, I employed, this last week only, Dr. Walter, very lately proselyted to the Church, to go about among the anti-builders ; and he hath delivered me a list of nineteen families (we were five before) the heads of which are most of them possessed of small farms of their own, that willingly engage to declare themselves, and become members of the Church of England, if I will undertake to build a Church, and get a Missionary established. They themselves say they can contribute only a small proportion of their labour in carrying on of the building ; that they cannot contribute any money, as it must be attended with the sale of part of their stock of cattle, which the maintenance of their families will not possibly allow of. One of them hath agreed to give half an acre of land on which to erect a Church ; to which I agreed, as I am told this situation is better than where I proposed to erect it on my own farm, by reason of its proximity to Canterbury and Plainfield, from whence I am promised that many will join us, and that we shall immediately have a congregation of between 30 and 40 families. Flattered with the prospect, I have seized the golden opportunity, and have engaged to pay £100 out of my own pocket, and to write to my friends at Boston, Newport, and elsewhere to beg their charitable assistance ; and have assured them of the very great probability of succeeding in an application to the Society for the establishment of a Missionary, as the very thing was proposed to me by one of their number, Capt. Harrison, on a late visit here with Mr. Porter and Mr. Smibert. The whole amount of our subscription, at present, stands thus : G. Malbone, £100 ; D. Walton, £10 ; Dudley Wade, 12s., and by others some few days' labor : a very small encouragement, this, to begin with ; but the prospect of taking off so many with fine young families from their number, and adding them to our own, cannot but be very flattering. I have, therefore, wrote to Harvey Lloyd, by whom this will be delivered to you, to beg the favour of him to promote a subscription among the friends of the Church, to enable us to accomplish so desirable an end ; to which I persuade myself you will not only, with pleasure, become a contributor yourself, but also forward it in the circle of your acquaintance,





by every method in your power : which I shall esteem so very great an obligation, that, if such a thing was possible, I should be more strongly attached to you than ever. Upon the principle of always making one letter answer for two, or as many more as I can, pray communicate this to my friend Robinson. Desire of him not to fail in his promise to me of application to Great Britain. When he was here I could not possibly think my design was any thing like so near a state of maturity : but as it is now circumstanced, beg of him to strain, but not overstretch his generosity, and to help the subscription among his friends all he can.

I am but a poor architect : but from a recollection of other edifices of this kind I have executed a small plan, of 46 feet by 30, which will, I hope, be sufficient to answer our present purposes, and is as much, I am afraid, as we shall be able to get through with : and I am determined to set about providing the materials immediately, and getting them together, so as to be able to raise the building by May-day next, and finish it in such a manner, that we may conveniently meet to worship in it by the end of next summer. This I shall certainly accomplish, if the friends of the Church, and my own particular friends, favour me with that encouragement which I think, from their kindness, I have reason to expect.

Please to accept for yourself, and also present to your good sister, Mrs. Malbone's, Miss Debby's and my compliments, and believe me ever, with the greatest respect and esteem,

Dear Sir, your most obliged friend and

Humble Servant, GODFREY MALBONE.

[*Mr. Malbone to the Bishop of Bangor.*]

*Colony of Connecticut, Pomfret, Feb'y 8, 1770.*

Pardon me, my Lord, that I presume to address you upon the score of a youthful acquaintance during the years '42 '43, '44 and 45, while I was a member of Queen's College, Oxford, and had the honor of being well known to your Lordship. It is a liberty which I should not now have dared to take, at this very great distance of time and place, were it not on the subject of religion,

of which I must consider your Lordship, from your exalted situation, as an eminently distinguished Patron.

In 1766 I quitted Newport, in Rhode Island, the place of my nativity, and all the noise and ridiculous bustle which then prevailed there, and since, in the large American towns, to enjoy that calm and settled quiet which usually attend a country retirement : and, settling myself down with my family in this place, where I have a large patrimony, I promised myself, in requital for the pleasure of a social life, at least a freedom from disturbance : but to my very great concern I found, that tranquillity was not to be purchased at so cheap a rate.

In this Colony of Connecticut, and the adjacent one of Massachusetts Bay, the religion of the Independents is the only one provided for by the Governments ; and to the support and maintenance of this the estates of all other sectaries, as well as those of the Church of England, are made subservient, with no other difference, than that rates and taxes are frequently collected from the latter, with many aggravating circumstances. This oppressive conduct, as I am informed, occasioned a complaint of one Mr. Brown, a Churchman of Massachusetts Colony, about 30 years ago, to be laid before His Majesty in Council, who was most graciously pleased to take such notice of it as to resolve, that every member of the English national Religion, whosoever situated within the compass of his dominions, should be exempted from so intolerable a grievance. But while the matter lay before them, and before the manner of relief was decided upon, the Agent of that Colony, by his Solicitor, made his appearance and assumed upon himself, that if no public measures were taken, as they might bring a reproach on his Government in the eyes of their neighbours, that they of themselves would remove every grievance of this nature, and that no Churchman for the future should have the least cause of complaint. Here the matter then rested, till the Government of Massachusetts, (whose example was followed by that of Connecticut) so far acquitted their Agent of his promises, as to pass a most evasive law, whereby all Churchmen who could not constantly attend divine service, by reason of their remote situation in this wide extended country, were still liable to, and do now actually suffer the same high-handed oppression. It is highly probable, that at this time their



policy occasioned them to be somewhat remiss, and not suffer the law to speak in its full force, lest fresh complaints might bring their perfidy to light : but their designing never intended any thing but barely to lull and hush up the matter, that they might thereafter renew their oppression with more violence than ever : and this conclusion, any acquainted with these two Governments, has certainly a right to make, if we judge of causes by their effects.

I shall now take upon myself to trouble your Lordship with a brief narrative of my own particular case. The taxes upon my estate here have generally amounted to about one-eighth part of the whole that is charged upon the district ; to the payment of which, as far as they related to the support of the dissenting worship, my deceased father would never submit : and always suffered a distrait upon his goods, which was frequently attended with most shocking circumstances of insolence ; which, however, he patiently endured.

My removal hither was only meant to be temporary. What first gave rise to it was the disturbances in town occasioned by some Acts of Parliament. I thought the time until there should be a due regulation of affairs between the Mother Country and her Colonies, and until things should flow in a natural and undisturbed channel, had better be employed by me in the improvement of my estate, than to be at a home where I was a continual spectator of most disagreeable scenes : and therefore, to enjoy peace, I came up, constantly and regularly paid my taxes for the support of the dissenting teacher, without the least demur ; although I, or any of my family, never attended their meetings. This people, thinking to take advantage of the quiet disposition in me, have now, from a most ridiculous and ostentatious vanity, very foolishly and wantonly undertaken to demolish their present meeting house, built but about 30 years ago, scarcely in want of repairs, and quite capable of containing their number of hearers, and erect in its stead, a monstrous great building, altogether out of proportion to their numbers, or to the circumstances of the parishioners in general, and to tax me for what they are pleased to call my proportion. To avoid so horrid an imposition, I waited upon their teacher, and attended their society meeting, and represented to them the folly and inexpediency of such an under-

taking at this time, when the universal cry of the country is poverty and distress. It was all to no purpose. "Build we will, and you shall pay the part." "You Churchmen make us pay elsewhere, and we have a right and will make you pay here."

These resolves of theirs were attended with some circumstances of malicious insolence, with which I shall not trouble your Lordship. As the law now stands, I had no other way to avoid this disagreeable oppression, and the perpetual, mortifying reflection of having furnished the enemies of our Church with so considerable a means of propagating their schism, than (as ill as I could afford it, having suffered most grievous losses at the end of last war and since,) to undertake the building of a Church, which I have done ; and, with the voluntary subscription of our friends, hope to finish it upon a neat, plain and elegant plan, in such a manner that we may conveniently and decently meet in it to worship by the end of next summer. My resolution was no sooner formed and known, than twenty heads of families, who had ever been brought up in the dissenting way, quitted their meeting, and immediately signed a declaration of conformity to the Church of England. As many more out of the same society will infallibly join the Church, whenever it shall be finished, but are now kept back only from the fear of failing in the accomplishment and establishment of a Missionary by the Venerable Society. We were five families before, entirely deprived of all means of public worship, in the manner of our choice, and in which some of us had been educated ; there not being a single Church in this whole extensive country : and that at Norwich (the nearest to us) is distant 22 miles. There is scarcely any one of our proselytes but enjoys a small farm, his own property ; but the poverty of our country is so exceedingly great, from the great length and exceeding severity of our winters, that it is hardly possible for them to spare any thing, or very little, for any other purposes than the clothing and maintaining of a numerous set of young children, which are common to almost every family in this country, where the people generally marry as soon as they are able to dispose of themselves, without the least thought or solicitude about the poor wretches that they may be the means of bringing into the world.

This, my lord, being an exact representation of our case, I hope your lordship will kindly consent to communicate our situ-





ation, so far as to recommend us to the compassion of the Society, and use your endeavours with the Right Rev. and other respectable brethren, that a discreet and well qualified missionary may be sent to us within the course of the next summer, with such an annual salary as his wants, and the circumstances of the parishioners, such as I have described them to you, may require.

Little, very little, can be expected here at present ; but in the space of very few, perhaps an half dozen years, I make not the least doubt, that this congregation will be able to make an addition to his salary of £20 a year ; for it is morally certain that it will very soon receive a very considerable increase from the two adjoining townships of Canterbury and Plainfield. The Church, for this particular purpose, being placed upon the most southern limits of our own town, they being there torn to pieces by their own religious troubles and dissensions, will infallibly seek that repose they cannot find at home, in the bosom of the Church, where, God be thanked, universal love and harmony have hitherto prevailed, of which may He be graciously pleased to grant us the perpetual continuation.

My request to your Lordship comes by no means unattended with a reflection upon the vast unusual expense of the Society, and how great would be the increase, were they to gratify every single gentleman that might think proper to apply to them ; as he might possibly be actuated by no other motive than an unruly passion or mere whim. I, possibly, in the opinion of your Lordship, may stand in this very predicament ; but I beg you to believe that my character is not to deceive : many and great are my failings, but this is certainly not one of them, of which I beg your Lordship may be informed by the worthy bearer, one of the brethren of the Society, who favors me so far as to usher this letter to your Lordship, and who is too good and too just to favour or countenance deceit in any man ; neither would he undertake to make any recommendations at random. I must again beg your Lordship's pardon for trespassing so much further upon your patience, as to recommend to your attention the general interests of the Church in these two before mentioned Independent Colonies. It is a matter of much more consequence to Government than to you, at first blush, may appear. That they have had a long design, and proceed upon a regular system, to establish themselves

hereafter as supreme lords and masters in North America, is too notorious to have escaped the observation of any person in the least acquainted with men and things, that has lived so long among them, as to thoroughly know them. And I cannot possibly conceive that there can at present be any method taken to check their progress, and finally blast their designs, so effectual as to encourage the growth of the Church by all the mild and gentle means imaginable ; and a short, sure and certain step to produce this devoutly to be wished for event, would be for his Majesty in Council by an order, to those two Governments, to relieve those of the national established religion from the irrational compulsion of attending the worship of sectaries, of supporting their ministers, and of building and repairing their meeting houses ; to all which mortifying obedience are they made subject upon the penalty of severe fines and corporeal punishments, at the discretion of a blind enthusiastic and perhaps malicious magistrate.

Another very essential step I would recommend is, that all Government officers, of whatsoever condition or quality, that are sent upon any kind of service to America, or who receive any emoluments under the crown, be of the established religion of the nation, and that it be made a condition of their employment, as far as may be decently insisted upon, that they duly and devoutly attend the public worship of God in our Churches, and that as few occasional nonconformists as possible be sent out or employed.

It may be wisdom in Government to connive at these kind of people at home, where the Church is placed upon too mighty a rock for them to shake her stable foundations ; but here in New England a contrary policy ought certainly to prevail, where, God help her, she is struggling under the most enormous oppressions that power, malice, calumny and slander can possibly invent. This last consideration is of as much weight to the full, as the former, and if pursued cannot but have a most certain effect. My pious, very loyal countrymen being so bewitched after power and employment which gives them authority (oh, enchanting words !) that they might sacrifice, I don't know, but even their own self-righteousness, to enjoy it.

I remain, my Lord, with the greatest veneration,

Your Lordship's very obedient and most humble Servant,

GODFREY MALBONE.



[*G. Malthone to J. Robinson—Extract.*]

*Pomfret, April 8, 1770.*

Dear ROBINSON :

— Within a few days I have received a long letter from Parson Troutbeck, of Boston, to this purpose : wherein, in a very friendly and pathetic manner, he laments that I should, what he calls, spend the last part of my days among the savages ; for, says he, the rustics in this part of the world are not much better than Indians. It is true enough, but pray mark the difference between an honest old English Churchman and a New England Independent. Dr. Mayhew hath said they are all *philosophers* and divines ; the latter, most assuredly, hath lied most abominably, which, I dare say, you yourself are sufficiently convinced of. The former is also vastly mistaken, when he says a man at 43 is at the best part of his days ; for I am sure he must have been but a poor miserable devil. In whatsoever it may be verified, it cannot in me, certainly, unless the order of nature should be reversed in my favour, which I hope neither you or I shall ever have the folly or wickedness to desire or expect. But to return ; though I am neither so indifferent to the good things of this world as to turn my back upon an honorable employment under the Government, and my pride will not stoop so low as to beg one ; yet I am very readily enlisted into the order of mendicants, for the general service of the national religion and Government, which, says a favorite author, are so happily interwoven and linked together, in the original frame of our constitution, that they mutually establish and support each other, and whosever is an enemy to one must necessarily be so to the other. This appears to me to be so self-evident, that the most wary bigot in the Colonies cannot contradict it and publicly maintain his principles, without betraying himself and the cause he would defend. Why, then, should those who are professedly friends to both, be any longer preposterously subject to the ecclesiastical tyranny and dominion of the Independents in these two Colonies of Connecticut and Massachusetts, where as much pains is taken by their teachers to keep the common people ignorant of the liturgy of the Church of England, as the priests in the Roman Catholic countries take to keep theirs from the use of the Bible ? This is

a fact I never should have dreamed of, and but lately have been convinced of its truth ; for I very much question whether, out of my own family, ten persons in the very large township where I live, ever saw a Common Prayer Book, which many of their principal people have confessed to me since I have undertaken the establishment of a Church in Pomfret, and have shifted a few books which I had in my family into as many hands as I could conveniently place them in ; and you cannot well imagine what an effect it hath had in opening the eyes of these people, who have been orally taught to consider the liturgy of the Church of England as upon the same footing with the Mass Book of the Church of Rome. But now they have seen, they highly approve and are delighted with it, since they have found it perfectly conformable to the Scriptures, the contrary to which they had always been instructed to believe. You find that the very great aversion of these people in general to the Church arises only from their total ignorance of its manner of worship. If, therefore, in the number of your acquaintances, you should find one or more pious persons who would be pleased to do an act of real charity, which also in its consequence must infallibly redound to the advantage of our national Establishment, you would do well to prompt them to employ a few guineas in the purchase of Common Prayer Books, bound up in ordinary but strong bindings, together with a Companion to the Altar, and Prayers, and Meditations, suitable to a sacramental preparation, according to what the Church of England requires from her communicants, and Tate and Brady's version of the Psalms of David, and contrive to send them to some friend in Boston or Newport, who would send them to me by the first opportunity ; which, if I require, I promise to be a most faithful almoner, and to distribute them all in the hands only of such persons as I may be persuaded will make a proper use of them, and are absolutely unable to purchase them. I can fancy that I now see you smile at the humble simplicity of my proposal ; but, upon my honor, such a step as this, properly executed, will have more good consequences than you can be well aware of. From my opinion, though with the utmost respect and submission do I speak it, the ministry cannot possibly take a more effectual step to humble the overgrown pride of the Independents in these Colonies (who would, undoubtedly,





notwithstanding their much vaunted loyalty, very gladly exchange monarchy for a republic, so very compatible with their religious system) than to encourage the growth of the Church by every moderate method in their power; and if any of the gentlemen I have mentioned in the former part of my letter, especially on this occasion, have the ear of the ministry, and will adopt my principles, and will oblige me so far as to undertake, at my recommendation, to prevail upon them to propose it to his Majesty to exempt, by an order to those Governments, all Churchmen whatsoever from the shameful necessity of attending the worship of dissenters, the support of their ministry, or the building or repairs of their meeting houses, (whether they are or are not situated at a convenient distance for attending the public worship of God according to their own mode) it would contribute more to it than any other thing whatsoever; for these people, just at this time, are so torn to pieces by their own religious feuds, that they are separating in vast numbers from their own Colony establishments; and the rigor which is practised upon them in their public ecclesiastical censures, as well as by collecting upon them the rates for the maintenance of those ministers whom they have deserted, that they will soon very gladly become conformists to the Church, were it only to shake off the yoke which now galls them so severely. But this is not all; they are really become friends to the Church, which they call their Mother, and say where there is one in the Colony they wish there were twenty, for they had much rather be under her government, which is kind, than that of their sister meeting, which is very cruel and despotic.

You see, therefore, and from what knowledge you have acquired of the people of this country, you cannot but be sensible of the great and good effect such a measure would produce. Suppose, then, you were to throw yourself into the way of as many of my before named former acquaintances as happen to be on the right side of the question, as you may readily be informed, and get introduced to them as at my request; when you may tell them what a sensible obligation they will lay me under, as a friend to the Establishment, by contributing every thing in their power to produce such an event. I desire you would not neglect this, unless you are morally certain it would be effected without.

The acquaintance procured to you by this means may, proba-

bly, also, very much contribute to facilitate the accomplishment of whatever affairs of your own you may have in view; and certainly cannot prejudice them: and, should such a step be judged necessary, I now give you and Capt. Harrison the utmost liberty to make the same free use of my name, by affixing it to any paper, memorial, or remonstrance that you may judge necessary to be presented to any person or board, for the general interest of the Church of England, only in these parts. You very well know from the letters that either you or Capt. Harrison have seen written by me, upon this occasion, upon what complaints or ground-work the procedure may be founded; and, strictly conforming to them, you may sign any instrument for me as strongly as you please, and, sending me a copy, I will own it in this country: nor shall any one ever know that either of you had any concern in it; for I am very willing to take the whole resentment upon myself; as God knows I am not afraid of them, either singly or in crowds.

I found, by the last Court Calendar, that Dr. Egerton hath been transferred from the See of Bangor to that of Litchfield and Coventry. I am afraid Dr. Moffatt, who took his letter from me to forward to Capt. Harrison, had not the precaution to mention his name in the letter which enclosed it. If he did not, Mr. Harrison may be led into the error of waiting upon a wrong person with it, who will have good reason to be much surprised at the reception of so unexpected a letter from an utter stranger. But I am in hopes his present lordship of Bangor will be so kind as to forgive the little trouble which this must occasion him; since he cannot but be sensible, from my situation at so great a distance, how the unlucky *contré temps* arose. Neither do I expect that, on this account, my letter will be less favorably received by my former friend, the now Lord Bishop of Litchfield and Coventry; to whom, if you can procure the honor of paying your respects in person, it may possibly be of very great advantage in helping forward the affair in view, as you may inform his lordship in a personal conversation of the great many little incidents which may then be very properly laid before him, and which, perhaps, may not be thought worthy of finding a place in a letter.

You cannot imagine how very much you will oblige me by an early information of the kind of reception my letter to him may





meet with, and what may be our prospect of success in the grand point, as well as that of establishing a Mission at Pomfret.

It would be but very ridiculous for me to attempt to give you any information of public occurrences from this quarter, which would not be very stale. All that I shall therefore say which may probably be new to you is, that from a hint which my brother hath given me of my friend Paxton's great uneasiness at Boston, and an inclination of retiring to a distance from the very disagreeable, not to say unsafe situation there, I have sent him a most cordial invitation to accept such conveniences and protection as the manor of Kingswood may afford him.

You have now a whole Sunday's work before you : I shall, therefore, only desire you to address any letters that you may favour me with, to my brother at Newport, which is the most sure channel of conveyance,

And to believe me, full as much as you can wish me,  
Dear Robinson, your faithful

G. MALBONE.

[*Rev. Mr. Dibblee to the Secretary—Extract.*]

*Stamford, Connecticut, Oct. 8th, 1770.*

Sir :

— The 26th of April last I preached a lecture at Danbury, and attended service there the Sunday following. A large, devout congregation gave attendance, and I baptized 4 children. At the earnest request of the church-wardens, &c., at Hartford, 80 miles distance, I preached there, on Trinity Sunday last, to a numerous congregation, (whose attention and behaviour was good, the principal part being dissenters,) and baptized. They have applied for advice and assistance, being involved in a contentious law suit, in defence of the rights of their Church, an encroachment having been made on a piece of land lately bought and sequenced to build a Church upon, and a beautiful foundation of hewn stone laid in place of the one removed. It appeared to us in Convention to be a wicked design of a powerful family, so to demolish the Church there that it might never rise ; and, as we judged the claimant had no right, in law or equity : and as such con-

duct, as we were told, was disapproved of by many of the dissenters, we could not but approve of the professors of the Church seeking a redress of such a sacrilegious alienation. In the meantime, to support their efforts, the Rev. Mr. Leaming preached there Sunday after Convention, and the Clergy in general engaged to take their turns : but we particularly recommended them to the care of the Rev. Mr. Peters. From Hartford, I crossed the country to Litchfield, and attended the Convention on Wednesday, in Trinity week. Mr. Peters preached to a large congregation, and universal acceptance. From Litchfield, by advice and at the request of some gentlemen who came there with the expectation of meeting Dr. Auchmuty, or Rev. Mr. Inglis of New York, I crossed over to Sharon, where I spent the following Sunday very usefully ; and on the Tuesday following went to the north precinct of the Colony, in the Province of New York, and attended the opening of a new Church there, built in a zeal to promote the interest of the best religion and best Church in the world. A great body of people assembled, behaved devoutly, and at their request I attended two services, and preached ; 14 children were brought to be baptized. They are like sheep without a Shepherd ; are very desirous of and want better instruction. As the Clergy in New York were so remote, and the people were providentially disappointed of meeting with Dr. Auchmuty, or Rev. Mr. Inglis, one or other of whom had appointed to attend our Convention, and visit the back parts of their Province, they applied for advice under their deplorable situation, and the Convention advised to their employing Mr. Hilyard, a worthy young gentleman who lately graduated at Yale College, to read prayers and service to them, and parts contiguous ; and we hear he is engaged in that service. Antinomian and anabaptistical principles are much revived and industriously propagated, and our holy Church wants nothing more under God than an effectual establishment and protection of the Government, an American Episcopate, and better ability to support itself, in order to its increasing and prevailing. Many of the dissenting churches are involved in religious disputes and contentions ; and religious liberty is as warmly contended for as civil, whereby they are breaking and crumbling to pieces, into parties and factions, and we think the effectual support and encouragement of our national religion, not only the best to



promote true religion, but the greatest wisdom even in a political view, to curb the ambition of a domineering sect, and unite us more effectually with our mother country. I wish to see no abridgement of any Sect in their religious liberty, but I hope whenever we are favoured with a Bishop, he will be clothed with such power and privileges, as will support the honor and dignity of the office. Permit me to add my duty to the Venerable Board, and prayers to God to bless, prosper and reward all their work and labor of love, and subscribe with greatest esteem and best wishes to Yourself, Rev. Sir, your most obedient,

Most humble Servant and Brother in Christ,

EBENEZER DIBBLEE.

[*Rev. Mr. Learning to the Secretary—Extract.*]

*Norwalk, Connecticut, Sept. 29th, 1770.*

Rev. Sir :

— When I first came into this Mission there was a spirit of opposition between the Church people and dissenters, which I supposed to be unfriendly to the cause of true religion, and used all proper measures to extinguish these false fires ; and now there seems to be a friendly intercourse between the parties, which has produced the good effect, that the dissenters esteem the doctrines of the Church as pure evangelical truths, and whenever their ministers preach anything contrary to our doctrine, the people always blame them for it.

[*Rev. Mr. Graves to the Secretary—Extract.*]

*New London, Dec. 26th, 1770.*

Rev. and dear Sir :

— I continue my visits to Moodus, Millington, East Hadam, and Chatham, 30 miles off. I have been with them four times this year, as I have attended them the three years preceding, preaching 5, 6, sometimes 7 times at a visit, from house to house among them. After much labour and diligence in acquainting them in the nature and design of the Lord's Supper, I

administered to 15 communicants, and had about 200 hearers. On the 25th of November last, baptized 2 children and 1 adult, the rest of whose family I had formerly received into the Church : their devout behaviour and zeal to be instructed in our solemn worship afforded me great pleasure.

However, they have their trouble from the Independents and Congregationalists, falsely named here Presbyterians, who seize their cattle to support their teachers and meeting houses : nay, some who have been professors of our Church 30 years ago are now ordered to pay rates to their collectors, but are resolved to prefer a jail. I am heartily sorry for the restless, implacable spirit of the enemies of our Church, and can devise no way to relieve them, unless the religious Society would appoint me to attend to them. I'm willing and able. I have, as I said, officiated among them for 4 years, rode many hundred miles of hard roads upon their account, and, except one barrel of flour, never received any recompence ; no, not even my travelling expenses : they are poor. The bearer hereof is Squire Stewart, his Majesty's collector of this port, and my parishioner, a very worthy, sober, sensible gentleman ; a great ornament to religion, and blessing to our Church. He has exerted himself most incessantly to regulate our affairs, hitherto in great confusion, and been very instrumental in making my house more decent and convenient. To him I presume to refer you for parochial and American news. I hope to see him enrolled among the number of my worthy patrons, and restored to us in health.

[*Rev. Mr. Viets to the Secretary—Extract.*]

*Symsbury, Dec. 26th, 1770.*

Rev. Sir :

My Mission is in its usual prosperous condition. The good people of Granville, in the Province of Massachusetts Bay, are very anxious to be included in my Mission, by the venerable Society's appointment. They are still oppressed by taxes for the support of the Independent minister of that place, which burden the Society's compliance with their request would, perhaps, exempt them from. They would attend at St. Ann's Church,





where I perform service one Sunday each month. If they were excused from paying taxes to the support of the dissenting interest, they seem willing to contribute about £2 or £2 10s per ann. towards my support, which is as much as they conveniently can, the greater part of them being needy. The people of Symbury appear willing that the people of Granville should be gratified in the above mentioned point. —

[*Rev. Mr. Peters to the Secretary—Extract.*]

*Hebron, in Connecticut, Dec. 6th, 1770.*

Rev. Sir :

Since June, 1770, I have baptized 9 infants in Hebron. I having received no orders from the Society to visit the people in the new settlements up the Connecticut River, about 200 miles north-east from Hebron, as mentioned in several letters I wrote you ; yet, having frequent solicitations from the settlers, and the advice of the Convention last June at Litchfield, who thought it truly interesting to the pious designs of the Society, I undertook the tour, hoping that these things, together with my sincere endeavour to promote the interest of true religion, would be judged sufficient exculpation for my not waiting for your particular orders. Therefore, upon the 10th of September I left Hebron, taking my clerk with me. We arrived among the poor emigrants upon the 16th day of said month ; the bank of the west side of the River is in the Government of New York, lately taken off from New Hampshire Government, a territory now sufficient for two large counties, viz : Cumberland and Gloucester ; the latter having only one Independent teacher, (poor enough,) the former without any kind of teacher. Yet in both Counties are several thousand souls, who live without the means of grace, destitute of knowledge, laden down with ignorance, and covered with poverty. On the east side of the River are many settlements begun, whose inhabitants much resemble their neighbors in every uncomfortable property. Among those people I spent four weeks, travelling from place to place, preaching and baptizing, the people being careful to attend divine service ; many waiting for a Clergyman to reside among them ; viz : in the towns of Claremont,

Stratford, Thetford, Moretown, Windsor, Oxford, Haverhill, and being so nigh one another that one Clergyman might accommodate the whole. In October I travelled west from the River, in a pathless wilderness, by trees marked and by the compass ; crossed the Green Mountains, 16 miles over, which begins at the sea at New Haven, extending north-east to the River St. Lawrence, and form the heights of land between the two Rivers, viz : the Hudson and Connecticut. On the west of this mountain are the towns of Windsor, Arlington, &c. Here are a number of very serious Churchmen : with them I tarried three days, preached and baptized, and was much pleased with their rubrical devotion and zeal for religion, which is owing much to Capt. Hawley, a worthy, good man ;—from thence I travelled west to the Hudson River, and arrived at Fort Miller, 50 miles north of Albany. Here I spent several days visiting the people, preaching and baptizing : here are wanted two Clergymen very much. From thence I continued my journey south-west of the Mohawk River, preached at Schenectady, from thence to Albany, thence to America precinct, Sharon, &c. : tarried several days, and performed divine service among them. This America precinct stands in great need of a Clergyman. From thence I went to Woodbury and spent one Sunday, from thence to my own house upon Nov. 6. On this occasion I baptized 35 infants and buried 1, preached as often as every other day, travelled 700 or 800 miles in a way so uneven that I was in peril oft. O, God be praised for my preservation, and that I am alive to pity and to pray for those in the wilderness.

The spirit of colonization seems worthy of all encouragement from the patrons of Great Britain, as thereby very soon its dominion will reach from sea to sea ; his Majesty's quit rent arising from the land on which these settlements are forming, would support a Clergyman very well, by joining two or three towns together. Crown Point is a convenient place for the seat of a new Government. If this might take place, it would take in those 140 townships patented by the late Government of New Hampshire, west of the Connecticut River, in each of which the Society have a special grant of one right of land : but they being now affixed to New York, many jars and great confusions are visible among the first patentees, by grants and new locations from the Government of New York. This is no small impediment to the settlers ; a



new government is not a little wanted to usher in settler's peace and religion in these parts.

Considering my duty to the Venerable Society, and to you who gave the American Clergyman so much pleasure in being Secretary, I must conclude my narrative, by begging my prolixity may not be considered as impertinent, since I could not give a tolerable idea of my journey in fewer words. I must confess the prospect existing in my mind of future accessions to the best of Churches, in such as shall be found in these new plantations, fill me with a principle of enthusiasm, which guided the primitive Christians to wander about, &c., being destitute; and, was my ability equal to my inclinations, I would choose to spend my life among them, and so fly from the midst of these sons of liberty and prosperity, who imagine his sacred Majesty is capable of rebellion against his supreme subjects in America. Be this as it may, the Clergy and Church of England, in Connecticut, want many supports to make them equal (in temporals) with the various sects who ride with whip and spurs. We are curing our troubles as the early Christians prevented theirs—by our prayers and tears, and we hope a deliverance at last, if we quit the mortal scene with "well done."

If what I have done in the preceding half year shall be approved of by the Society, it will add to my happiness, and be a stimulus touching my future conduct in this pauper and contending part of the Kingdom of Great Britain. Having no inclination to dissemble, no inclination to turn between Charles and Oliver, I seek to live obstinately just; hence must bid adieu to the laurels natural to the fond admirers of Hugh Peters, my grandfather's uncle.

Trusting in the Lord, Rev. Sir, I am

Your and the Society's very humble Servant,

SAMUEL PETERS.

[*The Case of the inhabitants of Pomfret and Canterbury, in Connecticut, who pray that the Society will allow them a Missionary.*]

Godfrey Malbone, Esq., late of Newport, in the Colony of Rhode Island, who was educated at Queen's College, Oxford, and who has always distinguished himself as a zealous friend and

supporter of the Church of England, in Sept. 1766, removed into Connecticut, with an intention of improving and cultivating his estate, which is very considerable, situated at Pomfret in the Colony.

John Aplin, Esq., late of Providence, in the Colony of Rhode Island, an eminent lawyer and zealous Churchman, removed about the same time to live on his estate in Plainfield, adjoining to Pomfret, in the same Government.

Both these towns lie on the road leading from Providence to Norwich, about 30 miles distance from the former, and 20 miles from the latter, and there is no Episcopal Church nearer than these two places. They and their families have been altogether deprived of the benefit of attending public worship. Pomfret, being a large and well settled town, is divided into two districts, with a meeting house in each. In the year 1769, a majority of the inhabitants of the district where Mr. Malbone resides, in number though not in property, came to a resolution to build a new meeting house, notwithstanding the one they had, had not been built above thirty years, and was sufficient, and in all respects fit for the purposes of the district.

This measure begot great feuds and animosities among the people, and Mr. Malbone, having been assessed £100 towards the erecting this new building, although neither he nor any of his family ever frequented it. Several families declared their intention of conforming to the Church of England, provided a place of public worship could be built, and a Missionary be obtained from the venerable Society for the Propagation of the Gospel in Foreign Parts, and being headed by Mr. Malbone, they set on foot a subscription for building a Church, and they were immediately joined by several of the inhabitants, headed by Mr. Alpine and Dr. Walton.

The subscription proving very successful, and Mr. Malbone himself having contributed £100, a Church was soon begun, to be built on the confines of the three towns within mentioned, which makes it equally convenient to the inhabitants of each, and being now finished, and about 40 families having subscribed to become members of it, they hope and pray that the Venerable Society will be pleased to allow them a Missionary, with an appointment of a salary, and they will contribute on their part, from time to





time, towards a support as far as lies in their power, and they will also build him a proper dwelling house, and assign him at least 20 acres of land for a glebe.

Mr. Malbone represents that the prejudices of the people against the Church of England arise, in a great measure, from their ignorance, and that he has, by distributing a few religious books among them, been instrumental in bringing many to a right way of thinking; and he suggests that a small collection of Common Prayer Books, Companions to the Altar, Prayers and Meditations preparative to the Sacrament, and Tate and Brady's version of the Psalms of David, will be a very acceptable present to them.

He further represents the hardships of the laws of Connecticut, which oblige those that are members of the Church of England, to contribute towards the support of the dissenting form of worship, &c., and flatters himself that, through the intercession of the venerable Society, and of the dignified Clergy of England, with his Majesty's Ministers, this grievance might be removed as was in part in the Massachusetts Bay, about 30 years ago. For a more circumstantial account of this laudable design, of the religious affairs of the Colony of Connecticut, and of the advantage that will result from it to the cause of the Church of England, as well as Civil Government in America, several letters from Mr. Malbone are herewith submitted to the perusal of the venerable Society; and there is no doubt but that every gentleman that is acquainted with that part of the world, will confirm what he advances on these different heads. Sir Francis Bernard, Bart. Lieut. Gov. Franklin, Dr. Johnson, Dr. Breynton, Joseph Harrison, Esq., and the Rev. Mr. East Apthorpe, who are all now in England, are particularly referred to. —

[*Rev. Mr. Dillbee to the Secretary—Extract.*]

*Stamford, Connecticut, N. England, April 10th, 1771.*

Rev. Sir:

With persevering diligence I continue my attention to the duties of my extensive cure. The fatiguing service of my allotment, from my entering into the Mission, is alleviated with the

hopes of having, by the blessing of God, been subservient in promoting the most important interest of my brethren by nature and grace.

My parish in all parts remains in a good state. I attended divine service and preaching at Danbury, 10th of Nov. last, upon a Colony thanksgiving, and Sunday following, to an agreeable, devout congregation; and hope that much good will come out of their religious confusions. The people are generally disposed to be religious, and inquisitive after knowledge, but are most unhappily divided in sentiment. Compassion again induces me to set off again for Sharon on Monday next, to attend a Colony fast with them the 18th instant, and having appointed Sunday following to perform divine service at the new Church in America [precinct,] in New York Province. Every mischievous consequence to the interest of religion, I fear, will ensue upon their being neglected in that quarter: the most zealous and well-disposed being discouraged, seeing so little prospect of obtaining the settled administration of religion among them. —

[*Rev. Mr. Hubbard to the Secretary—Extract.*]

*New Haven, July 8, 1771.*

Very Rev. Sir:

— I have been able, thank God, with little or no interruption, to perform my Sunday duty, (besides occasional weekday lectures) to a decent and sober congregation, both at New Haven and West Haven, which people, even in the opinion of dissenters, are a sober, regular and good sort of people; steady and exemplary in their attendance upon public worship, and I trust most of them make a regular progress in their holy profession.

The number of families in New Haven are now, I believe, nearly one hundred, and in the parish of West Haven about thirty-five; in the former of which places I have added since my last 2 to the number of my communicants, and 3 in the latter.

In N. Haven I have baptized 33 infants and 1 adult; in West Haven 8 infants—buried 3 corpses, married 5 couple.

I continue occasionally to preach and give the Sacrament at





Guilford, and have performed sundry lectures in parishes adjoining New Haven, to people well affected toward the Church.

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[*Rev. Mr. Vets to the Secretary—Extract.*]

*Synsbury, Sept. 11th, 1771.*

Rev. Sir :

There are in the neighborhood of Simsbury, within the limits of other towns, several dispersed people who have been constant attendants upon my performances, and some of them communicants with me ; and who have, according to their abilities, contributed towards my support, and have been for several years past allowed by government to be Churchmen, in the meaning of the laws of this Colony, and consequently exempt from the greater part of the taxes for the support of the dissenting denominations of religion ; but of late have been distrained of their goods, and some of them imprisoned for dissenting taxes or rates. Thereupon they applied to the proper courts of justice for relief ; and those courts insisted on their producing some proof of their being put under my care, which not being found, was one cause, or at least excuse, for determining the case against them, to their great expense and damage.

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[*Rev. Mr. Beach to the Secretary.*]

*New Town, Connecticut, Oct. 2d, 1771.*

Rev. Sir :

I have received 25 Common Prayer Books with a large number of pious tracts, the gift of the venerable Society, for which I return my humble and hearty thanks, and have carefully and conscientiously distributed them among the poorest of my people ; they returning their earnest thanks to the venerable Society. It has given me no small pleasure to observe, that some of them received this charity with as much gladness and satisfaction, as many would have received an estate, which unexpectedly befell

them. As to my *Nat. Paroch.*, which, in a constant way, I have sent every half year, I beg leave to vary from the form, for once, in this manner, viz. : in my two Churches there are 327 actual communicants. In Reading my hearers at once are about 300. There is a meeting of Presbyterians about two and a half miles from our Church, in which the congregation is not so large as ours. In a manner, all the inhabitants who live near the Church join with us ; scarce any go by the Church to meeting. At New Town my congregation consists of about 500 hearers at a time. Here also is a meeting of Independents, who have also renounced Presbyterianism. Their congregation is about half as large as ours. Though, at the first setting up of the Church in these parts, the dissenters discovered a very bitter spirit, yet now we live in more friendship and amity with them than they do among themselves.

I have baptized but one adult this half year, viz. : a woman about 25 years old. I commonly baptize 100 infants in a year. I constantly perform divine service, and preach twice on Sundays, alternately at Reading and New Town, and on other holidays.

I am, Rev. Sir, the venerable Society's and

Your most thankful and obedient, humble Servant

JOHN BEACH.

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[*Rev. Mr. Tyler to the Secretary—Extract.*]

*Norwich, in Connecticut, Oct. 9th, 1771.*

Rev. Sir :

— In the year 1763, while Mr. Beardsley was the incumbent missionary here, the Governor and Company of his Majesty's Colony of Connecticut, in New England, granted to the Parish of Chelsea, in which I reside, being part of the town of Norwich, certain excise monies, the property of the Colony, to the amount of £210 sterling, and also the Colony rate or tax (during the said Governor and Company's pleasure) arising in said parish (except the part of said tax which is raised for sinking the Connecticut paper money) near one-fourth part of which is now paid by



the professors of the Church of England, for the purpose of building a dissenting Conventicle, and maintaining a dissenting teacher, which grant is still continued, and several instances of the like nature are done in other parishes in this Colony, where the Church of England prevails, notwithstanding a certain law of the Colony, by which the professors of the Church of England under an incumbent are (said to be) exempted from paying any taxes to support ministers or build meeting houses for the present established Church of this Government; that is, non-conformists. This act, though specious in appearance, yet is of but little service to the professors of the Church of England. All Churchmen, remote from, or not under incumbents, are obliged to pay to the support of fanatical worship; and those who have lost their minister, while destitute, are exposed, and often, to pay to the dissenting ministers; and those under incumbents often have their goods taken from them by distress, for the support of fanatical teachers, without being able to get satisfaction, by this evasive, equivocal law, when judged by prejudiced justices, party and perverted magistrates, and interested, fanatical juries. This law for the relief of Churchmen requires their having professed the Church of England, without telling before whom this profession shall be made, and in what manner; and different courts determine this matter differently, and the same court at different times. And the said Churchman shall live so near to an incumbent missionary that he can conveniently, and does attend. But who is to judge how near he must live in order conveniently to attend, and how often? No Churchman, to be sure, but their enemies. And there is also an almost endless variety of other ways by which this law is rendered useless to Churchmen. I have had no lawsuit myself respecting this matter; but other missionaries and their people have, even lately, in which judges and juries have made use of subtleties and evasions, to prevent the professors of the Church from enjoying toleration. How unreasonable is it that the national religion, which tolerates all other Protestants, should not be tolerated in this pious and godly Colony of Connecticut! Must the national Church be forever persecuted and trodden under foot in New England? It would be a most kind and Christian act in our brethren in Great Britain, to secure an order from the Government there, or from the King and Council, to the Colonies

of Massachusetts and Connecticut, prohibiting those Colonies from distraining for taxes from Churchmen in any case for the support of the dissenting worship. And I do particularize here oppressions which G. Malbone, Esq., and the rest of the professors of the Church in Pomfret, and parts adjacent, have met with on account of religion, as you have doubtless heard something of it, and will, I trust, hear more, and likewise from other places.

On the 12th of April last, I opened the Church at Pomfret, and have preached there several times to that new assembly of converts to the Church of England, who but a little while ago were utterly unacquainted with our methods of worship; yet are now very zealous and devout, which hath been principally effected by the aforesaid Godfrey Malbone, Esq., who is a worthy friend of the Church of England, and formerly attached to the Government in Great Britain. The favourable attention of the Society to the Church in Pomfret hath been a very timely encouragement to them, and hath given them new life and vigor, in their persecuted state, and I doubt not will be of much importance to the cause of religion.

The professors of the Church of England in this Colony are, to my knowledge, almost to a man, hearty friends to the British Government, by King and Parliament, to which they think every part of the British Empire ought to be subject, and are universally zealous for an Episcopate. What little toleration they enjoy is solely occasioned by some degree of fear which our rulers still entertain for the British Government, and of losing their invaluable charter, as they term it.

We lament the opposition which the Virginians and some others (where the professors of the Church of England are the greatest part) have made to the British Government, and the coldness, or rather utter inattention, of a great part of them to the cause of an American Episcopate; and we are afraid that the King and Ministry will judge the professors of the Church of England in these Northern Colonies, too much by those unworthy and misguided professors of the Church in some of the Southern Colonies, and so unhappily withhold from us that particular favour and protection which they would otherwise favour us with.

I remain, Sir, your obedient, humble Servant,

JOHN TYLER.





[*Rev. Mr. Dibblee to the Secretary—Extract.*]

*Stamford, in Connecticut, N. England, Oct. 9, 1771.*

Rev. Sir : ——— Whoever contends earnestly for the faith, must expect to pass through evil report and good report. The rise and progress of our holy Church out of the ruins of fanaticism, is viewed by every sect with a jealous eye. Like rising Christianity, they gladly combine and lay their heads together, to prevent us, if possible, from enjoying the privilege of our birthright ; cruelly upbraiding us with the want of that perfection in government which they vainly claim and boast of, in virtue of the act of toleration. We hope to see a check to their thirst after dominion, by an effectual support and encouragement of our national religion.

We envy not our dissenting brethren in the liberties they are indulged in, and only wish and pray for like indulgence in our profession, and full enjoyment of the blessing of the Church of which we have the happiness to be members. ———

[*Rev. Mr. Vicks to the Secretary—Extract.*]

*Symsbury, in Connecticut, Dec. 26th, 1771.*

Rev. Sir : ——— I once more repeat my thanks to the venerable Society, for the kind, constant support they afford me.

As to the state of my Mission, it nearly keeps its growing good, notwithstanding our having lost many the last two or three years by deaths, by emigrations, and by the zeal of dissenting ministers, in prepossessing the minds of Churchmen's children in their own favour. In most parts of my Mission there is a more harmonious temper between my people and the dissenters than formerly. I know of but two professed Papists and one Deist in Symsbury. All of them come often to Church, and one of the Romans lately procured me to baptize one of his children, and behaved with much devotion during the occasion. Some time ago I wrote the venerable Society, that there are some steady, conscientious people who live dispersed in several townships near Symsbury, who have

always been reckoned within my Mission, and have attended on my ministry ; but of late have been denied the toleration which the laws of the Colony allow to Churchmen in general, from a pretense that the venerable Society do not acknowledge them to belong to their Mission at Symsbury. I was called on as a witness, in some cases concerning them, but was not able to produce anything express enough to convince a court and jury legally. The good people reside in Windsor, Washington, New Hartford, Bedford, Southwick and Suffield. ———

[*Rev. Mr. Graves to the Secretary.*]

*New London, Jan. 1st, 1772.*

Rev. Sir :

As it was my duty, I ought and would have wrote long since to my Venerable Patrons, but as you justly wondered in your last that Mr. Honeyman never wrote to the Society about the Indian donation at Charlestown, I determined, after writing twice to him in vain, to inquire into the matter myself : accordingly I waited on Col. Champlain, who, with his father, were zealously instrumental in procuring the land, and confirming it to the Church of England, by a deed which is now on record, from which you have an attested copy. After many Novanglian harangues and circumlocutions too tedious to repeat, I asked him if the Society would send an authority to some of their Missionaries to take possession of the land in their name, would the orders meet any opposition. He answered, "you may be sure I have fenced and secured it for the Church of England : " he also said, "Finding the timbers of the Church rotting, &c., I had the building valued, took it down, and with it helped to erect a tavern for my son."

Now, if you please to give proper orders, I will demand it according to law, if he hinders my taking possession of it in the Society's name, and serve him with an ejectment. If I regain it, I hope my Patrons will let me enjoy the profits of it, upon my preaching occasionally at Charlestown. I am told it is worth about \$20 per annum, which would scarcely defray my trav-



elling expenses, it being 30 miles off. If I did not recover the land, the Society might consider me as they please; but I doubt not the possession. Let me add, as the conversion of the Indians would be my grand aim, I presume no other Missionary would be equally agreeable to them, having been long acquainted with them and the other four nations around me, to whom I am the only Missionary who has done duty these several years. They are naturally a cunning, jealous people, and only to be drawn in their own way; they have proved me to be their friend, (as Sir Wm. Johnston well knows,) and often consult me. Though I presume donations to Churches cannot be forfeited by 21 years uninterrupted possession; yet, in lawless governments, (such as I take ours in New England to be,) 'twould cost much trouble and expense to recover them; and I suppose those lands have been out of the Church's possession 18 or 20 years, so that something must be soon done. The Society's prerogative, not my interest, is my grand view herein. I stand ready to obey their orders. My parishioners increase but slowly; neither will our poverty suffer us to enlarge, or hardly support our tottering Church, else I know they would increase. Since my last, I have buried 3 persons, married 5 couple, christened 5 children: on Sept. 22d baptized a young woman by immersion, born and educated a Quaker, but whom I brought over to the Church and thoroughly instructed in our ordinances, discipline and worship; who, with her father and mother attend our service. The spectators standing upon the sea shore were very numerous, behaved very decently, and were very well pleased with the whole performance. Her courage in going into the cold water, and Christian gravity were remarkable, and gave me inexpressible satisfaction. Sickness has prevented her ratifying her covenant at the Lord's Table with her mother.

I have done duty in places from seven to twelve miles northward from this town with incredible success, having brought over several of the best and richest dissenters to our Church by spreading the Gospel, and explaining our discipline; especially the expediency of infant baptism. In two families I christened six persons from 14 years old and under, besides 6 children in other places. In performing duties here I have rode near 80 miles, all at my own expense, even to the hiring of horses.

I have rode to another place 24, and to another about 30 miles off, preached in them and the adjacent parts, since last spring, 23 sermons; travelled in going and returning 324 miles; baptized 11 children; in the spring administered the Lord's Supper to 30 persons in Modus and Chatham, on 2 Sundays, my own Church having been supplied; and on Nov. 17, administered the Sacrament to 28 persons in the latter, for all which trouble they only provided me with a horse, the charges being my own.

To advance our Apostolic worship is, and shall be my study and practice, where I spend and am spent. I can assure the religious Society, besides discharging my duty at home, I embrace every opportunity of being spiritually useful abroad; and great success attends my efforts; new conformists frequently declaring for our religion, though some teachers have threatened almost to excommunicate any daring to hear me, and others have publicly forbid our Church books to be borrowed, heard, or read. But none of these things move me, but rather excite my zeal and invigorate my resolution to persevere, and obey the commands of my Divine Master. I cannot fight long under His banner, but while I exist, will, by grace, redeem the time, and double my diligence in His vineyard. I must not conceal the Christian resolution of my hearers in Chatham, and the adjacent places: the audience increasing daily. Though they are not able to build a Church, they have begun to erect a large shell of an house among themselves. I hope, should my life be spared, to send you an account of a Church being erected at a place called Colchester, about 12 miles from Chatham, where 'tis highly probable I shall have a large number of conformists added to our Sion. As my present success is a powerful motive to persevere, I am persuaded it gives substantial pleasure and spiritual exultation to the pious encouragers of promoting the Church of England in these parts, and to the honourable and religious Trustees of their charitable donations. The harvest is great indeed, the labourers few: though the Church in several places is persecuted, she increases. That the Holy Spirit of God may enlarge the hearts of good people to contribute, and direct the religious Society to discharge their weighty trust, is the hearty prayer of their, and good Sir, your most obedient, humble Servant and affectionate Brother in Christ,

MATT. GRAVES.





P. S.—The blessing of a Bishop would make true religion and loyalty overspread this land. Hasten, Master, O Lord ! a truly spiritual overseer to this despised, abused, persecuted part of the vineyard, for Christ Jesus' sake, *Amen ! Amen !*

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[*The Clergy of Connecticut to the Bishop of London.*]

*Connecticut, in New England, May 29th, 1771.*

May it please your Lordship :

We, the Clergy of Connecticut, in voluntary Convention, viewing the distressed and truly pitiable state of the Church of England in America, being destitute of resident Bishops, beg leave to renew our address to your Lordship in behalf of it. We, may it please your Lordship, should be highly criminal did we entertain the remotest doubts of your Lordship's readiness to exert your whole influence, upon all proper occasions, to remove the cause of our complaint, and to obtain an Episcopate for the poor, suffering Church here : and we desire to say, though with due deference to your superior judgment, that such an occasion now presents itself. At home it seems the divisions are greatly subsided, and here the plan upon which Bishops are desired to be sent has been fully explained, and is universally approved, so that none oppose it but those who do it out of malice, or mere wantonness. What then can now hinder so good a design from being carried into effect ? We, may it please your Lordship, apprehend it a matter of great importance, considered in every view, that the Church should be supported in America. There never were so few rebels, there never were, in proportion, so many loyal subjects bred in any Church, as has been in the Church of England. There never was a Church upon earth, since the first century, in which the great doctrines of Christianity were so plainly taught, or that was so wisely calculated to train up her sons in a manly virtue, a sincere piety to God, and a universal charity to men. But this Church cannot be supported long in such a country as this, where it has so many and potent enemies thirsting after universal dominion, and so many difficulties to surmount, without an Episcopate ; which in any country, is at least essential to the well being

of the Church. Must it not then be surprising, and really unaccountable, that this Church should be denied the Episcopate she asks, which is so necessary to her well being, and so harmless, that her bitterest enemies acknowledge it can injure none. While Roman Catholics in one of his Majesty's Colonies are allowed a Bishop, and the Moravians are indulged the same favour in another : nay, and every blazing enthusiast throughout the British Empire is tolerated in the full enjoyment of every peculiarity of his sect, what have the sons of the Church in America done, that they are treated with such neglect, and are overlooked by Government ? Must not such a disregard of the Church here be a great discouragement to her sons ? Will it not prevent the growth of the Church, and thereby operate to the disadvantage of religion and loyalty ? These, may it please your Lordship, not to mention the burthens we feel, are the evils we fear, should our request be denied. Should our application be judged unreasonable, we doubt not it will be remembered that necessity has no law. We believe Episcopacy to be of divine origin. We judge an American Episcopate to be essential, at least to the well being of religion here. We therefore think it our duty to exert ourselves in every proper way, to bring it into effect : and as we know of no way more harmless, nor any more likely to insure success than importunate prayer to our God, to our King, and to our superiours, we believe it our duty to pray without ceasing, and hope our request will be answered in due time, if we faint not. We beg leave to acquaint your Lordship, that the petition to his Majesty is to be presented by the Archbishop of Canterbury, whom we have requested to support the prayer of it ; also the Archbishop of York, the Board of trade and plantations, Lord Hillsborough, Lord North, the Bishop of Oxford, and the Bishop of Litchfield and Coventry. That your Lordship may long continue a blessing to Great Britain and her Colonies, is the earnest prayer of,

May it please your Lordship, your Lordships' most

dutiful Sons, the Clergy of Connecticut.

JEREMIAH LEAMING, *Secretary, signed by order.*





[*Rev. Mr. Dibblee and others to the Secretary.*]

*Stratford, Connecticut, N. England, Jan. 24th, 1772.*

Rev. Sir :

We think it our duty early to advise the venerable Society of the death of two of our brethren :

The Rev. Mr. Palmer, the Society's Missionary at Litchfield, after a long and painful illness, with great composure departed this life the first of November last, was decently interred the Sunday following, and a good funeral sermon preached by the Rev. Mr. Scovil. His death is greatly lamented in his cure, and severely felt by his family, Mrs. Palmer and her children, who are left under unhappy circumstances. She hopes for the charitable notice of the Society, as Mr. Palmer approved himself faithful and attentive to the duties of his office.

The learned, pious and most benevolent Dr. Johnson, of Stratford, full of years, faith and charity, fell asleep in the Lord the 6th inst.; with great respect to his memory, was interred the 9th, a funeral sermon preached, to good acceptance, by the worthy Mr. Leaming. The good people at Stratford will think themselves happy if it may please the Society, in their great charity, to appoint the Rev. Mr. Kneeland, late assistant to the good Dr. Johnson, their Missionary, with the continuance of their former salary. Mr. Kneeland, by his prudent conduct and diligent attention to duty, during the Doctor's declining state, was not only highly esteemed by him, but most acceptable to the parish ; and we think him the fittest person to supply that vacancy, to do honour to the Church, support its credit and revive the cause of true religion, after so worthy and celebrated a predecessor ; and without the continuance of the Society's wonted charity, we apprehend he and his family cannot be supported in proper character.

With our duty to the venerable Board, and great respect to yourself, we are Rev. Sir, your most humble Servants and affectionate Brethren,

JOSEPH LAMSON,	} <i>A Committee appointed by</i> <i>the Convention to recommend</i> <i>candidates, and the supply</i> <i>of vacant parishes.</i>
EZEK. DIBBLEE,	
JEREM' H LEAMING,	
BELA HUBBARD,	

[*The Churchwardens, &c., of Stratford, to the Secretary.*]

*Stratford, in Connecticut, Jan. 13th, 1772.*

We, the Wardens and Vestrymen of Christ Church in Stratford, think it our duty to acquaint the venerable Society with the death of our most worthy Pastor, the Rev. and venerable Dr. Johnson, who, on the 6th inst., resigned his breath, with all the calmness and resignation of a primitive saint. Our loss, though irreparable, is in some measure made up to us, for the present, by the ministry of the Rev. Mr. Kneeland, who for two years past has assisted the Rev. Doctor, to the great satisfaction of the people, and it is our unanimous and earnest desire, that he may succeed him in the ministry. We are almost deterred by modesty from acquainting the venerable Society with our true situation. The number of professors of the Church of England here is greater now than it has been in any former period ; but their ability to support a minister, less than it was fifteen years ago, owing to the decay of trade, death, and failure of several of our principal members. There is also something very singular in the situation of this parish : it is bounded West by the Rev. Mr. Lamson's cure, which extends within three miles of our Church ; on the North by the Rev. Mr. Newton's, which extends within five miles of said Church ; on the East by Stratford River, but one mile from the Church ; and on the South by the sea, which is two miles from the Church, but habitable only one mile. As we are thus straightened in our limits, we can hope for no increase of wealth but from trade, which, from several circumstances, has much declined of late. In this situation we view the decline of this Church as inevitable, unless the venerable Society will be pleased to appoint the Rev. Mr. Kneeland to be our Missionary, together with such a salary as will enable him, with what we can give, to subsist comfortably among us ; and we humbly think he cannot do that with less than his predecessors have done ; more especially as the price of provisions and all the other necessities of life, is much increased within a few years past, so that even with the venerable Society's bounty, we have seen to our grief, that it was not in our power to support our minister so well as we could wish to see him live. As Stratford is situate upon the great road from Boston to New York, he must inevitably be at a



greater expense than any Missionary in the interior towns ; so that from the decline of trade, the death and failure of several of our principal members, from the increasing price of the necessities of life, the scarcity of money, and the extraordinary expense a Missionary must here be at, we may truly say we have not needed the assistance of the venerable Society more for fifteen years past than we do at present. Should trade revive among us, we trust we shall be able to do more for our minister ; but till that favourable period shall arrive, we must beg leave still to rely upon the charity of the venerable Society. We are now endeavouring to raise money to enlarge the Glebe, but for the reasons before mentioned, fear we shall meet with but little success : however, our best endeavours shall not be wanting to complete the same.

This Church is justly considered as the parent Church of this Colony, and without the protection of the venerable Society, the interest of true religion here will be in great danger of declining. We beg and hope, therefore, the venerable Society will pardon our importunity, to which we are excited only by necessity.

We are, with the warmest gratitude for all the favours we have already received, and with the greatest respect and esteem, the venerable Society's most affectionate, most obliged, and very obedient, humble Servants,

JOSEPH CLARKE, } *Churchwardens and*  
NATHANIEL LAMSON, } *several others.*

[*Rev. Mr. Andrews to the Secretary—Extract.*]

Very Rev. Sir :

The poor people in Pownall and Hoosack (two towns which are contiguous, though one is in Massachusetts and the other in New York Province) have repeatedly desired me to solicit for them, the venerable Society's charitable notice. These towns are largely settled ; the people of course poor, and under a necessity of contending with many difficulties. It is some years since I visited them ; but am credibly informed by the inhabitants, that there are 60 families, or more, that are professors of our Church, in both these towns. They constantly attend public

worship : prayers and sermons are read to them every Sunday, by laymen, with all the decency that can consist with their poor circumstances : but in both towns they have not more than five or six service-books. They therefore humbly beg the venerable Society to grant them some relief, by sending them a few sermon-books, and such a number of Common Prayer Books, and other small tracts, as may consist with their wisdom and goodness.

There is a great want of service-books, and other small, pious tracts, in my own Mission ; but the wants of their poor people are so much more pressing, that I think it my duty first and principally to solicit the Society's charity for them : asking this further favour, that if they should grant this request, they will give me liberty to distribute some small proportion of their bounty amongst the poor of my own cure. —

[*The Rev. Mr. Hubbard to the Secretary—Extract.*]

*New Haven, April 4th, 1772.*

Very Rev. Sir :

I am pleased and happy in my situation : kindly treated and respected by my own people and the dissenters, in this growing and populous town, many of whom occasionally attend our service on Sundays ; and the Church is generally crowded on the principal festivals : and I have the happiness to see the greatest unanimity reigning amongst us and the denominations with whom we live. My congregation, in something less than five years, has increased one-third in number. The souls, white and black, belonging to the Church in New Haven, are 503 ; and in my Church at West Haven, there are 220. —





[*Rev. Mr. Beach to the Secretary.*]

*New Town, in Connecticut, New England, }  
May 5th, 1772.*

Rev. Sir :

As it is now forty years since I have had the advantage of being the venerable Society's Missionary in this place, I suppose it will not be improper to give a brief account how I have spent my time, and improved their charity. Every Sunday I have performed divine service, and preached twice at New Town and Reading, alternately : and in these forty years I have lost only two Sundays, through sickness ; although, in all that time, I have been afflicted with a constant cholic, which has not allowed me one day's ease, or freedom from pain. The distance between the Churches at Newtown and Reading is between \* \* \* \*, and no very good road ; yet I have never failed one time to attend at each place, according to custom, through the badness of the weather, but have rode it in the severest rains and snow-storms, even when there has been no track, and my horse near sinking down in the snow-banks : which has had this good effect on my parishioners, that they are ashamed to stay from Church on account of bad weather, so that they are remarkably forward to attend public worship.

As to my labours without my parish, I have formerly performed divine service in many towns where the Common Prayer had never been heard, nor the Holy Scriptures read in public, and where now are flourishing congregations of the Church of England : and in some places where there never had been any public worship at all, nor any sermon ever preached by any teacher of any denomination.

In my travelling to preach the Gospel, once was my life remarkably preserved, in passing a deep and rapid river. The retrospect of my fatigues, lying on straw, &c. gives me pleasure ; while I flatter myself that my labour has not been quite in vain ; for the Church of England people are increased much more than 20 to 1, and what is infinitely more pleasing, many of them are remarkable for piety and virtue : and the Independents here are more knowing in matters of religion, than they who live at a distance from the Church. We live in harmony and peace with each oth-

er, and the rising generation of the Independents seem to be entirely free from every pique and prejudice against the Church.

I have enclosed my *Not. Paroch.*, and have no more to add, but my humble thanks to the venerable Society, and that I am theirs, and, Rev. Sir,

Your most obedient, humble Servant,  
JOHN BEACH.\*

[*Rev. Mr. Tyler to the Secretary—Extract.*]

*Norwich, in New England, May 5th, 1772.*

Rev. Sir :

My Mission remains in much the same condition it was in when I wrote last. The Church of England becomes more and more respectable here ; and I think I have a good prospect, that several of the dissenters here will soon become conformists. But it is my misfortune that those who conform in this town are too commonly of the poorer sort of people ; for, though they generally pay me as much as their abilities will allow, yet I have but a small support for my family, in this expensive place. I mention this, not from any expectation of additional assistance, at present, from the venerable Society, considering the lowness of their funds, but that I may give the Society a just and full account of my Mission, and that I may gain a place in their remembrance, and favourable attention hereafter, in case their abilities should become greater, and my wants remain the same. —

Lately, hearing of the petition to Parliament for the repeal of the 39 Articles of Religion, confirmed a strong suspicion which I have had for some time, that there is a formidable plan concerted, by which Deists, Arians, and all non-conformists, except Quakers, act jointly to overturn the ecclesiastical establishment of the nation, under the plausible pretence, that all denominations of Christians at least ought to be upon an exact parity in the view of the civil State, and that there ought to be no tests of orthodoxy in any Church ; that there ought to be no kind of ecclesiastical establishment. This, I doubt not, has been adopted

\* It is worthy of note, that the Church at Newtown has been, ever since Mr. Beach's day, one of the largest country congregations in Connecticut. Ed.



by these Synods of dissenting teachers who, for some years past, have frequently met together, almost from one end of British America to the other. Since which time this scheme of crying down religious establishments has been industriously propagated, to my knowledge, in this Colony, even by those very persons who strive to oppress the Church of England under colour of the Colony law, which law pretends to establish one sect of non-conformists. The truth is, the establishment of the Church of England is an insurmountable obstacle to almost any sect of non-conformists, and must be taken away, if possible, and then every sect will expect to rise superiour themselves. Probably this plan was first formed by some of the Wilkes' patriots, that a religious engine might be plied in concert with the efforts of civil discord.

Sir, I remain your obedient, humble Servant,

JOHN TYLER.

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[*Rea. Mr. Mosley to the Secretary—Extract.*]

*Pomfret, May 16th, 1772.*

Rev. Sir :

I should have addressed the venerable Society for Propagating the Gospel in Foreign Parts before this, but when I came here did not determine to continue. Upon finding Mr. Malbone had taken so much trouble, and had been at so much pains, and had been at so great an expense, to erect a Church for the worship of Almighty God here at Pomfret, where few were disposed and inclined to join it, and the venerable Society's charity not being able, together with their small means, to get a minister from England to do the service, I was willing to encourage so good an undertaking, being in hopes that it might be serviceable both to religion and the people's salvation. These motives have influenced me to stay with them ever since Sept. 13th last. The service of the Church being a new thing with them here, and our opponents very powerful, I thought it the most advisable step to proceed coolly, and study the dispositions of the people, and engage their affections, and enter into no disputes or dissensions with them ; but preach up the pure Word of God to them, and let the beauty of our form of worship recom-

mend itself, hoping that if one could work a reformation in them, and bring them over to the Church, it might be by overcoming evil with good.

The success the Church at Pomfret has met with, in this small time, will, I flatter myself, induce the venerable Society to approve of my measures. I have preached and lectured this winter frequently, both at Plainfield and Canterbury, though the season has been remarkably severe, and had a great audience each time. Mr. Malbone had applied to one Mr. Daniel Fogg, who was in North Carolina, who arrived here the very day before Mr. Malbone received your letter of January 24th, to fix me here in the Mission. I had resigned up to Mr. Fogg, this Mr. Malbone's appointing him, though every one man of the Parish would gladly have had me continued. I have done myself the honour of addressing the Bishop of London, for his further recommendation to Litchfield and Cornwall, vacant by the death of Mr. Palmer. I propose going next week there. Mr. Malbone and the parish will give you a succinct account of my conduct and behaviour since I have been amongst them. —

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[*Mr. Malbone to the Secretary—Extract.*]

*Colony of Connecticut, Pomfret, May 17th, 1772.*

Rev. Sir :

In behalf of all the injured Churchmen of this Colony I took upon myself to be under the highest obligations to the Society, for the notice that they have been pleased to take of the just complaints that I, with many others, have sent home to our friends against our fanatic oppressors. Their arrogance and insolence against the established Church of the realm is really intolerable. It appears to me that they endeavour to carry their extravagance to the highest possible pitch. In the month of February last, they had the assurance to send to my house a deputation, in form, of three persons, who introduced themselves to me, under the character of a committee, to inspect Mr. Mosley's letters of orders, and if by inspection, for they certainly would not discover them to be genuine by any other means, they found them to be valid, their next business was to know by what right





or authority I placed him here as a minister. I received them with great calmness and composure, and suffered them without interruption to give a full discharge of their embassy. I then endeavoured to retaliate their presumptuous behaviour, which I did in such a manner that I have the greatest reason to believe they will never hereafter have the impudence to make such another attempt. I have lived among them nearly six years, without ever having given any one of them the least disturbance, either upon a religious or any other account, except the building of the Church, in the conduct of which I never had the least personal altercation. Mr. Mosley was also altogether free from every disagreeable imputation: this attack, therefore, upon us, in our very intrenchments, gave me a great advantage over them, which I improved rather by treating them with the greatest contempt, than with the least degree of anger. I thought it best that Mr. Mosley should disdain to see them, unless a particular circumstance should take place, which as it did not, he never made his appearance. The contention lasted full two hours, near the close of which I told them that I considered their present conduct as their last effort; that they were then uttering their last dying speech; that, as they knew they could not, by their own laws, do any more against the Church, they had not sense enough to conceal their implacable malice; but had very foolishly taken this ridiculous step to gratify an impotent resentment. However, I was willing to indulge them, even in their follies; and as I had been favoured by a notice of their intended visit, the evening before, I had drawn up an instrument in writing, which, if they would sign, I would satisfy them as far as it was in my power; and I would promise as much for Mr. Mosley. "Of what nature is this instrument, sir?" "You shall know, gentlemen, if you will have the patience to hear me read it quite through: but you must promise not to interrupt me, and also to sign it before you leave the room. Upon these conditions you shall have the examination of Mr. Mosley's orders, and I will satisfy you as to the right of Induction." "We shall be very glad to hear it read to us: we promise to hear it, but cannot to sign it, until we know whether we like it or not. It may be a bond for money. What is it?" "Why, gentlemen, you have had your whim in coming hither and making a very ridiculous demand. I am willing to

gratify you, provided, in turn, you will let me have my whim in making this demand, and your conduct thereupon public. It is nothing like a bond, I assure you, but a writing drawn up for this sole purpose." "We shall be glad to hear it; we promise to be patient, and to sign it if we like it." I then read to them the ludicrous paper, of which the enclosed is a copy. I made it ridiculously formal, availing myself of many of their common terms, in compliance with their own taste, as it would better open their eyes, and expose them to themselves; and I also should the sooner be rid of the trouble of them. It had a proper and very good effect. They left my house as much ashamed and confused as you can possibly imagine. But as soon as they joined their companions, who were waiting at a house moderately distant, to hear their report, it excited their anger: they swore vengeance, and fire and faggot was the word.

The storm, however, never reached me; it was but of a very short duration, and a much more than proportionable calm hath since succeeded. They have as yet restrained upon one only of our whole number, taking pewter from his kitchen to the value of 40s for the payment of 8s only, assessed upon him for his ministerial rates of the last year, which they sold at the post on the 20th of last month, and, as I am informed, paid the rate to their teacher; which his conscience suffered him to receive, notwithstanding the injured person had previously paid his rates to Mr. Mosley, had taken his discharge for the money, and had lodged that very discharge with the society's treasurer. Perfectly sensible of my own folly in troubling you with this sort of nonsense, I have no manner of excuse to make but what may be thought equally impertinent, that is: I think it highly proper that our rulers on the other side of the Atlantic should now and then be under the disagreeable necessity of hearing a few particulars of the arbitrary and unrighteous conduct of these saints who left a land of liberty and pleasure, and fled to a howling wilderness at 3000 miles distance, to avoid the tyranny of *Bushnaps* and ecclesiastical persecutions.

I am very sorry that the P. S. of your letter of the 22d March was not attended to as it ought to have been. I gave the hints to three of the Missionaries, in three different parts of the Colony. It seems these gentlemen, at their Convention in New Ha-





ven, in September last, thought, as our country is so vastly extended, and it would be attended with so much trouble and expense to any particular person, to make such a circuit, collect the materials for complaint, and get the whole number of persons to make a joint application, that no one person who was proper for the business could be found to undertake it. Wherefore they determined to represent the matter, severally, in their letters to the Society. This was a very illjudged, as well as an unlucky determination. I am much pleased, however, to think I am led to that their representations will be effectual; which I am led to conclude from your letter of the 25th January, to Mr. Graves of New London, which he was kind enough to entrust with a friend, that he might communicate it to me.

I have not, indeed, the honour to be acquainted with my Lord Hillsborough, or his particular character; but if he possesses the temper which a Christian ought, and the Bishop of London perceives in his request to him to lay the matter before His Majesty, I have that confidence in my gracious Sovereign, as to be firmly persuaded, that he will listen to our prayers, and not suffer the least, nay, generally speaking, the only good subjects in these parts of his dominions, to be insulted and trampled upon by, I know not whom, for their particular attachment to his person, and obedience to his Government. Nothing remains for me to say, but once more to beg pardon for the extreme length of my letter; to promise you that you shall not frequently be troubled by your new, long-winded correspondent, and to assure you that I remain, with most profound respect,

Rev. Sir, your most obedient and very humble Servant,  
GODFREY MALDENE.

[Copy of the Instrument prepared by Godfrey Malone, as mentioned in the preceding Letter.]

WE, the subscribers, appointed a Committee by the Society of Brookline, in the Township of Pomfret, in the County of Windham, in the Colony of Connecticut, for the inspection and transaction of the Religious concerns of the Society, do hereby make known, certify and declare unto all manner of persons, that to prevent as much as in us lies, every possibility of chicanery, fraud or collusion in those who have seceded from our independent congregational meeting, (where the worship of God is singly, simple, truly and spiritually performed, according to the very sensible and righteous manner

which was framed and here established as the glorious Truth, by the great sagacity, wisdom and policy of the religion of our pure, holy and renowned forefathers,) and declared themselves conformists to the Church of England, and have invariably acted agreeable thereto since the month of Oct. 1770:—We, in consequence of that high and great authority, the utmost they could possibly bestow, delegated to us by the said Society of Brookline, or which we, being very active and zealous members, assumed of ourselves, it is no matter which, called upon Richard Mosley, Clerk, who presumes to style himself *Legis Legum Baccalarius*, a degree of honor conferred upon him by the University at Cambridge, in Great Britain, in consequence of his studies and literary merit, during a seven years residence at St. John's College; and pretends to have been duly and legally ordained Deacon and Priest, according to the Cannon Law of said Church of England, and to have lately been employed in the service of his Majesty, George the 3d, by the grace of God, King of Great Britain, France and Ireland, a Chaplain on board of his ship Salisbury of 50 great guns, commanded at Boston by the honorable Commodore James Gambier, and also to have frequently and publicly officiated as a Priest in each of the several Churches of the said good Town of Boston, the several Rectors or Ministers whereof may, for aught we know, have been such negligent, stupid, idle, and irreverent blockheads, as to have been very indifferent and careless whether they received and admitted into their desks and pulpits an impostor or not, provided they might have their business performed without any care or trouble to themselves. The Lords of the Admiralty, also, may have been equally to blame, in suffering themselves to be imposed upon by appointing to the cure of a National ship, a worthless, vagrant person, without a due inquiry into his qualifications and religious character, previous to such, his appointment. Nay, who knows but the pretended Bishop who ordained him, that Bishop's predecessor and the whole series of them up to the very founder of their order Himself, may have been, all of them impostors and their religion a cheat? And yet, notwithstanding, it is reasonable presumption, the said Richard Mosley, in virtue of this before mentioned pretended power, with very great effrontery, (not having aforehand consulted our will and pleasure, and obtained our gracious consent for the same,) claimeth a right, and hath absolutely exercised the five months last past, the said office of Priesthood, according to the rites and ceremonies of the said Church of England, in this very Parish of Brookline, the like whereof hath never before been practiced or heard of in all Windham County. Wherefore, as of our invaluable and indubitable right, and not to derogate from the high office, trust and authority committed to our exercise and keeping by the said Society of Brookline, We were not abashed, shamefaced, nor mealy-mouthed, but impertinently, boldly and peremptorily demanded of him, the said Mosley, the inspection and examination of his said letters of orders which he (undoubtedly influenced by the religion he professeth, which he saith ordaineth that if a man take away thy coat to let him have thy cloak also,) took



not the least offence at, but in a most becoming, humane and condescending manner, upon our solemn promise of signing with our Christian and Sir names, this present acknowledgment, declaration and certificate, immediately produced: and it appears to us, that the said Rev. Richard Mosley is really what we thought, or said we thought he only pretended to be; and that he is truly and absolutely, charged with the orders, both of Deacon and Priest, granted by his grace Robert, by Divine Providence, Lord Archbishop of York, which we have employed our best faculties to inquire into, and to the very utmost of our skill, knowledge and judgment, proceeding from the small share of light that is within us, pronounce them to be valid and genuine, and do hereby acknowledge ourselves to be therewith fully and duly satisfied. In testimony whereof we have hereunto signed our names, at Brookline aforesaid, this 12th day of February, 1772.

[N. B.]—The Committee were Joseph Holland, Samuel Williams, and Josiah Tasset, who attended at my house on the day of the date, and upon their persisting upon the propriety and necessity of being satisfied in relation to Mr. Mosley's orders, and also in respect to the right wherewith I was invested to place him in the Church as a Minister, I told them that if they would sign the above instrument, in acknowledgment of their ignorance, impudence and folly, that I would give them every kind of satisfaction in my power, even to the perusal of my own private letters, as well as Mr. Mosley's public orders, and read it to them as distinctly, emphatically and *Yanvily* as I was able to do, in the presence of five persons. They refused to sign the paper; I refused to gratify them upon any other terms, and away they went like fools, as they came.

GODFREY MALBONE.

[*The Clergy of Connecticut to the Secretary—Extract.*]

*Norwalk, Sept. 26th, 1773.*

Rev. Sir :

At a voluntary Convention of the Clergy in Connecticut, held Sept. 8, 1773—

Voted, That the Secretary of the Convention address the Society for Propagation of the Gospel, &c. in favour of Middletown, that they the Society would be pleased to afford that people some small assistance, and take the Rev. Mr. Jarvis into their service, who has with great difficulty persevered in doing the duty of that Church for the space of eleven years, with only what the people could raise for him, which was but a very small support; and yet very heavy for the people. Some men had paid 7s, some 6s,

some 5s sterling, per annum; and the dissenters in that town pay about 10 or 15s for the support of their minister. It is feared, if the Society do not lend them some assistance, Mr. Jarvis will be forced to remove: and in that case the Church will be ruined.

It is earnestly requested that the Society would be pleased to order one half of the salary, formerly given the late Mr. Lamson, at Fairfield, to Mr. Jarvis, at Middletown. It is hoped that Mr. Jarvis' perseverance to save the Church, and the people's exerting themselves as they have done, may be motives to engage the Society to comply with their request.

To encourage this people, I gave them all the lime with which they built their Church, and £7 10s towards purchasing a house and glebe; which they have completed, and are ready to give a deed of it to the Society, provided that Mr. Jarvis is taken into their service. It is even the desire of the dissenters in that town, that the Society would consider their necessity, and help them; for they say they deserve it, if it be considered what they have done.

The people at Guilford beg the Society, whenever they are able, to consider them: as Mr. Hubbard has removed to New Haven, and they are destitute. This is addressed to the Society by

The Society's most humble Servants,  
The Clergy of Connecticut.

JEREMIAH LEAMING,

Sec'y of the Convention.

[*Rev. Mr. Andrews to the Secretary—Extract.*]

*Wallingford, Oct. 2d, 1773.*

Very Rev. Sir :

The state of my mission is nearly the same as when I wrote last to the venerable Society. Some families from the dissenters have indeed conformed to our excellent Church, but the spirit of emigration here, or moving into new settlements, is so great, that the natural growth of the Church, with the frequent accessions made to it from other denominations, do but little more than repair the loss. I have, however, in my cure, about 160 families, and 220 communicants. Within the last year I have baptized





72 children, 65 of whom belong to my Mission, and the other 7 to Guilford and Killingsworth, which parishes being vacant, I have made it a rule, for some years past, to do one Sunday's duty in a year for each of them. My own cure indeed is large, and I am obliged to be perpetually upon the wing, to visit the sick, to bury the dead, to preach lectures, and to christen children who are not likely to live for a public initiation into the Church ; which duty I endeavour to perform as punctually through the whole compass of my mission, (though it is of 20 miles extent,) as though it was only one compact parish ; and have never yet failed by reason of storms or cold, or any other cause, sickness excepted, for the 12 years I have been in holy orders, to do duty at each of my parishes, in their stated times, and punctual to fulfil all my appointments for lectures in remote parts, or any other public or more private duty belonging to my office. —

[*Rev. Mr. Beach to the Secretary.*]

*Newtown, New England, Oct. 20th, 1773.*

Rev. Sir :

In my two parishes are about 400 families, of which some-what more than half are professors of the Church of England. I esteem those within the bounds of my parishes, who can conveniently attend at either Church. The rest are chiefly Independents, who have a meeting house in each Parish ; but their congregations are nothing near so large as ours are. Our actual communicants are 345. At Newtown, in a common way, we have more than 200 communicants at one communion, which, where there is but a single Clergyman, makes the service very lengthy. I have the satisfaction of having received to the Holy Communion about 30 very serious and religious young persons. At Reading Church, by estimation, I have more than 300 hearers at a time ; at Newtown more than 500. Ever since the last peace our people are continually removing to settle in the back country, whither they carry with them a zeal for that religion which they learned while here, and where they make a new settlement, they set up the worship of the Church of England. They who set up the worship of God according to our Liturgy, at Lanes-

boro', at Noblestown and Arlington, proceeded chiefly from my parishes. But notwithstanding these frequent emigrations, my congregations increase, and by God's great mercy I am able yet to perform divine service every Lord's day at Newtown and Reading, alternately, and on other holidays, and I hope not in vain.

I am the venerable Society's most thankful, and, Rev. Sir,  
Your most obedient and humble Servant,

J<sup>N</sup>O. BEACH.

P. S.—I have baptized this year 109 children, but no adults.

[*Rev. Mr. Viets to the Secretary—Extract.*]

*Symsbury, December 27th, 1773.*

Rev. Sir :

— I beg leave to inform them that the affairs of this Mission remain in a peaceable, edifying way. Two things, however, retard the progress of the Church in New England. The one is that many children of Church people, being situate very distant from Churches, near the meeting houses and dissenting ministers, coveting the smile of government, withal, not actuated by the laudable, rational zeal of their parents, do naturally, as they grow up to maturity, fall in with the dissenters, who have all the appearance of an establishment here. Our second discouragement is the great numbers of our brethren who remove themselves and families into distant, new plantations, by which means several hundreds of Church families are dispersed throughout several hundreds of townships, in New England and New York. These emigrations would have almost ruined this Mission ere now, had it not been for frequent additions of new conformists. Yet there is this advantage in these emigrations, that wherever any considerable number of our emigrants fall in a neighbourhood, their first care is to gather an Episcopal congregation ; and if they find themselves able to build a Church, they never fail to gain some proselytes from their dissenting neighbors by their superiour reasonings and exemplary behaviour. —



[*Rev. Mr. Graves to the Secretary—Extract.*]

*New London, March 4th, 1774.*

Rev. and good Sir :

I hope the Indian deed arrived safe, and its contents fully invalidate. Mr. Honeyman's opinion, which I stand ready to con-  
fute, and if my venerable Patrons give me the authority I men-  
tioned, I presume the Colonel and his friend would be ashamed,  
desist and be mute. As I know all their strength, or rather  
weakness, clothed with their sanction, I doubt not, *adine, videne,*  
*vincere*—and if God spare me to gather a Church among the  
poor, neglected, generous Indians, who continue to fear God and  
honour the King. Several inhabitants of Paccatonic have de-  
sired me to write to the religious Society, in their favour, about  
taking down the Church at Groton, about 9 or 10 miles off. I  
having considered the affair, 'tis for the interest of our religion.  
They have held a parish meeting, and unanimously voted to  
build a Church at Paccatonic, with the materials of the old, con-  
tributing what will be wanting to complete it. Four families in  
Groton, who alone belong to the Church, are hearty in the mo-  
tion ; who, though 9 miles from Paccatonic, which is three from  
Norwich Church, would have frequently the benefit of our Evan-  
gelical service, whereof they are totally deprived, and their fami-  
lies likely to become a prey to the dissenters. Having done du-  
ty there, I find a great probability of gathering a Society, as there  
is no meeting house within 2 or 3 miles of it. I beg leave to add,  
that as the Church of Groton has for several years been neglected,  
it is in a very ruinous condition, and if not taken down, must  
soon tumble down of itself : the consequence will be, all the tim-  
bers, &c., will become a prey ; an instance whereof happened late-  
ly to the westward, to my knowledge. —

[*Rev. Mr. Beach to the Secretary.*]

*New Town, in Connecticut, }  
New England, April 12th, 1774. }*

Rev. Sir :

It is scarce possible for me to give quite an exact account  
of the state of my parishes, by reason of my people's living at a

considerable distance from each other, and the frequent emigra-  
tions. But, according to the best judgment I can make, there  
are about 120 families belonging to our Church at New Town,  
commonly above 500 hearers at one time, 230 actual communi-  
cants. Here is an Independent meeting to which belongs about  
sixty or seventy families, who are in much contention and con-  
fusion about matters of religion. Besides, here are some *Sande-*  
*manites*, who though they meet every Sunday, yet have they no  
religious worship at all. Their grand tenet is, that no man ever  
obtains salvation by seeking and serving God, but by stumbling  
on it by chance or accidentally, while it is the furthest from his  
thoughts of any thing in the world. This pernicious notion too  
much prevails among the Independents in these parts.

The Church at Reading stands not in the centre of the town,  
but on one side, to accommodate the Church people, who live  
near, though out of the bounds of Reading. At this Church by  
far the greater part of the inhabitants, who live so near as to do  
it conveniently, do attend our own worship. In this Church  
the hearers at once are about 300, and to it belong 110 commu-  
nicants. I commonly baptize, within my parishes, about 100  
children in a year. I have the satisfaction to see both my congregations flour-  
ishing, in unity and harmony, among themselves, following peace  
with all of a different opinion, and constantly increasing in num-  
bers, and, by the divine blessing, I hope I may leave them in this  
happy state.

I am the venerable Society's

Thankful and most obedient Servant,

JNO. BEACH.

[*Rev. Mr. Mosley to the Secretary—Extract.*]

*Johnstown Parsonage, May 1st, 1774.*

Rev. Dr. :

— Last August, after my trial for marrying a couple in  
Litchfield, I did myself the honor of writing you a full account  
to lay before the Society. Dr. Johnson, of Stratford, was one of





my lawyers, and exerted himself much in the cause. When the jury went out, the Judges were of the opinion, that they could not bring it against me; but, notwithstanding, (to see how much spite and malice reign there) they did. I showed in court Dr. Burton's letter of my appointment to that place, and though I had left it and gone to Johnstown, yet I was not confined to that place by the venerable Society, and when I paid a visit to Litchfield and joined the couple, I took all the necessary precaution possible. The bride's father waited upon me, told me that they had been published, and as he had always been brought up to the Church, and was one of the oldest Churchmen there, that she should not be married but by a Church Minister. I recommended to him to send for one of the neighbouring Clergy. His answer was, that there was not one, within sixteen miles of the place, and he could not afford it. I refused absolutely. He came again, and petitioned so much, that I told him if he would bring me a certificate of their being published, according to their law, (from the Town Clerk) I would. He did, and I enclose it to you. Their law is, to be married by a minister dwelling in the parish. But if that law affects us, then I could not ever (dwelling in Litchfield) have married a couple in Cornwall or Goshen, the places I was appointed to. We are then sent out here without any authority from his Lordship, the Bishop of London. Dr. Johnson said he would acquaint the Society with the state of the case, which I hope he has. Dr. Cooper, of New York, promised likewise. I have been under the necessity of going to two courts, above 150 miles. I am now obliged to pay the fine of £15 sterling and the costs, besides the expense of my own travelling. I should be obliged to you to lay it before the venerable Society, and make no doubt but they will take it into consideration. —

[*Rev. Mr. Tyler to the Secretary—Extract.*]

*Norwich, in New England, May 18th, 1774.*

Rev. Sir : — The dissenters in this town, of late, appear friendly and well disposed towards the Church of England. General candour, peaceableness and esteem of the Church have, in a good

degree, taken place among them, and are daily increasing. Numbers of them do often attend worship on Sundays, as well as at other times, and manifest their approbation.

Respecting the petition from Groton, for liberty to move their Church, I have much altered my opinion, since my two last letters to the Society. The state of my Mission is now different. The prospect of increase is, at least, five times greater in Norwich at present, than in Groton, if not ten times, which such a measure would greatly check; for it now appears to be a design to divide the stated preaching in my Mission. However, I, as well as others, have offered several reasons to Dr. Caner, who was desired to look into this matter; and I hope the Society will not consider me as a person given to change, for altering my opinion so much. I could fully vindicate myself, I believe, were not the particulars too tedious to mention. —

[*Rev. Mr. Dibblee to the Secretary—Extract.*]

*Stamford, Connecticut, in }  
New England, Sept. 29th, 1774. }*

Rev. Sir :

— My parish remains in as possibly quiet state as can well be expected, in this time of general concern for their civil and religious privileges, through the Provinces. The consequences of these unhappy disputes that have arisen with our parent country, and the mode of opposition to the supposed unconstitutional acts of the British Legislature, grows every day more and more serious and alarming, and bear a very threatening aspect upon the interest of religion, and the well being of the Church in this Province. May it please God to avert the impending judgments, and dispose Government to grant such redress of just grievances as may quiet the minds of his Majesty's subjects in these remote parts, and pour down upon us a spirit of peace, unity and concord. —





[*Rev. Mr. Dibblee to the Secretary—Extract.*]

*Stamford, Connecticut, in }  
New England, April 5th, 1775. }*

Rev. Sir : — We view with the deepest anxiety, affliction and concern, the great dangers we are in, by reason of our unhappy divisions, and the amazing height to which the unfortunate disputes between Great Britain and these remote Provinces have arisen, and the baneful influence it hath upon the interest of true religion and the well being of the Church. Our duty as ministers of religion is now attended with peculiar difficulty ; faithfully to discharge the duties of our office, and yet carefully to avoid taking any part in these political disputes ; as I trust my brethren in this Colony have done, as much as possible, notwithstanding any representations to our prejudice to the contrary. We can only pray Almighty God, in compassion to our Church and nation, and the well being of these Provinces in particular, to avert those terrible calamities that are the natural result of such an unhappy contest with our parent State, to save us from the horrors of a civil war, and remove all groundless fears and jealousies and whatsoever else may hinder us from godly union and concord. —

[*Rev. Mr. Mansfield to the Secretary—Extract.*]

*Queen's County, Colony of }  
New York, December 29th, 1775. }*

Rev. Sir : — After having resided and constantly performed parochial duties in my Mission full twenty-seven years, without intermission, I have at last been forced to fly from my Churches and from my family and home, in order to escape outrage and violence, imprisonment and death, unjustly meditated of late and designed against me, and have found a temporary asylum in the loyal town of Hempstead, pretty secure, I believe, at present, from the power of those violent and infatuated people who persecute me in particular, and disturb the peace of the whole

British Empire. As soon as these sparks of civil dissension appeared, which have since been blown up into a devouring flame, I did (as I thought it my duty) inculcate upon my parishioners, both from the pulpit and in private conversation, the duty of peaceableness and quiet subjection to the King and to the parent State ; and I am well assured that the Clergy, in general, of the Church in the Colony of Connecticut, with most of whom I have the pleasure of a particular acquaintance and friendship, did the same. That my endeavours and influence have had some effect, appears from hence, that out of 130 families which attended divine service in our two Churches, it is well known that 110 of them are firm, steadfast friends of the Government, and that they detest and abhor the present unnatural rebellion, and all those measures that have led to it. There are, indeed, five or six persons, professors of the Church of England, in Derby, who have plunged themselves deep in the violent measures carrying on here ; but this is manifestly owing to the influence of one man, viz. : Capt. Jno. Holbrook, who, for many years past, hath entertained a disgust against me and his brethren of the Church, and seems to have meditated revenge, merely because we did not gratify some private views he had about the place on which to build the Oxford Church. The worthy Mr. Scovil and the venerable Mr. Beach have had still better success : scarce a single person to be found in any of their several congregations but what hath persevered steadfastly in their duty and loyalty ; and there are but few instances to be found in the Colony of persons who are professors of the Church, who are not entitled to the same character.

I had borne only about an equal share, with the rest of the Church Clergy, of the load of scurrility and reproach, which was plentifully heaped on the heads of all the friends to peace, by being called a Tory, a Papist, and an enemy to my country ; and there were some little abatements of this last Summer, when 7,500 soldiers, raised by the Colony, were most of them employed under Washington, near Boston : but we feared greater violence at their return, and the event has proved that our fears were but too well founded ; for as soon as they returned, several colonels, and other officers of the militia, collected from different towns a great number of soldiers and minute-men, for the declared purpose



of distressing and subduing the Tories, (an opprobrious epithet which they industriously fix upon all the friends to peace, order and government.) They set out and proceeded first to New Town, where they obliged the Rev. Mr. Beach, the Selectmen and other principal inhabitants of the town, to remain for some time under a strict guard. At the bar of their new-made and self-made tribunal, they urged them, not without threatenings, to sign the association prescribed by the Congress at Philadelphia; but upon their refusing to do this, as most of them did refuse it, they took up, in some measure satisfied, with a bond and large pecuniary penalty, not to take up arms against the Colonies, not to encourage others to do it, and not to speak disrespectfully of the Congress. They then seized upon what guns and powder were to be found, and having consumed and destroyed a great deal of private property, they departed and went to neighbouring towns, such as Reading, Danbury, Bridgefield, &c., where they repeated what they had done before at New Town and Woodbury, whither a party went on their way returning home. They sent off to the common County Jail reputable persons, some of them the most wealthy and principal freeholders of the towns, merely because they refused to sign the beforementioned Association of the Congress; but they afterward thought fit to release them, upon their giving a bond similar to the one at New Town. When these extraordinary things had been newly transacted in the neighbouring towns, the Committee of Inspection, our new masters in Derby, agreed together and pitched upon the first week of this instant December, in which to proceed to disarm and effectually to subdue the Tories here. At this critical and very alarming crisis, some of my most reputable parishioners came to me and desired that I would transmit in writing to his Excellency, Gov. Tryon, (who we were informed was soon to repair to Great Britain) an account of the sufferings of the loyalists in Connecticut, and a list of the names of those who were known to be such in Derby, hoping, as they said, that it might contribute somewhat towards putting a stop to such violent proceedings as were now going on, or, at least, that it might serve as a monument of their steadfast loyalty, in the worst of times. I complied with the proposal and request they made me, and in my letter to his Excellency, besides making a particular representation of our sufferings, I enclosed a

list of the names of about ninety persons, heads of families, who were known to be loyalists in Derby and Oxford, and I also gave it as my opinion that several thousand men in the three Western Counties of the Colony would forthwith join the King's army, in case such an army should come over to reduce the Colony to obedience and subjection to his Majesty's Government, and afford protection to their families, their wives and children. My letter was dispatched on Monday, and (as I have since been informed) conveyed safely. On Tuesday, in prosecution of the business of the week, a number of minute-men and soldiers seized upon one of those few persons to whom I had communicated the knowledge of my letter, and carried him before the Committee of Inspection, who, in order to find out something, either thought, said or done, either by him or others, which they might construe into a crime, required of him and insisted upon it, that he should submit to be put on oath, before a Justice of the Peace, to answer truly to all questions they should put to him. This he declined and refused to do for some time, but they insisted he should do it, and at length positively declared that he should never be suffered to have any more food, and should never go out of the house alive, unless he submitted to take the oath. The conclusion was, he took the oath, and in consequence of their questioning him, disclosed the contents of my letter, of all which, and the subsequent determination of the Committee to apprehend and take me immediately, I had the good fortune to be forthwith informed by my friends, who alarmed at the danger I was in, advised and urged me to fly immediately and make my escape, and perceiving that there was no other alternative now left me, but either to do so or else to suffer imprisonment, if not death, I resolved upon the former, which I have since (I hope securely) effected.

But at this time I received such a severe shock of adversity and affliction as falls, I believe, to the share of few unhappy mortals. At a somewhat advanced stage of life, being 52 years old, when I hoped to have spent my remaining years in an agreeable manner, in peace and tranquillity with my family, parishioners and friends, and vainly imagined that death only would make any lasting separation, I was forced to flee from home, leaving behind a virtuous, good wife, with one young child newly weaned





from the breast, four other children which are small, and not of sufficient age to support themselves, and four others which are adults, and all of them overwhelmed with grief, and bathed in tears, and but very slenderly provided with the means of support; whilst I myself could entertain but very faint hope, if any at all, (considering the badness of the times) of ever returning back to them in safety. But I hope to be able to maintain some fortitude of mind under adversity, and to improve in the virtues of patience and resignation to the disposal of the Divine Providence, which since my misfortunes I have found to yield me some comfort and serviceable relief. I designed, upon my arrival at New York, to have repaired soon to Boston, and to have been under the protection of the King's troops; but finding no vessels bound thither, except two very small ones in which it was not thought safe for me to embark, I have followed the advice which his Excellency, Gov. Tryon, gave me, to take up my abode for the winter on Long Island, where there appeared then a prospect of my being tolerably safe. But I have since received information that some people in Connecticut are meditating and making preparation to invade and distress the loyalists here this winter. But before they do this, I hope to be able to get safe on board one of the King's ships in the harbour of New York. \* Since I have been at Hempstead I have found one of my valuable parishioners, viz.: Mr. Jonathan Miles, a reputable freeholder of Derby, who having been heretofore obnoxious to the violent party, and by them proscribed as an enemy to his country, only because he did not observe a fast prescribed by the Philadelphia Congress, hath, since my coming away, been obliged to leave his estate, his wife and three young children, and to flee into exile, in order to escape the grievous sufferings (and, as he apprehended, death) which were meditating and designed against him; and he expects that a number of others, my parishioners, will be obliged soon to do the same. And I found in New York a considerable number of persons from Ridgefield, in Connecticut, and from country towns belonging to New York, who had been obliged to leave their families on the same score, and are seeking for shelter on board the King's ships; all which persons, with innumerable others, would be glad to venture their lives with the King's army, should

there come one, in order to re-establish desired peace and tranquility.

As my situation is become now very melancholy and distressed, my numerous family having no visible means of support, except a small paternal inheritance in lands mostly unimproved, which in these times of confusion it will be impossible for me to make sale of, and which I fear the Assembly of the Colony of Rhode Island will confiscate, and as I have now nothing left for my own support, but the Society's allowance, I hope and flatter myself the Society will consider me, and at least continue to me my salary. —

[*Rev. Mr. Learning to the Secretary.*]

*New York, July 29th, 1779.*

Rev. Sir :

It is a long time since I have been able to convey a letter to the Society; and now I must give a disagreeable account of my affairs.

On the 11th inst., by the unavoidable event of the operation of His Majesty's troops, under the command of Gen. Tryon, my Church, and great part of my parish, was laid in ashes, by which I have lost every thing I had there. My furniture, books, and all my papers, even all my apparel, except what was on my back. My loss on that fatal day was not less than 1,200 or £1,300 sterling. Although in great danger, my life has been preserved, and I hope I shall never forget the kind Providence of God in that trying hour. In this situation I was brought by His Majesty's troops to this City, at which I shall, with the greatest pleasure, obey the Society's commands.

I am your's and the Society's

Most obedient and humble Servant,

JEREMIAH LEAMING,

*Missionary at Norwalk.*



[*Rev. Mr. Graves to the Secretary.*]

*New York, Sept. 29th, 1779.*

Good Sir :

After undergoing a continued scene of persecutions, afflictions and trials, almost even unto death, for my religious principles and unshaken loyalty to my King and Country, I obtained permission to remove to New York, where I live under the wings of liberty, and the protection of His Majesty's Government : which ineffable blessing may God continue to us and our posterity, till time shall be no more !

I was often desired to officiate during these unhappy times, but as often abhorred the idea of an Independent Church. However, I have faithfully performed all occasional duties ; visiting the sick, burying the dead and baptizing the children of several of the dissenters, as well as those of my own communion.

How I have supported my family, God only knows ; having been obliged to sell part of the furniture of my rooms and kitchen, and even my negro girl : and at last to take up money on the best terms I could—our paper currency being 20, 25, and now 30 for one silver dollar. But I hope the time of redemption draws nigh, and our merciful, though offended God, will consider our souls in adversity, and graciously deliver us from the pride, malice and devices of a rebellious, persecuting people. —

[*Rev. Mr. Sawyer to the Secretary—Extract.*]

*Flushing, Long Island, November 8th, 1779.*

Rev. Sir :

The circumstances of the Fairfield Mission, when I first went to it are already known to the Society ; and since I wrote to them, the congregation have been so far from diminishing, that they have considerably increased, not only in numbers, but also in attachment to the Church, notwithstanding the many oppositions to religion and loyalty, which have happened since. I have great reason to think that many who did not actually join us were prevented merely by their apprehension of a participation in our persecutions, for which it seems their minds were not yet suffi-

ciently prepared. And I believe that if it shall please the Lord to restore the constitutional government to Connecticut, the Church will greatly increase in that Province.

The people of the parish of North Fairfield erected galleries in their Church, shortly after they came under my care, and even with that addition, it soon became incapable of accommodating the congregation. They intended to have finished it completely, but were discouraged by the many abuses which their Church shared in common with the other Churches in the Mission. Shooting bullets through them, breaking the windows, stripping off the hangings, carrying off the leads, (even such as were essential to the preservation of the building,) and the most beastly defilements, make but a part of the insults which were offered to them. Add to this that my people in general have been greatly oppressed, merely on account of their attachment to their Church and King. Their persons have been frequently abused, many of them have been imprisoned on the most frivolous pretences, and their imprisonment aggravated with many circumstances of cruelty. They have been heavily fined for refusing to rise in arms against their Sovereign and the legal constitution, and many thinking their situation intolerable at home, have, by flight, sought relief in the King's protection, at the peril of their lives, suffering all the pungent feelings and reflections which must attend a separation from their families, under such circumstances. And not a few, impatient at so miserable a servitude, and stimulated by repeated injuries, have entered into the service, that they might contribute their aid for the recovery of the King's rights and their own liberties. All these things they have endured with a patience and fortitude indicative of the power of religion, and the steadiness of their virtue, in the face of an opposition very violent and formidable. The loss of all my books and papers puts it out of my power to transmit an exact account of the marriages, funerals, and baptisms, since the first year of my residence in Fairfield ; but I think that they have not greatly altered since that time. There has been, however, a considerable augmentation in the number of communicants. I think on my first going to Fairfield, they did not exceed 40 ; some time ago they were considerable more than 100 ; but lately I believe something less, owing to the number of refugees hinted at above. The present confusions cor-





mened shortly after my removal from the mission of Newboro' to Fairfield ; and foreseeing the calamities which have befallen my people, I freely relinquished the rates due to me from them, by the laws of the Province, and informed them that I should expect only a bare subsistence for my family during the troubles, towards which the Society's bounty and my medical employment also contributed, at the same time assuring them that I desired only whatsoever they were respectively able and quite willing to give ; and (I will say it to their honor,) my people did not forsake nor neglect me, in my most threatening situation, even when their very personal safety seemed to require a very different kind of conduct. Nothing but an opinion that it would be expected of me could have induced me to trouble the Society with my personal concerns. I shall therefore take up but little of their time with it.

For some time after I went to Fairfield, I lived in tolerable quiet, owing to the undecisive measures of that period ; though always known to disapprove the public conduct, and strongly suspected of endeavoring to counteract it. But this repose was soon interrupted by a public order for disarming the Loyalists. Upon this occurring, my house was beset by more than 200 armed horsemen, whose design was to demand my arms. But they were for that time diverted from their purpose, by the violent agitation they saw, the terror of their appearance had thrown my wife into, and which, considering her being sick and in the latter stages of pregnancy, was indeed enough to awaken some degree of humanity even in their breasts. After this I was confined for some days to my house and garden, by order of the person who commanded the Militia of the Town, from which time I was pointed out by the leaders of the people as an object of their hatred and detestation ; and very few of my neighbors (who were chiefly dissenters) would hold any kind of society with me, or even with my family ; and my sons were frequently insulted, and personally abused for carrying provision to the jail from my house, when some of my parishioners were confined therein ; as well as on other occasions. After this I was advertised as an enemy to my country (by an order of the Committee) for refusing to sign an association, which obliged its subscribers to oppose the King with life and fortune, and to withdraw all offices of even justice, hu-

manity and charity from every recusant. In consequence of this advertisement, all persons were forbidden to hold any kind of correspondence, or have any manner of dealing with me, on pain of bringing themselves into the same predicament. This order was posted up in every store, mill, mechanical shop and public house in the county, and was repeatedly published in the newspapers. But through the goodness of the Lord we wanted for nothing : our people under the cover of the night, and as it were by stealth, supplying us with plenty of the comforts and necessities of life.

These measures proving insufficient to shake my attachment to his Majesty's person and government, I was at length banished, (upon the false and malicious pretence of my being an enemy to the good of my country,) to a place called New Britain, in Farmington, about 60 or 70 miles from Fairfield, where I was entirely unknown, except to one poor man : the inhabitants differing from me, both in religious and political principles. However, the family in which I lived showed me such marks of kindness as they could, and I was treated with civility by the neighbours. In this exile I remained about 7 months, after which I was permitted to return home, to be confined to the parish of Fairfield, which is about 4 miles in diameter ; my people having given security in large sums that I should not transgress that limitation, and in that situation I remained about 18 months. After this my bounds were made co-extensive with those of Fairfield County, which was a great satisfaction to me, as it allowed me to visit the congregations of North Fairfield and Strasfield, who had been so long deprived of my ministry ; and so I remained, officiating 2 Sundays out of 4 at Fairfield, dividing the other 2 equally between the 2 other parishes, until I came away. We did not use any part of the Liturgy lately, for I could not make it agreeable, either to my inclination or conscience to mutilate it, especially in so material a point as that is, wherein our duties as subjects are recognized. We met at the usual hours every Sunday, read parts of the Old and New Testaments, and some Psalms. All these were selected in such a manner as to convey such instruction and sentiments as were suited to our situation. We sang Psalms with the same view. On the Sunday mornings I read the Homilies in their course, and on the afternoons I expounded either parts of the catechism, or some such passages of holy Scripture as seemed





adapted to our case in particular, or to the public calamities in general. By this method we enjoyed one of the two general designs of public religious meetings, I mean public instruction : the other, to-wit, public worship, it is easy to believe was inadmissible in our circumstances, without taking such liberties with the service as I confess I should blame, even a superior in the Church for assuming. Resolved to adhere to these principles and public professions, which, upon very mature deliberation and clear conviction I had adopted and made, I yielded not a tittle to those who opposed them, and had determined to remain with my people to see the end, but was compelled to alter this resolution by that sudden vicissitude, which I must now, with painful reflection, relate to the Society. On the 7th day of July last, Major General Tryon landed at Fairfield with a body of his Majesty's troops, and took possession of the town and its environs, the greater part of the inhabitants having tackled their teams and removed what they could on his approach. This cut off all hope from the few Loyalists of saving any part of their effects, if the town should be burnt, every carriage being taken away. The General was so kind, however, as to order me a guard to protect my house and some others in its vicinity, when he had resolved to commit the rest of the town to the flames ; for, as I had already hinted, I had determined to remain at home. But the ungovernable flames soon extended to them all, and in a few minutes left me with a family consisting of my wife and eight children, destitute of food, house and raiment. Thus reduced, I could not think of remaining in a place where it would have been impossible to have clothed and refurnished my family. Therefore, availing myself of the protection offered by the present opportunity, I retired with them within the King's lines. As it was impossible (from the want of carriages,) to save anything out of the house, the valuable little library given by the Society, was burnt, together with my own, and the Plate belonging to Trinity Church at Fairfield was lost, as well as that of my family, and that handsome Church itself was entirely consumed.

The people of that Mission met with a heavy stroke in the loss of their Church, Parsonage-house, plate, books, &c., not to mention myself, their unworthy minister. My own loss includes my little all ; but what I most regret is my absence from my flock,

to which my heart was, and still is most tenderly attached. I trust, however, that the great Shepherd of the Sheep will keep them in His own tuition and care. I bless the Lord for that, through all my trials, I have endeavoured to keep a conscience void of offence toward God and toward man, continually striving to discharge my duties to my Master, my King and my people ; and am bound to thank the Lord daily, for that divine protection, that tranquility of mind, and that peace of conscience, which, through his grace, I have all along enjoyed. —

[*Rev. Mr. Beach to the Secretary.*]

*New Town, in Connecticut, N. England, Oct. 31st, 1781.*

Rev. Sir :

It is a long time since I have done my duty in writing to the venerable Society, not owing to my carelessness, but to the impossibility of conveyance from here. And now I do it sparingly. A narrative of my troubles I dare not now give. My two congregations are growing : that at Reading being commonly about 300, and at New Town about 600. I baptized about 130 children in one year, and lately 2 adults. New Town and the Church of England-part of Reading are, I believe, the only parts of New England that have refused to comply with the doings of the Congress, and for that reason have been the butt of general hatred. But God has preserved us from entire destruction.

I am now in the 82d year of my age ; yet do constantly, alternately, perform and preach at New Town and Reading. I have been 60 years a public preacher ; and, after conviction, in the Church of England 50 years : but had I been sensible of my inefficiency, I should not have undertaken it. But now I rejoice in that I think I have done more good towards men's eternal happiness, than I should have done in any other calling.

I do most heartily thank the venerable Society for their liberal support, and beg that they will accept of this, which is, I believe, my last bill, viz : £325, which, according to former custom, is due.

At this age I cannot well hope for it, but I pray God I may



have an opportunity to explain myself with safety ; but must conclude now with Job's expression : " Have pity upon me, have pity upon me, O ye friends ! "

I am, Rev. Sir, your's and the Venerable Society's

Most thankful, obedient, humble Servant,

JNO. BEACH.

HAVING now traced the progress of the Connecticut Church from its inception to the War of the Revolution, the Editors have thought, that in the residue of this volume it would contribute more to perspicuity to present the Documents that still remain, with brief connecting links in the form of *narrative* ; avoiding therein every thing but such a statement of *facts* as will give to the documents continuity, as a history. However much there may be in some of the papers they have in their hands, to suggest reflections, and tempt remark, they have endeavored to avoid all comment of their own, leaving it to the reader to make his own reflections and deductions.

The subject is still Connecticut, though the documents unavoidably offer to consideration a great deal that concerns the Church at large, in which Connecticut and her first Bishop were necessarily prominent actors. These letters, documents and papers are gathered from both private and public sources. Some of them have already appeared in print. Others are comprised in the unpublished letter-books of Bishops Seabury, White, Parker and others, founders of the American Church. Their arrangement is chronological, and in them we have the fullest history the Church has yet seen, of all the events connected with the introduction of the Episcopate ; the difficulties encountered in the work ; the providences by which they were removed ; the conflict of opinion and feeling, arising from the meeting, on a common ground, of the Scotch and English lines of the Episcopal succession ; the imminent danger of two distinct Protestant Epis-

copal Churches in the United States ; the admirable spirit of Christian concession and forbearance manifested by the first Bishops of Connecticut and Pennsylvania, in furthering, and finally establishing union among all the churches of our communion in the United States ; and last, though by no means least, the inflexible firmness and steadfastness shown in Connecticut, in adhering to the primitive faith of the Church Catholic, as taught in the Holy Scriptures, and illustrated by the usages of Apostles and Martyrs and Confessors, in the first ages of Christianity.

In all this work of our fathers Connecticut bore a conspicuous part ; and it necessarily forms a portion of her ecclesiastical history, which will be found, related by the actors themselves, in the documents which follow. [EDITORS.]

Quietly assembling together at the coming of news of peace—so quietly that no minutes of their convention are extant ; and even for the number composing this body we are dependent on a fragment of a contemporary letter rescued a few years since from a pile of kindlings, awaiting their destined use—some time in April, 1783, ten of the remaining missionaries in Connecticut gathered in Council, and made choice of the Rev. Samuel Seabury, D. D., Missionary of the venerable Society for Propagating the Gospel in Foreign Parts, at Staten Island, as their Bishop, instructing him to seek for consecration in England, first of all, and if prevented from obtaining this coveted boon from the prelates of the Mother Church, to secure in Scotland, where the Bishop-elect had resided for a time, in his earlier days, the Episcopal powers, so necessary for the infant Connecticut Church.

The fragmentary letters addressed by the Reverend Daniel Fogg, for many years Rector of the church in Poufret, to his correspondent in Boston, the Rev. Samuel Parker, afterwards Bishop of Massachusetts, which we now present, afford us our only contemporary account of these interesting proceedings. They graphically depict the fear felt by the Clergy, lest the old opposition to an American Episcopate, so rife in certain quarters be-





fore the Revolution, might again be aroused, and serve to defeat their cherished plan. Like the work done centuries ago in an "Upper chamber" in Jerusalem, from this little meeting of faithful men, and zealous Churchmen, influences for good have gone forth to bless whole generations; and we have faith to believe their end is not yet.

[*Rev. Mr. Fogg to Rev. Mr. Parker.*]

Rev. Sir :

— There were ten Clergymen met. The Connecticut Clergy have done already everything in their power, in the matter you were anxious about—would write you the particulars, if I knew of any safe opportunity of sending this letter; but as I do not, must defer it till I do. —

Your sincere friend and brother,

D. Fogg.\*

*Pomfret, July 2d, '83.*

*Pomfret, July 14th, '83.*

Dear Sir :

I wrote you a few lines the 2d inst., by an uncertain conveyance, in which I mentioned that the Connecticut Clergy had done all in their power respecting the matter you were anxious about; but they keep it a profound secret, even from their most intimate friends of the laity.

The matter is this. After consulting the Clergy in New York, how to keep up the succession, they unanimously agreed to send a person to England to be consecrated Bishop for America, and pitched upon Dr. Seabury as the most proper person for this purpose, who sailed for England the beginning of last month, highly recommended by all the Clergy in New York and Connecticut, &c. If he succeeds, he is to come out as Missionary for New London, or some other vacant Mission, and if they will not receive him in Connecticut, or any other of the *States of America*, he is to go to Nova Scotia. Sir Guy† highly approves of the plan, and has used all his influence in favour of it.

\* From the Bishop Parker Correspondence.

† Sir Guy Carleton.

We Clergy have even gone so far as to instruct Dr. Seabury, if none of the regular Bishops of the Church of England will ordain him, to go down to Scotland and receive ordination from a nonjuring Bishop. Please to let me know by Mr. Grosvenor how you approve of the plan, and whether you have received any late accounts from England.

From your affect. Brother,

D. Fogg.\*

Dear Sir :

— I am very glad that the conduct of the Connecticut Clergy meets with your approbation in the main. Dr. Seabury's being a refugee was an objection which I made, but was answered, they could not fix upon any other person who they thought was so likely to succeed as he was, and should he succeed, and not be permitted to reside in any of the United States, it would be an easy matter for any other gentleman, who was not obnoxious to the *powers that be*, to be consecrated by him at Halifax. And as to the objection of not consulting the Clergy of the other States, the time would not allow of it, and there was nobody to consult in the State of New York, for there is not one Clergyman there, except refugees, and they were consulted. And in the State of Connecticut there are fourteen Clergymen. And in your State and New Hampshire, you know how many there are, and you know there is no compulsion in the matter, and you will be left to act as you please, either to be subject to him or not. As to the matter of his support, that must be an after consideration.

Your affect. Friend and Brother,

D. Fogg.\*

*Pomfret, August 1st, '83.*

These letters referring to the action of the Connecticut Clergy, in the matter of the Episcopate, appropriately preface the documents of this Convention, as they were prepared for transmission to the English Archbishops and Bishops. These documents have been several times printed, in both editions of Bishop White's

\* From the Bishop Parker Correspondence.



Memoirs ; in the Churchman's Magazine, volume 3d, for 1806, where they are found in connection with a series of papers from which we shall draw largely as we proceed ; and in the appendix of notes and illustrative documents to the first volume of the reprint of the Early Journals of the General Convention, issued by the editors of the present volume. We reprint them from the Churchman's Magazine, in which they are copied from the originals, or from contemporary copies retained in Connecticut for the use of the Clergy of that state.

[*Letter of the Clergy of Connecticut, to the Archbishop of York.\**]

*New York, April 21, 1783.*

My Lord :

The Clergy of Connecticut, deeply impressed with anxious apprehension of what may be the fate of the Church in America, under the present changes of empire and policy, beg leave to embrace the earliest moment in their power to address your Grace on that important subject.

This part of America is at length dismembered from the British Empire ; but, notwithstanding the dissolution of our *civil* connection with the parent state, we still hope to retain the *religious polity* ; the primitive and evangelical doctrine and discipline, which, at the Reformation, were restored and established in the Church of England. To render that polity complete, and to provide for its perpetuity in this country, by the establishment of an *American Episcopate*, has long been an object of anxious concern to us, and to many of our brethren in other parts of this continent. The attainment of this object appears to have been hitherto obstructed by considerations of a political nature, which we conceive were founded in groundless jealousies and misapprehensions that can no longer be supposed to exist : and therefore, whatever may be the effect of independency on this country, in other respects, we presume it will be allowed to open a door for renewing the application to the spiritual governors of the Church on this head ; an application which we consider as not only sea-

\* These papers were addressed to the Archbishop of York, as, at the time of their preparation, the See of Canterbury was vacant. Vide Bishop White's *Memoirs of the Protestant Episcopal Church*, 2d edition, page 91.

sonable, but more than ever necessary at his time ; because, if it be now any longer neglected, there is reason to apprehend that a plan of a very extraordinary nature, lately formed and published in Philadelphia, may be carried into execution. This plan is, in brief, to constitute a nominal Episcopate by the united suffrages of presbyters and laymen. The peculiar situation of the Episcopal Churches in America, and the necessity of adopting some speedy remedy for the want of a regular Episcopate, are offered, in the publication here alluded to, as reasons fully sufficient to justify the scheme. Whatever influence this project may have on the minds of the ignorant or unprincipled part of the laity, or however it may, possibly, be countenanced by some of the Clergy in other parts of the country, *we* think it our duty to reject such a spurious substitute for Episcopacy, and, as far as may be in our power, to prevent its taking effect.

To lay the foundation, therefore, for a valid and regular Episcopate in America, we earnestly entreat your Grace, that, in your Archi-Episcopal character, you will espouse the cause of our sinking Church, and, at this important crisis, afford her that relief on which her very existence depends, by consecrating a Bishop for Connecticut. The person whom we have prevailed upon to offer himself to your Grace, for that purpose, is the Reverend Doctor *Samuel Seabury*, who has been the Society's worthy Missionary for many years. He was born and educated in Connecticut—he is personally known to us—and we believe him to be every way well qualified for the Episcopal Office, and for the discharge of those duties peculiar to it, in the present trying and dangerous times.

All the weighty considerations which concur to enforce our request, are well known to your Grace ; we therefore forbear to enlarge, lest we should seem to distrust your Grace's zeal in a cause of such acknowledged importance to the interests of religion. Suffer us then to rest in humble confidence that your Grace will hear and grant our petition, and give us the consolation of receiving, through a clear and uninterrupted channel, an Overseer in this part of the household of God.

That God may continue your life and health, make you, in His Providence, an eminent instrument of great and extensive usefulness to mankind in general, a lasting blessing to the Church





over which you preside in particular ; and that the present and future sons of the Church in America may have cause to record and perpetuate your name as their friend and spiritual father ; and, when your sacred work is ended, that you may find it gloriously rewarded, is and shall be the devout prayer of the Clergy of Connecticut, by whose order (in Convention assembled) and in whose behalf, this letter is addressed to your Grace, by your Grace's most obedient, humble servant,

(Signed,)

ABRAHAM J ARVIS,

*Minister of the Episcopal Church in Middletown,  
and Secretary of the Convention.*

#### TESTIMONIAL.

Whereas, our well beloved in Christ, Samuel Seabury, Doctor of Divinity, and Missionary of Staten Island, in this Province, is about to embark for England, at the earnest request of the Episcopal Clergy of Connecticut, and for the purpose of presenting himself a candidate for the sacred office of a Bishop ; and that when consecrated and admitted to the said office, he may return to Connecticut, and there exercise the spiritual powers, and discharge the duties which are peculiar to the Episcopal character, among the members of the Church of England, by superintending the Clergy, ordaining candidates for holy orders, and confirming such of the Laity as may choose to be confirmed.—We the subscribers, desirous to testify our hearty concurrence in this measure, and promote its success ; as well as to declare the high opinion we justly entertain of Doctor Seabury's learning, abilities, prudence and zeal for religion, do hereby certify, that we have been personally and intimately acquainted with the said Doctor Seabury for many years past—that we believe him to be every way qualified for the sacred office of a Bishop ; the several duties of which office we are firmly persuaded he will discharge with honour, dignity and fidelity, and consequently with advantage to the Church of God.

And we cannot forbear to express our most earnest wish, that Doctor Seabury may succeed in this application, as it will be the means of preserving the Church of England in America from ruin, and of preventing many irregularities which we see approaching, and which, if once introduced, no after care may be able to remove.

*Given under our hands, at New York, this twenty-first day of April, in the year of our Lord one thousand seven hundred and eighty-three.*

JEREMIAH LEAMING, D. D.,

CHARLES INGLIS, D. D.,

*Rector of Trinity Church, New York.*

BENJAMIN MOORE, D. D.,

*Assistant Minister of Trinity Church,*

*New York ; and others.*

[*Letter to the Archbishop of York.*]

*New York, May 24, 1783.*

My Lord :

The Reverend Doctor Samuel Seabury will have the honour of presenting this letter to your Grace. He goes to England at the request of the Episcopal Clergy of Connecticut, on business highly interesting and important. They have written on the subject to your Grace, and also to the Archbishop of Canterbury, and the Bishop of London. But, as they were pleased to consult us on the occasion, and to submit what they had written to our inspection, requesting our concurrence in their application, their letters are dated at New York, and signed only by the Rev. Mr. Jarvis, the Secretary to their Convention, whom they commissioned and sent here for that purpose.

The measure proposed, on this occasion, by our brethren of Connecticut, could not fail to have our hearty concurrence. For we are decidedly of opinion, that no other means can be devised to preserve the existence of the Episcopal Church in this country. We have therefore joined with Mr. Jarvis in giving Doctor Seabury a testimonial, in which we have briefly, but sincerely, expressed our sense of his merit, and our earnest wishes for the success of his undertaking.

Should he succeed and be consecrated, he means (with the approbation of the Society) to return in the character, and perform the duties of a Missionary at New London, in Connecticut ; and on his arrival in that country, to make application to the Governor, in hope of being cheerfully permitted to exercise the spiritual powers of his Episcopal office there ; in which, we are persuaded, he will meet with little, if any opposition. For many persons of character in Connecticut, and elsewhere, who are not members of the Episcopal Church, have lately declared they have no longer any objection to an American Episcopate, now that the independency of this country, acknowledged by Great Britain, has removed their apprehensions of the Bishops being invested with a share of temporal power by the British Government.





We flatter ourselves that any impediments to the consecration of a Bishop for America, arising from the peculiar constitution of the Church of England, may be removed by the King's royal permission ; and we cannot entertain a doubt of his Majesty's readiness to grant it.

In humble confidence that your Grace will consider the object of this application as a measure worthy of your zealous patronage, we beg leave to remind your Grace, that several legacies have been, at different times, bequeathed for the support of Bishops in America, and to express our hopes that some part of those legacies, or of the interest arising from them, may be appropriated to the maintenance of Doctor Seabury, in case he is consecrated, and settles in America. We conceive that the separation of this country from the parent state can be no reasonable bar to such appropriation, nor invalidate the title of American Bishops, who derive their consecration from the Church of England, to the benefit of those legacies. And, perhaps, this charitable assistance is now more necessary, than it would have been had not the empire been dismembered.

We take this opportunity to inform your Grace, that we have consulted his Excellency, Sir Guy Carleton, on the subject of procuring the appointment of a Bishop for the Province of Nova Scotia, on which he has expressed to us his entire approbation, and has written to administration, warmly recommending the measure. We took the liberty, at the same time, of mentioning our worthy brother, the Rev. Doctor Thomas B. Chandler, to His Excellency, as a person every way qualified to discharge the duties of the Episcopal office in that Province, with dignity and honour. And we hope for your Grace's approbation of what we have done in that matter, and for the concurrence of your influence with Sir Guy Carleton's recommendation in promoting the design.

We should have given this information sooner to your Grace, but we have waited for Doctor Seabury's departure for England, which we considered as affording the best and most proper conveyance.

If Doctor Chandler and Doctor Seabury should both succeed, as we pray God they may, we trust that, with the blessing of heaven, the Episcopal Church will yet flourish in this Western hemisphere.

With the warmest sentiments of respect and esteem, we have the honour to be,  
My Lord,

Your Grace's most dutiful sons,

And obedient, humble servants,

JEREMIAH LEAMING, D. D.,

CHARLES INGLIS, D. D.,

*Rector of Trinity Church, New York.*

BENJAMIN MOORE, D. D.

*Assistant Minister of Trinity Church,*

*New York ; and others.*

His Grace the Archbishop of York.

Provided with these letters and testimonials, all that the peculiar state of political affairs in America made it practicable to obtain, Dr. Seabury set sail for England. We present in his own words, written on the spot, and at the very time, the story of his patient efforts, his temporary discouragements and final success in obtaining consecration. This story, which is of interest not alone to Connecticut Churchmen, but to the members of our reformed communion in the old world and the new alike, is contained in the following letters, written from time to time, to the Clergy in convocation, or, more privately, to his intimate friends among their number :

[*Letter from Dr. Seabury to the Clergy of Connecticut.*]

*London, July 15, 1783.*

Gentlemen :

In prosecution of the business committed to me by you, I arrived in this city on the 7th inst. . Unfortunately the Archbishop of York had left this city a fortnight before, so that I was deprived of his advice and patronage. I waited on the Bishop of London, and met with a cordial reception from him. He heartily approved of the scheme, and wished success to it, and declared his readiness to concur with the two Archbishops in carrying it into execution : but I soon found he was not disposed to take the lead in the matter. He mentioned the state oaths in the ordination offices, as impediments ; but supposed that the King's



dispensation would be a sufficient warrant for the Archbishops to proceed upon. But upon conversing with His Grace of Canterbury, I found his opinion rather different from the Bishop of London. He received me politely, approved of the measure, saw the necessity of it, and would do all he could to carry it into execution. But he must proceed openly and with candour. His Majesty's dispensation, he feared, would not be sufficient to justify the omission of oaths imposed by act of Parliament. He would consult the other Bishops; he would advise with those persons on whose judgment he thought he could depend. He was glad to hear the opinion of the Bishop of London, but wished to know the sentiments of the Archbishop of York. He foresaw great difficulties, but hoped there were none of them insurmountable.

I propose to set out for York, in a few days, to consult the Archbishop, and will do every thing in my power to carry this matter into a happy issue: but it will require a great deal of time and patience and attention. I endeavoured to remove those difficulties that the Archbishop of Canterbury mentioned, and I am not without hopes that they will all be got over. My greatest fear arises from the matter becoming public, as it now must, and that the dissenters here will prevail on your government to apply against it. This, I think, would effectually crush it, at least as far as it relates to Connecticut. You will, therefore, do well to attend to this circumstance yourselves, and get such of your friends as you can trust to find out, should any such intelligence come from hence. In that case, I think it would be best to avow your design, and try what strength you can muster in the Assembly to support it. But in this matter, your own judgment will be a much better guide to you than any opinion of mine.

I will write again to you on my return from York, and shall then be able to tell you more precisely what is like to be the success of this business.

I am, Reverend Gentlemen,

With the greatest respect and esteem,

Your most obliged, humble Servant,

SAMUEL SEABURY.\*

\* Churchman's Magazine, Vol. iii., (1806) No. 4, pp. 154, 155.

[*Dr. Seabury to the Clergy of Connecticut.*]

*London, August 10th, 1783*

Reverend Gentlemen :

In the letter which I wrote to you after my interview with the Archbishop of Canterbury, I informed you of the objections made, and difficulties mentioned by him, with regard to the business on which I came to England; also informed you of my intention to take a journey to York, that I might have the full benefit of his Grace of York's advice and influence. This journey I have accomplished, and I fear to very little purpose. His Grace is now carrying on a correspondence with the Archbishop of Canterbury on the subject. What the issue will be is not certain; but I think unless matters can be put on a different footing, the business will not succeed. Both of the Archbishops are convinced of the necessity of supplying the States of America with Bishops, if it be intended to preserve the Episcopal Church there; and they even seem sensible of the justice of the present application; but they are exceedingly embarrassed by the following difficulties :

1st, That it would be sending a Bishop to Connecticut, which they have no right to do without the consent of the State.

2d, That the Bishop would not be received in Connecticut.

3d, That there would be no adequate provision for him.

4th, That the oaths in the ordination office cannot be got over, because the King's dispensation would not be sufficient to justify the omission of these oaths. At least, there must be the concurrence of the King's Council to the omission; and that the Council would not give their concurrence without the permission of the State of Connecticut to the Bishop's residing among them.

All that I could say had no effect, and I had a fair opportunity of saying all that I wished to say.

It now remains to be considered what method shall be taken to obtain the wished for Episcopate. The matter here will become public. It will soon get to Connecticut. Had you not, gentlemen, better make immediate application to the State for permission to have a Bishop to reside there? Should you not succeed, you lose nothing, as I am pretty confident you will not succeed here without such consent. Should there be anything





personal with regard to me, let it not retard the matter. I will most readily give up my pretensions to any person who shall be agreeable to you, and less exceptionable to the State.

You can make the attempt with all the strength you can muster among the Laity, and at the same time I would advise that some person be sent to try the State of Vermont on this subject. In the mean time, I will try to prepare and get things in a proper train here. I think I shall be able to get at the Duke of Portland and Lord North on this occasion. And should you succeed in either instance, I think all difficulty would be at an end.

I am, worthy gentlemen, with the

Greatest respect and esteem, your much

Obliged and very humble Brother and Servant,  
 SAMUEL SEABURY.\*

[*Dr. Seabury to Rev. Mr. Leaming.*]

*London, Sept. 3d, 1783; No. 91, Wardour St.*

My Dear Sir :

Though I have so lately written to you, as well as to the Clergy of Connecticut, explaining the situation of the business on which I came to England, yet I must more fully open my mind to you, and you are to be the judge, whether any and how much of this letter is to be showed to any one else.

With regard to my success, I not only think it doubtful, but that the probability is against it. Nobody here will risk anything for the sake of the Church, or for the sake of continuing Episcopal ordination in America. Unless, therefore, it can be made a ministerial affair, none of the Bishops will proceed in it, for fear of clamour ; and, indeed, the ground on which they at present stand, seems to me so uncertain, that I believe they are obliged to take great care with regard to any step they take out of the common road. They are apprehensive that my consecration would be looked upon in the light of *sending* a Bishop to Connecticut, and that the State of Connecticut would resist it, and that they should be censured as meddlers in matters that do

not concern them. This is the great reason why I wish that the State of Connecticut should be applied to for their consent. Without it, I think nothing will be done. If they refuse, the whole matter is at an end. If they consent that a Bishop should reside among them, the grand obstacle will be removed. You see the necessity of making the attempt, and of making it with vigor. One reason, indeed, why I wished the attempt to be made in Connecticut, relates to myself. I cannot continue here long ; necessity will oblige me to leave it in March or April, at furthest. If this business fails, I must try to get some provision made for myself ; and, indeed, the State of Connecticut may consent that a Bishop should reside among them, though they might not consent that I should be the man. In that case, the sooner I shall know it the better ; and should that be the case, I beg that no Clergyman in Connecticut will hesitate a moment on my account. The point is to get the Episcopal authority into that country ; and he shall have every assistance in my power.

Something also should be said about the means of support for a Bishop in that country. The Bishops here are apprehensive that the character will sink into contempt, unless there be some competent and permanent fund for its support. Please let your opinion of what ought to be said on that subject, be communicated by the first opportunity, i. e., provided you think anything can be done in Connecticut.

Dr. Chandler's appointment to Nova Scotia, will, I believe, succeed ; and, possibly he may go thither this autumn, or at least early in the spring. But his success will do no good in the States of America. His hands will be as much tied as the Bishops in England, and I think he will run no risks to communicate the Episcopal powers. There is, therefore, everything depending on the success of the application to the State of Connecticut. It must be made quickly, lest the dissenters here should interpose and prevent it ; and it should be made with the united efforts of Clergy and Laity, that its weight may be the greater ; and its issue you must make me acquainted with, as soon as you can. Please send me one or two more testimonials from the copy which Dr. Inglis has. Mr. Moore and Mr. Odell will assist in copying and getting them signed, and I may want them.

By Capt. Cowper I expect to be able to acquaint you with the

\* Churchman's Magazine, Vol. iii., (1806) No. 5, pp. 155, 156.



result of the interview of the two Archbishops in my business. In the mean time, may God direct and prosper all the endeavors of his faithful servants, to the establishment of his true religion in the Western world. Adieu, friend of my heart! May I see thee again in peace! May I again enjoy the pleasure of thy converse, and with thee be instrumental in promoting the welfare of Christ's kingdom.

Adieu, says thy ever affectionate,

S. SEABURY.

Let application be made also to the State of Vermont, lest that to Connecticut fail.\*

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[*The Clergy of Connecticut to Dr. Seabury.*]

Rev. and Dear Sir :

Since the receipt of your letters, addressed to the Clergy of Connecticut, we have, by your letter to the Rev. Mr. Leaming, a more explicit information of the difficulties suggested by the Bishops in England, and which appears to operate upon their minds against complying with our petition, and to their giving you Episcopal consecration.

The Clergy were immediately made acquainted with what you had written, and shortly after met at Wallingford. In Convention it was voted, that the leading members of both Houses of Assembly, which was then sitting at New Haven, should be conferred with, so far as the proposed difficulties had reference to the civil government. We, the subscribers, were appointed a Committee of Convention for the above purpose, and, as a Conventional answer to your letters, communicate to you the result of that conference, together with our opinion, and what we could do to obviate the objections made by the Bishops. Mr. Leaming and Mr. Hubbard conversed freely and fully with a number of the principal members of both Houses of Assembly, and collected their sentiments on the subject. They met with a degree of attention and candour beyond our expectation ; and in respect of the need, the propriety, or the impropriety of our application to Govern-

\* *Ibid*, No. vi, pp. 156, 157, 158.

ment for the admission of a Bishop into the State, their opinions appeared fully to coincide with our own.

Your right, they said, is unquestionable. You, therefore, have our full concurrence for your enjoyment of what you judge essential to your Church. Was an act of Assembly expedient to your complete enjoyment of your own ecclesiastical constitution, we would freely give our vote for such an act. We have passed a law which embraces your Church, wherein are comprehended all the legal rights and powers intended by our Constitution to be given to any denomination of Christians. In that act is included all that you want. Let a Bishop come ; by that act, he will stand upon the same ground that the rest of the Clergy do, or the Church at large. It was remarked, that there were some who would oppose and would labour to excite opposition among the people, who, unalarmed by any jealousies, will probably remain quiet. For which reason, it would be impolicy, both in us and them, for the Assembly to meddle at all with the business. The introduction of a Bishop on the present footing, without any thing more, in their opinion, would be the easiest and securest way in which it could be done, and we might be sure of his protection. This, they thought, must be enough to satisfy the Bishops and all concerned in the affair in England. We are further authorized to say, that the Legislature of the State would be so far from taking umbrage, that the more liberal part will consider the Bishops in this transaction as maintaining entire consistency of principle and character, and by so doing merit their commendation.

The Act above alluded to, you will receive inclosed in a letter from Mr. Leaming, attested by the Clerk of the lower House of Assembly. It is not yet published. The Clerk was so obliging as to copy it from the journals of the House. You were mentioned as the gentleman we had pitched upon. The Secretary of the State, from personal knowledge, and others, said things honorable and benevolent towards you. Now, if the opinion of the Governor and other members of the Council, explicitly given in entire agreement with the most respectable members among the Representatives, who must be admitted to be competent judges of their own civil polity, is reasonably sufficient to remove all scruples about the concurrence of the Legislature, we cannot im-





agine that objection will any longer have a place in the minds of the Archbishops. We now understand, as we suppose, the part which the Government established among us means to take in respect of religion in general, and the protection it will afford to the different denominations of Christians under which the subjects of it are classed : and the lowest construction, which is all we expect, must amount to a permission, that the Episcopal Church enjoy all the requisites of her polity, and have a Bishop to reside among them. We feel ourselves at some loss for a reply to the objection which relates to the limits and establishment of a Diocese, because the Government here is not Episcopal, and because we do not conceive a civil or legal limitation and establishment of a Diocese, essentially attached to the doctrine of Episcopacy, or the existence of a Bishop in the Church. The Presbyters who elect the Bishop, and the congregations to which they minister, may naturally direct his active superintendence and prescribe the acknowledged boundaries of his Diocese.

Under existing circumstances, and utterly unable to judge with any certainty what, in the course of Divine Providence, may be the future condition of the Church in this country, we can contemplate no other support for a Bishop, than what is to be derived from voluntary contracts and subscriptions and contributions, directed by the good will and zeal of the members of a Church who are taught and do believe, that a Bishop is the chief minister in the kingdom of Christ on earth. Other engagements it is not in our power to enter into, than our best endeavours to obtain what our people can do, and we trust will continue to do, in proportion to the increase of their ability, of which we flatter ourselves with some favourable prospect. A Bishop in Connecticut must, in some degree, be of the primitive style. With patience and a share of primitive zeal, he must rest for support on the Church which he serves, as head in her ministrations, unornamented with temporal dignity, and without the props of secular power.

An Episcopate of this plain and simple character, amid the doubts and uncertainties which at present in a measure pervade every thing, we hope may pass unenvied, and its sacred functions be performed unobstructed. Should what we have now written be thought sufficient to do away the objections which have been advanced, as a bar to your consecration, yet if you cannot find

yourself disposed to come to us under these circumstances, painful necessity must compel us to wait patiently, until Divine Providence shall open a door propitious to our wants. But in the mean time, with the help of God, we will not remit in our endeavours to persevere, and as far as in us lies, cherish this remnant of His Church.

We herewith transmit to you two copies of our letter, and two of the general testimonial, attested by the Secretary. Continuing fervently desirous of your success, and with our best wishes for your personal health and prosperity, we are in behalf of Convention,

Your affectionate Brethren,

JEREMIAH LEAMING,  
ABRAHAM JARVIS,  
BELA HUBBARD.\*

*From the original draft, without date ; but most probably of Feb. 5, 1784.*

[*Rev. Dr. Seabury to Rev. Messrs. Leaming and Hubbard.*]

*London, April 30th, 1784.*

Gentlemen :

Your letter dated at Middletown, February 5th, with the papers that accompany it, came duly to me by the packet. I also received a letter from Mr. Leaming, but no copy of the Act of the Legislature to which in your letter you refer. I hope it is on the way.

I have communicated your letter to the Archbishop of York, and the Bishops of London and Oxford. The last did not seem to think it quite satisfactory, but said the letter was a good one, and gave him an advantageous opinion of the gentlemen who wrote it, and of the Clergy in Connecticut in general, and that it was worthy of serious consideration. The Bishop of London thought it removed all the difficulties on your side of the water, and that nothing now was wanting but an act of Parliament to dispense with the State oaths, and he imagined that would be easily obtained. The Archbishop of York gave no opinion, but wished that I would lose no time in showing it to the Archbishop

\* Ibid. No. 7., pp. 158, 159, 160.





Canterbury. This happened yesterday. This morning I went to Lambeth; but his Grace was gone out about ten minutes before I got there. I shall go again to-morrow; but if I stay till I have seen him, I shall lose this opportunity of writing, which I am not willing to do.

Upon the whole, your letter will do good. It attacks the objections in the right place, and answers them fairly, and will enable me to take up the business upon firmer ground. I have determined with myself, that if the Bishops hang back, to bring the matter before Parliament by petition, and if that shall fail, the scheme will be at an end here, I fear forever. Capt. Couparr will sail from hence in three weeks, and by him I hope to be able to give you some satisfactory accounts of my procedure.

You will, gentlemen, inform my friends at New London how matters are situated. I hope to be with them in the course of this summer, and shall not hesitate to trust my future prospects to God's good Providence, and the kind endeavours of my brethren to render my life comfortable, nay, happy.

This is a very hasty letter. I have had only twenty minutes to write it in. My best wishes attend the Clergy of Connecticut. Nova Scotia affairs, civil and ecclesiastical, go on heavily. The Parliament is to meet May 18th. Mr. Leaning will forgive my not answering his letter now, because it is impossible. All the American Clergy here are well.

Accept, my good, my dear friends,

The most affectionate regards of your

Most obliged, humble Servant,

SAMUEL SEABURY.\*

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[*Rev. Dr. Seabury to Rev. Mr. Jarvis.*]

*London, May 3d, 1784.*

My Dear Sir:

I embrace an opportunity, by the way of Rhode Island, to address you as Secretary of the Convention, and to inform you that I have received a letter of the 5th of February, signed by

\* *Ibid.* No. 8, pp. 192, 193.

yourself and my very good brethren Leaning and Hubbard, for which you all have my most hearty thanks. I am also to inform you that I wrote to you and them, as a Committee, on the 30th of April, under cover to Mr. Ellison, by a vessel bound to New York, (the ship *Bucceleugh*) acknowledging the receipt of the letter above mentioned. Mine was a very hasty letter, but in it I acquainted you that I had shown your letter to the Archbishop of York. We were broken in upon by company, and he gave me no opinion on the letter; but desired that I would communicate it to the Archbishop of Canterbury, and to the Bishop of London, as soon as I conveniently could. I called, in my way, on the Bishop of Oxford, who has been very attentive to me, speaks his mind without reserve, and is communicative, and hears me with patience and candour; is much of a gentleman and a man of learning and business. He read the letter with attention; said he hardly thought it sufficient ground to proceed upon. I endeavoured to explain the arguments you had used, and to confirm them from the particular circumstances of the Church in Connecticut. He read the letter again, commended it, spoke handsomely of the gentlemen who wrote it, and of the Clergy of Connecticut, who so anxiously strove to perpetuate the Episcopal Church; said it would be a great pity that so much piety and zeal in so good a cause should not obtain the wished for object; that the letter certainly gave an opportunity for reconsidering the matter, and merited attentive deliberation; and that possibly he should yet come into the opinion of its writers. I am sorry that he leaves town next week, as I shall thereby lose the benefit of his advice and assistance.

From him I went to the Bishop of London, who is an amiable man, but very infirm, and I think his memory and other faculties are declining: he avoids business as much as possible. Having read the letter, he asked many questions, and when he fully apprehended the matter, he said he thought that every objection was removed on the part of the Connecticut Clergy, and that an Act of Parliament, which he thought might be easily obtained, would remove the impediment of the state oaths, and that he hoped the Archbishop of Canterbury would see the matter in the same light that he did.

The next morning I went to Lambeth, but missed of seeing



his Grace. On the 1st of May I went again. His Grace's behaviour, though polite, I thought was cool and constrained. When he had read the letter, he observed that it was still the application only of the Clergy, and that the permission was only the permission of individuals, and not of the Legislature. I observed that the reasons why the Legislature had not been applied to were specified in the letter, and that they appeared to me to be founded in reason and good sense; that had his Grace demanded the concurrence of the Laity of the Church last autumn, it might easily have been procured. That it was the first wish, both of the Episcopal Clergy and Laity of Connecticut, to have an Episcopate through the clear and uninterrupted channel of the Church of England, and my first wish that his Grace and the Archbishop of York might be the instruments of its conveyance: but that if such difficulties and objections lay in the way as it was impossible to remove, it was but lost time for me to pursue it further: but that I hoped his Grace would converse with the Archbishop of York, and the Bishop of London on the subject. He said he certainly would as soon as he was able; but that he was then very unwell. I thought it was no good time to press the matter while the body and mind were not in perfect unison, and rose to withdraw, offering to leave the letter, as it might be wanted. "I will not," said he, "take the original from you, lest it should fare as the letter you brought from the Clergy of Connecticut has fared. I left it with Lord North, when he was in office, and have never been able to recover it; but if you will favour me with copies of both letters, I shall be obliged to you." I promised compliance, and took my leave.

Dr. Chandler has been with him to-day on the subject of the Nova Scotia Episcopate, which, I believe, will be effected. His Grace introduced the subject of Connecticut, declared his readiness to do every thing in his power, complimented the Clergy of Connecticut and your humble servant, talked of an Act of Parliament, and mentioned that some young gentlemen from the Southern States, who were here soliciting orders, had applied to the Danish Bishops, through the medium of the Danish Ambassador at the Hague, upon a supposition that he was averse to conferring orders on them; but that the supposition was groundless, he being willing and ready to do it when it could be consistently

done. These young gentlemen had met with every encouragement to tempt them to a voyage to Denmark.

Upon the whole you will perceive that your letter had done great service of itself; and it has enabled me to open a new battery, which I will mount with the heaviest cannon and mortars I can muster, and will play them as vigorously as possible.

I anxiously expect the next arrival from New York, in hopes I shall receive the act you refer to, respecting the Church in Connecticut, and which his Grace thinks will be necessary to enable him to proceed.

I hope, my dear friend, that I shall be with you in the course of this summer, and be happy with you in the full enjoyment of our holy religion. Make my most affectionate regards to the Clergy, as you have opportunity. No one esteems them more, or loves them more than I do. They are the *salt* which must now preserve our Church from all decay, and in perfect health and soundness.

I shall wait on his Grace on Wednesday—this is Monday—and if I am fortunate enough to see him, shall put a note for you in to the mail which will close on Wednesday night for New York. Believe me to be your ever affectionate friend,

And very humble Servant,

SAMUEL SEABURY.\*

[*Rev. Dr. Seabury to the Rev. Mr. Jarvis.*]

London, May 24, 1784.

My dear Sir:

By the last packet I wrote to you as Secretary of the Episcopal Convention in Connecticut, under cover of Mr. Ellison at New York; and a day or two after, by a vessel to Rhode Island, under cover to Mr. Jona. Starr, of New London: both which letters, I flatter myself, will get safe to you. Since those letters, I have had two interviews with His Grace of Canterbury, the last this morning. He declares himself ready to do every thing in his power to promote the business I am engaged in; but still thinks

\* Ibid. No. 9, pp. 193, 194, 195.





that an act of Parliament will be necessary to enable him to proceed; and also, that the act of the Legislature of your state, which you mentioned would be sent me by Mr. Leaming, is absolutely necessary on which to found an application to Parliament. I pleased myself with the prospect of receiving a copy of that act by the last packet, the letters of which arrived here the 15th inst.; but great was my mortification, that no letter came to me from my good and ever dear friends. What I shall do I know not, as the business is at a dead stand without it; and the Parliament is now sitting. If the next arrival does not bring it, I shall be at my wits' end. Send it, therefore, by all means, even after the receipt of this letter; or, if you have sent it, send a duplicate.

His Grace says he sees no reason to despair; but yet, that matters are in such a state of uncertainty, that he knows not how to promise any thing. He complains of the people in power; that there is no getting them to attend to any thing in which their own party interest is not concerned. This is certainly the worst country in the world to do business in. I wonder how they get along at any rate. But if I had the act of your state which you refer to in your letter, I should be able to bring the matter to a crisis, and it would be determined one way or the other. And, as it is attended with uncertainty whether I shall succeed here, I have, in two or three letters to Mr. Leaming, requested to know whether, in case of failure here, it would be agreeable to the Clergy in Connecticut, that I should apply to the nonjuring Bishops in Scotland, who have been sounded, and declare their readiness to carry the business into execution. I hope to receive instructions on this head by the next arrival; and, in the mean time, must watch occasions as they rise.

Believe me, there is nothing that is not base that I would not do, nor any risk that I would not run, nor any inconveniences to myself that I would not encounter, to carry this business into effect: and I assure you if I do not succeed, it shall not be my fault.

There is one piece of intelligence that we have heard from Nova Scotia, that gives me some uneasiness, viz: that Messrs. Andrews, Hubbard and Scovil are expected in Nova Scotia, this summer, with a large portion of their congregations. This in-

telligence operates against me: for, if these gentlemen cannot, or if they and their congregations do not choose to stay in Connecticut, why should a Bishop go there? I answer: one reason of their going is the hopes of enjoying their religion fully, which they cannot do in Connecticut without a Bishop.

I beg my most respectful regards may be made to the Clergy of Connecticut, and that they will believe me to be anxiously engaged in the fulfilment of their wishes, in the business of the Episcopate proposed.

Believe me to be, dear Sir,

Your hearty well-wisher, and

Very humble Servant,

SAMUEL SEABURY.\*

[*Rev. Dr. Seabury to Rev. Mr. Jarvis.*]

*London, June 26th, 1784.*

My Dear Sir:

I have now to inform you that I received on the 17th inst. Mr. Leaming's letter, inclosing the Act of the Legislature of Connecticut, respecting liberty of conscience in that State. Upon the whole, I think it a liberal one; and if it be fairly interpreted and abided by, fully adequate to all good purposes. I have had a long conversation with the Archbishop of Canterbury, and another with the Archbishop of York, on the Act. They seem to think the principal objections are removed as far as you or I are concerned. They spoke handsomely of the Clergy of Connecticut, and declared themselves satisfied with your humble servant, whom the Clergy were pleased to recommend to them. But I apprehend there are some difficulties here that may not easily be got over. These arise from the restrictions the Bishops are under about consecrating without the King's leave, and the doubt seems to be about the King's leave to consecrate a Bishop who is not to reside in his dominions, and about the validity of his dispensing with the oath, in case he has power to grant leave of consecra-

\* *Ibid.*, No. 10, pp. 195, 196.



tion. I have declared my opinion, which is, that as there is no law existing relative to a Bishop who is to reside in a foreign State, the Archbishops are left to the general laws of the Christian Church, and have no need either of the King's leave or dispensation. But the opinion of so little a man cannot have much weight. The Archbishop of Canterbury supposes that an Act of Parliament will be necessary; yet he wishes to get through the business, if possible, without it, and acknowledged that the opinion of the majority of the Bishops differed from his. The questions are referred to the Attorney and Solicitor General, and their opinion, should they agree, will, I presume, determine the point. This opinion, I hope, will be obtained in a short time, as the Archbishop of Canterbury has promised to consult them. Should I know the result time enough, I will give it to you by the next packet, which will sail in a fortnight.

I have had opportunities of consulting some very respectable Clergymen in this matter, and their invariable opinion is, that should I be disappointed here, where the business had been so fairly, candidly and honourably pursued, it would become my duty to obtain Episcopal consecration wherever it can be had, and that no exception could be taken here at my doing so. The Scotch succession was named. It was said to be equal to any succession in the world, &c. There I know consecration may be had. But with regard to this matter, I hope to hear from you in answer to a letter I wrote Mr. Leaming, I think in April. Should I receive any instructions from the Clergy of Connecticut, I shall attend to them; if not, I shall act according to the best advice I can get, and my own judgment.

Believe me, there is nothing I have so much at heart as the accomplishment of the business you have entrusted to my management; and I am ready to make every sacrifice of worldly consideration that may stand in the way of its completion.

I am, Rev. Sir, with the greatest esteem,

Your and the Clergy's most obedient Servant,

SAMUEL SEABURY.\*

\* Ibid., No. 11, pp. 236, 237.

It becomes necessary for us, at this stage of our progress, to turn back a little in point of time, to indicate the train of circumstances by which the minds of the Bishops of the Episcopal Church of Scotland were prepared to welcome the candidate for the Episcopate from Connecticut, and by which his own steps, hedged up in England, were turned northward in quest of consecration.

It was toward the close of the year 1782, while the contest of the American Revolution was drawing near its close, and before any effort for organization had been attempted in Connecticut, that the Rev. Dr. George Berkeley, the eldest son of the celebrated Bishop of Cloyne, who seems to have inherited his father's interest in the American Church, threw out the suggestion in a letter to a Scottish clergyman, the Rev. John Skinner, "that a most important good might ere long be derived to the suffering and nearly neglected sons of Episcopacy on the other side of the Atlantic, from the suffering Church of Scotland." "I would humbly submit it," he writes, "to the Bishops of the Church *in* Scotland, (as we style her in Oxford,) whether this be not a time peculiarly favourable to the introduction of the Protestant Episcopate on the footing of universal toleration, and before any anti-Episcopal establishment shall have taken place. God direct the hearts of your prelates in this matter."\*

Resuming this subject after his correspondent had himself been raised to the Scottish Episcopate, Dr. Berkeley thus answered objections, and endeavoured to remove the many seeming hindrances in the way of accomplishing his plan.

"As to American Protestant Episcopacy (for *Popish* prelacy hath found its way into the transatlantic world,) one sees not anything complicated or difficult in the mere *planting* of it. A Bishop consecrated by the English or Irish Church would find considerably stronger prejudices against him, than would *one* who had been called to the highest order by a Bishop or Bishops of the Scotch Church; our Bishops, and those of Ireland, having been nominated by a Sov-

\* These extracts, and those immediately following, are from "MS. Seabury Papers," quoted by the Bishop of Oxford, in his "History of the American Church," (London, 1846, pp. 199-212,) from which source we condense this portion of our narrative.





ereign against whom the Colonists have rebelled, and whom you have never recognized. The Americans would, even many of the Episcopalians among them, entertain political jealousies concerning a Bishop by any means connected with *us*; they would be apt to think of him as of a foe to their wild prospects of independency, &c.

"I am as far removed from Erastianism and from Democracy as any man ever was; I do heartily abominate both of those anti-scriptural systems. Had my honoured father's scheme for planting an Episcopal College, whereof he was to have been President, in the Summer Islands, not been sacrificed by the worst Minister that Britain ever saw, probably under a mild monarch (who loves the Church of England as much as I believe his grandfather hated it), Episcopacy would have been established in America by succession from the English Church, unattended by any invidious temporal rank or power. But the dissenting miscellaneous interest in England has watched, with too successful a jealousy, over the honest intentions of our best Bishops.

"From the Churches of England and Ireland, America will not now receive the Episcopate: if she might, I am persuaded that many of her sons would joyfully receive Bishops from Scotland. The question, then, shortly is, Can any proper persons be found who, with the spirit of confessors, would convey the great blessing of the Protestant Episcopate from the persecuted Church of Scotland to the struggling persecuted Protestant Episcopalian worshippers in America? If so, is it not the duty of all and every Bishop of the Church in Scotland to contribute towards sending into the new world Protestant Bishops, before general assemblies can be held and covenants taken, for their perpetual exclusion? *Liberari animam mean.*

"Deeply convinced as I am of the necessity of Episcopacy towards the constitution of a Christian Church, I hope that no consideration would (I know that no consideration ought to) restrain me in this matter, if I was a Bishop. A Scotch Bishop consecrating one or more good men, of sound ecclesiastical principles, might now sow a seed which, in smallness resembling that of a mustard, might also resemble it in subsequent magnificence and amplitude of production. I humbly conceive that a Bishop at Philadelphia, who had never sworn to King George, would be very well placed. The Quakers are a tolerating people. I have written to you *currente calamo*."

Suggestions of this moment, and from such a source, could not pass unheeded. The newly-consecrated Bishop was well aware of the distinguished position held by his correspondent in the English Church, who had refused an Irish Bishopric but a few years before, and was then among the most prominent of the Clergy of the land: but still, in his consciousness of the imputations under which the Church of Scotland was then struggling, he could not

but respond discouragingly. "Nothing," he replies, "can be done in the affair, with safety on our side, till the independence of America be fully and irrevocably recognized by the government of Great Britain: and even then the enemies of our Church might make a handle of our correspondence with the colonies, as a proof that we always wished to fish in troubled waters—and we have little need to give any ground for an imputation of that kind."\*

To these and other difficulties urged by the Bishops in Scotland, Dr. Berkeley replies, under date of March 24th, 1783, as follows:

"I beg leave to observe, with all becoming deference, that I cannot consider the immediate and unsolicited introduction of Episcopacy into America in the same light wherein it is viewed by yourself and your venerable brethren, the Bishops of the Scotch Church.

"From the Papists one learns that no time is to be lost, and that substances are to be preferred to shadows—*things* essential to the *paraphernalia* of a Church. If I ever wrote a sentence under the influence of a humble spirit, I write so at this moment, when I do yet adventure to differ from *my fathers in Christ*. A *consecration* in Scotland might be very secret; it could not be so elsewhere. A *consecration* from a persecuted, depressed Church, which is barely tolerated, would not alarm the prejudices of opponents. I need not say to Bishop Skinner, or his brethren, that an Episcopal Church may exist, without any *legal* encouragement or establishment, and without the division of country into *regular* and *bounded* dioceses. *Provincial Assemblies* will never invite a prelate: provincial assemblies, if they establish anything, will establish some *human device*; but *provincial assemblies* will not, now or soon, think of excluding a Protestant Bishop, who sues only for toleration. Popish prelates are now in North America exercising their functions over a willing people, without any aid or encouragement from provincial assemblies. In a *short time*, we must expect all Protestant Episcopalian principles to be totally lost in America. They are not so now; and yet Episcopacy must be sent before it be asked: these are lukewarm days. Christianity waited not at the first, the Church of Rome waits not *now*, for any invitation or encouragement. Bishop Geddes told me that the Pope allows him 25*l.* per annum, and that he has no other settled support; the other Popish Bishops have 5*l.* each per annum from the Bishop of Rome. *Out of Scotland* there is but little known concerning the Episcopal Church there; and, generally, it is conceived to be a society *purely political*. I believe a secret subscription could be raised adequate to the purpose of supporting one pious,

\* "MS. Seabury Papers," quoted by the Bishop of Oxford.





sensible, discreet Bishop, at least for a season after his arrival in Virginia; and I think I know *one* person competent and willing for the great work.”\*

Thus was the way being prepared by God for the accomplishment of His wisely ordered plans. Delays and hinderances seemingly insurmountable, hedged up the way in England, and Dr. Seabury soon found himself compelled to decide whether he should seek consecration from the remnant of the nonjuring Episcopate in that country, or from their political brethren at the North. Consequently, in November, 1783, the question was directly propounded to the Primus of the Scottish Bishops: “Can consecration be obtained in Scotland for an already dignified and well-vouched American Clergyman, now at London, for the purpose of perpetuating the Episcopal Reformed Church in America, particularly in Connecticut? In connection with this inquiry, Dr. Berkeley thus addresses Bishop Skinner:

“I have this day heard, I need not add with the sincerest pleasure, that a respectable Presbyter, well recommended from America, has arrived in London seeking what, it seems, in the present state of affairs, he cannot expect to receive in our Church.

“Surely, dear Sir, the Scotch Prelates, who are not shackled by any *Erastian connexion*, will not send this suppliant empty away.

“I scruple not to give it as my decided opinion, that the King, some of his Cabinet Counsellors, all our Bishops, except, perhaps, the Bishop of St. Asaph, and all the learned and respectable Clergy in our Church, will at least secretly rejoice, if a Protestant Bishop be sent from Scotland to America; but more especially if Connecticut be the scene of his ministry. It would be waste of words to say anything by way of stirring up Bishop Skinner’s zeal.”\*

Further correspondence followed with reference to the personal fitness of the candidate, and the causes which led to the rejection of his suit in England, to which the persevering Dr. Berkeley made speedy and satisfactory replies, coupled with a strong assertion that they need fear nothing from the English authorities in granting “a consecration, which can contradict no law, for a foreign and independent state.”† He then proceeds to state clearly and forcibly the obstacles hindering the Bishops of the Church

\* “MS. Seabury Papers,” quoted in Bishop Wilberforce’s History of the American Church. The Italics throughout are preserved from the original letter.

† “M. S. Seabury Papers,” quoted by the Bishop of Oxford.

of England from performing the same act of Christian courtesy. His words are these:

“My reading does not enable me to comprehend how, without an Episcopacy, the Gospel, together with all its divine institutions, can possibly be propagated. In the present state of matters, I do not see how the English Primate can, without royal license at least, if not parliamentary likewise, proceed to consecrate any Bishop, except for those districts which erst were allowed to give titles to Assistant Bishops. In this state of things, I think the glory of communicating a Protestant Episcopacy to the united and independent States of America, seems reserved for the Scotch Bishops. Whatever is done herein, ought assuredly to be done very quickly, else the never-ending endeavours of the English dissenters, whose intolerance has kept back the blessing of Prelacy from the Protestant Prelatists of America, will stir up too probably a violent spirit in Connecticut against the Bishop *in fieri*. If the Church of England was to send a Bishop into any one of the United States of America, the Congress might, and probably would, exclaim that England had violated the peace, and still claimed a degree of supremacy over the subjects of that independent State. The Episcopal Church of Scotland cannot be suspected of aiming at supremacy of any kind, or over any people. I do therefore earnestly hope, that, very shortly, she may send a Prelate to the aid of transatlantic aspirants for the primitive ordinance of confirmation.”\*

An application so strongly urged claimed immediate assent. The Primus of the Scotch Bishops, Bishop Kilgour, in expressing his “heartly concurrence in the proposal for introducing Protestant Episcopacy into America,” continues: “All things bid fair for the candidate. I hope, indeed, that the motion is from, and the plan laid under the direction of the Holy Spirit.”† His acquiescence was seconded by his brethren in the Episcopate. “The very prospect,” writes another, “rejoices me greatly: and considering the great depositum committed to us, I do not see how we can account to our great Lord and Master, if we neglect such an opportunity of promoting His truth, and enlarging the borders of His Church.”‡

Meanwhile the difficulties in the way of success in England, foreseen from the first by the amiable Dr. Berkeley, were far from being removed. In a letter to a gentleman in New York, Dr. Seabury, wearied out with the indifference of those in power to

\* “MS. Seabury Papers.”

† Ibid.

‡ Ibid.



the needs of a suffering Church in a revolted Province, writes: "I have been amused, I think deceived."\* But, "amused" or "deceived" the indefatigable Seabury could not long remain, and the following letter, addressed to the Connecticut Clergy, expressed his final determination, after a single effort, to have recourse to the Scotch Bishops:

[*Rev. Dr. Seabury to the Clergy of Connecticut.*]

*London, July 26, 1784.*

Gentlemen:

I take the opportunity by Mr. Townsend, to write to you, although I have little more to say than I have already said in my late letters.

On the 21st inst. I had an interview with the Archbishop of Canterbury. I was with him an hour. He entered fully and warmly into my business; declared himself fully sensible of the expediency, justice and necessity of the measure, and also of the necessity of its being carried immediately into execution. An act of Parliament, however, will be requisite to enable the Bishops to proceed, without incurring a *Præmunire*. A bill for this purpose, I am encouraged to expect, will be brought in as soon as the proper steps are taken to insure it an easy passage through the two Houses. The previous measures are now concerting, and I am flattered with every prospect of success. But every thing here is attended with uncertainty, till it is actually done. Men or measures, or both, may be changed to-morrow, and then all will be to go through again. However, I shall patiently wait the issue of this present session of Parliament, which, it is the common opinion, will continue a month longer. If nothing be done, I shall give up the matter here as unattainable, and apply to the North, unless I should receive contrary directions from the Clergy of Connecticut.

The various difficulties I have had to struggle with, and the various steps I have taken to get through them, are too long to communicate by letter; but I hope to spend the next winter in

\* Hawks and Perry's Notes to the Reprinted Journals of the General Convention, Vol. I., p. 586.

Connecticut, and then you shall know all, at least all that I shall remember.

My best regards attend the Clergy, and all my friends, and the friends of the Church. I hope yet to spend some happy years with them. Accept, my good Brethren, the best wishes of

Your affectionate, humble Servant,

SAMUEL SEABURY.\*

A letter addressed to an old friend, himself a brother refugee from America, where he had been president of King's College, in New York, gives us more in detail the reasons finally influencing Dr. Seabury in taking this step. We copy it from a transcript made in the Bishop's own hand-writing, and preserved by him in his "Letter-Book," still in the hands of his family:

[*The Rev. Dr. Seabury to the Rev. Myles Cooper, LL.D.*]

*London, 31st August, 1784.*

My Dear Sir:

I hope this letter will find you safe at Edinboro' in good health and spirits. Here, every thing, in which I have any concern, continues in the same state as when I saw you at your Castle. I have been for some time past, and yet am, in daily expectation of hearing from Connecticut; but there have been no late arrivals, nor shall I wait for any, provided I have any favourable account from you, but shall hold myself in readiness to set off for the North at twenty-four hours notice. With regard to myself, it is not my fault that I have not done it before; but I thought it my duty to pursue the plan marked out for me by the Clergy of Connecticut, as long as there was any probable chance of succeeding. That, probably, is now at an end, and I think myself at liberty to pursue such other scheme as shall insure to them a valid Episcopacy; and such I take the Scotch Episcopacy to be in every sense of the word; and such I know the Clergy of Connecticut consider it, and have always done so; but the connection that has always subsisted between them and the Church of England, and the generous support they have hitherto received from that Church, naturally led them, though no longer a part of the British dominions, to apply to that Church in the first instance, for relief in their spiritual necessity. Unhappily the connection of this Church with the State is so intimate, that the Bishops

\* Churchman's Magazine, Vol. iii., No. 12, p. 238.





can do little without the consent of the Ministry; and the Ministry have refused to permit a Bishop to be consecrated for Connecticut, or for any other of the thirteen States, without the formal request, or at least consent of Congress, which there is no chance of obtaining, and which the Clergy of Connecticut would not apply for, were the chance ever so good. They are content with having the Episcopal Church in Connecticut put upon the same footing with any other religious denomination. A copy of a law of the State of Connecticut, which enables the Episcopal congregations to transact their ecclesiastical affairs upon their own principles, to tax their members for the maintenance of their Clergy, for the support of their worship, for the building and repairing of Churches, and which exempts them from all penalties and from all other taxes, on a religious account, I have in my possession. The Legislature of Connecticut know that a Bishop is applied for, they know the person in whose favour the application is made, and they give no opposition to either. Indeed were they disposed to object, they have more prudence than to attempt to object to it. They know that there are in that State more than 70 Episcopal Congregations; many of them large; some of them making a majority of the inhabitants of large towns, and with those that are scattered through the State, composing a body of near or quite 40,000; a body too large to be needlessly affronted in an elective Government.

On this ground it is that I apply to the good Bishops in Scotland, and I hope I shall not apply in vain. If they consent to impart the Episcopal Succession to the Church of Connecticut, they will, I think, do a good work, and the blessing of thousands will attend them. And perhaps for this cause, among others, God's Providence has supported them, and continued their Succession, under various and great difficulties, that a free, valid and purely ecclesiastical Episcopacy, may, from them, pass into the Western world.

As to anything which I receive here, it has no influence on me, and never has had any. I, indeed, think it my duty to conduct the matter in such a manner as shall risk the salaries which the Missionaries in Connecticut receive from the Society here as little as possible, and I persuade myself it may be done so as to make that risk next to nothing. With respect to my own salary, if the Society choose to withdraw it, I am ready to part with it.

It is a matter of some consequence to me that this affair be determined as soon as possible. I am anxious to return to America this Autumn, and the Winter is fast approaching, when the voyage will

be attended with double inconvenience and danger, and the expense of continuing another winter is greater than will suit my purse. I know that you will give me the earliest intelligence in your power, and I shall patiently wait till I hear from you. My most respectful regards attend the Right Reverend Gentlemen under whose consideration this business will come; and, as there are none but the most open and candid intentions on my part, so I doubt not of the most candid and free construction of my conduct on their part.

Accept, my dear Sir, of the best wishes of

Your ever affectionate, &c.,  
S. S.\*

Adding to the other testimonials the following attestation from himself, Dr. Cooper forwarded, through a friend in Edinburgh, Dr. Seabury's letter and his own to the Primus of the Scotch Church:

[*Rev. Dr. Cooper to Bishop Kilgour.*]

Dr. Cooper presents his most respectful compliments to Bishop Kilgour, and begs leave to acquaint him, that, to Dr. Cooper's knowledge, Dr. Seabury is recommended by several worthy Clergymen in Connecticut, as a person worthy of promotion, and to whom they are willing to submit as a Bishop.

*Edinboro', 13th September, 1784.*

Following the reception of this communication, we find, in the Letter-book referred to, several letters well worthy of reproduction, as throwing additional light on this portion of our narrative:

[*From Bishop Kilgour of Aberdeen, to Rev. John Allen of Edinburgh.*]

Rev. and Dear Sir:

I acknowledge by the first opportunity the receipt of yours of the 14th ult., inclosing Dr. Seabury's letter to Dr. Cooper, which I doubt not you have received in course.

Dr. Seabury's long silence, after it had been signified to him, that the Bishops of this Church would comply with his proposals, made them all think that the affair was dropped, and that he did not choose to be connected with them; but his letter and the manner in which he accounts for his conduct give such satisfaction, that I have the pleasure to inform you, that we are still willing to comply with his

\* From the Letter-book of Bishop Seabury, in possession of the Rev. Dr. Seabury of New York.



proposal; to clothe him with the Episcopal Character, and thereby convey to the Western world the blessing of a free, valid and purely ecclesiastical Episcopacy; not doubting that he will so agree with us in Doctrine and Discipline, as that he and the Church under his charge in Connecticut will hold communion with us and the Church here, on catholic and primitive principles; and so that the members of both may with freedom communicate together in all the offices of religion.

We are concerned that he should have been so long in determining himself to make this application, and wish that in an affair of so much importance he had corresponded with one of our number. However as he appears open and candid on his part, he may believe the Bishops will be no less so on their part; and will be glad how soon he can set out for the North.

As I cannot undertake a journey to Edinburgh, and it would also be too hard on Bishop Petrie, in his very infirm state, the only proper place that remains for us to meet in is Aberdeen.

How soon Dr. Seabury fixes on the time for his setting out, or at least how soon\* he comes into Scotland, I hope he will address me; as the Bishops will settle their time of meeting for his consecration as soon thereafter as their circumstances and the distance will permit. With a return of the Bishop's most respectful regards to Dr. Seabury, please advise him of all this. May God grant us a happy meeting and direct all to the honour and glory of His name and to the good of His Church. To His Benediction I ever heartily commend you,

And am, Rev. and dear Sir,

Your affectionate Brother and humble Servant,

(Signed) ROBERT KILGOUR

*Peterhead, 2d October, 1784.*

[*Rev. Dr. Seabury to Bishop Kilgour.*]

*London, October 14th, 1784.*

Right Rev. Sir:

Three days ago I was made happy by the receipt of a letter from my friend in Edinburgh, inclosing one from you to the Rev. Mr. John Allan, signifying the consent of the Bishops in Scotland to convey, through me, the blessing of a free, valid and purely ecclesiastical Episcopacy to the Western world. My most hearty thanks are due to you, and to the other Bishops, for the kind and Christian attention which they shew to the destitute and suffering Church in North America in general, and that of Connecticut in particular; and for that ready and willing mind which they have manifested in this important affair. May God accept and reward them freely, and grant that the whole business may terminate in the glory of His name and the prosperity of His Church.

As far as I am concerned, or my influence shall extend, nothing shall be omitted to establish the most liberal intercourse and union between the Episcopal Church in Scotland and in Connecticut, so

\* I e., AS SOON AS.

that the members of both may freely communicate together in all the offices of religion, on catholic and primitive principles.

Whatever appearances there may have been of inattention on my part they will, I trust, when I shall have the happiness of a personal conference, be fully, and to a mind so candid and liberal as yours, satisfactorily explained.

I propose, through the favour of God's good providence, to be at Aberdeen by the 10th of November, and shall there wait the convening of the Bishops who have so humanely taken this matter under their management. My best and most respectful regards attend them.

Commending myself to your prayers and good offices, I remain, Right Rev. Sir, with the greatest respect and esteem,

Your most obdt. and humble Servt,  
S. S.

It appears from the following letter, that overtures had been made in the interim, by the Rev. Jonathan Boucher, formerly of Maryland, and an ardent friend of the cause of American Episcopacy, to the nonjuring Bishops of the Separation which commenced in 1733 or 1734,\* and continued to the close of the 18th century. In the year 1780, Price and Cartwright, two Clergymen of this faction, had been consecrated Bishops by Thomas Deacon alone, and to them proposals seem to have been made, as a last resort, to convey the Episcopal character to the persevering Missionary from Connecticut. Bishop Cartwright, as we learn from Lathbury,† was at this time residing at Shrewsbury, "practising as a surgeon;" and, as appears from Dr. Seabury's reply, very willingly proffered his services for the accomplishment of his consecration. Happily this resort was not necessary, as at the time of receiving this proposal measures were in a state of forwardness for the action of the Scotch Bishops.

[*Rev. Dr. Seabury to the Rt. Rev. Bp. Cartwright of Shrewsbury, (who had been consulted by the Rev. Mr. Boucher concerning an American Episcopacy) in answer to a letter from the Bishop to Dr. Chandler, dated October (supposed) the 15th. 1784.*]‡

Right Rev. Sir:

Some time ago a letter from you to the Rev. Dr. Chandler, respecting some queries proposed by the Rev. Mr. Boucher, was put into my hands. This was the first information I had received concern-

\* Lathbury's History of the Nonjurors, 8vo. London, 1845, p. 411.

† History of the Nonjurors, page 412.

‡ The original endorsement, as we find it in Bishop Seabury's Letter Book,





ing yourself or Bishop Price. And as I am in Spiritual matters totally independent of ANY CIVIL POWER, and have no manner of objection, but a sincere inclination to conform myself, as near as possible to the Primitive Catholic Church, in doctrine and discipline, that letter would have been immediately attended to by me, had I not primarily entered into a negotiation with the Bishops in the North, to obtain through them a free, valid, and purely ecclesiastical Episcopacy for the Church in Connecticut. Till within a few days I have had no decided answer from the North, and therefore did not sooner write to you, because I could make no certain reply to your letter. But as the issue of the negotiation I was engaged in is such as that I cannot in honour retreat, I can only at present return you my hearty and unfeigned thanks for the candid communication and liberal sentiments which your letter contained; and to assure you that I shall ever retain the highest esteem and veneration both for yourself and Bishop Price, on account of the ready disposition which you both show to impart the great blessing of a primitive Episcopacy to the destitute Church in America. Should any circumstances render it convenient to open a further correspondence on this or any other subject, in which the interest of Christ's Church may be concerned, I flatter myself with a continuance of that spirit of liberality and Christian concension which your letter manifested, and shall make it my study to return it in the most open and unreserved manner.

Be pleased to present my best respects to Bishop Price, and to accept ye tender of unfeigned regard and esteem from,

Right Rev. Sir, your most ob't. and very humble Serv't,  
S. S.

"One more hindrance," says the Bishop of Oxford, in his interesting History of the American Church,\* "was interposed to the fulfilment of these wishes. When the Scotch Bishops had resolved to consecrate, an earnest appeal was sent to them from an American Clergyman, whose own views, as it afterwards appeared, would be in some measure thwarted by the consecration of Dr. Seabury; but who now assured them that he desired to divert a heavy stroke from Episcopacy, which was likely to suffer through the consecration," which, he asserted, "was against the earnest and sound advice of the Archbishops of Canterbury and York, to whom Dr. Seabury's design was communicated; they not thinking him a fit person, especially as he was actively and deeply engaged against Congress; that he would by this forward step render Episcopacy suspected there, the people not having had time, after a total derangement of their civil affairs, to con-

\* Page 210, 211.

sider as yet of ecclesiastical; and if it were unexpectedly and rashly introduced among them at the instigation of a few Clergy only that remain, without their being consulted, would occasion it to be entirely slighted, unless with the approbation of the State they belong to; which is what they are labouring after just now, having called several provincial meetings together this autumn to settle some preliminary articles of a Protestant Episcopal Church, as near as may be to that of England or Scotland. 'See,' he concludes, 'if you value your own peace and advantage as Christian Society, that your Bishops meddle not in this consecration,' &c.

It is not difficult to recognize as the author of this communication, the Rev. Dr. William Smith, who was at this time seeking for himself from this or another source consecration to the Episcopate of Maryland. It is sufficient here to mention, that this disingenuous course failed utterly of its object; and that the Bishops of Scotland having decided to communicate the Episcopacy to America, were little disposed to favour individual ambition, or heed the insinuations of personal prejudice.

We pass to the original record of the Consecration, as contained in the "Minute Book of the College of Bishops in Scotland."\* These documents narrating the history and terms of the intercommunion of the Churches of Scotland and Connecticut, are of the highest importance, and they reflect no little credit upon the venerable men by whom they were drawn up.

#### SYNOD 1784.

IN THE NAME OF THE HOLY AND UNDIVIDED TRINITY. AMEN.

The American States having been by the Legislature of Great Britain declared independent, the Christians of the Episcopal persuasion in the State of Connecticut, who had long been anxiously desirous to have a valid and purely ecclesiastical Episcopacy established amongst them, thought they had now a favourable opportunity of getting this their desire effected.

With this view, the Rev. Dr. Samuel Seabury, one of the Episcopal clergy in that state, was sent over to England with ample certificates of his piety, abilities and learning, and fitness for the Episcopal office, and recommendations by his brethren, both in Connecticut and New York, to the Archbishops of Canterbury and York, requesting that he might be consecrated for the State of Connecticut. After a long stay in England, and fruitless application for consecration, Dr. Seabury wrote and made application to the Bishops of Scotland, who, after having seriously considered the matter, readily concurred to encour-

\* We print these documents from "the Scottish Ecclesiastical Journal" for Oct. 16, 1851.





age and promote the proposal. In consequence of this, Dr. Seabury came to Scotland; and having notified his arrival, a day was fixed for his consecration, and the place appointed was Aberdeen. On Saturday, the 13th of November, in the year of our Lord 1784, the following Bishops, viz.: The Right Rev. Mr. Robert Kilgour, Bishop of Aberdeen and Primus; the Right Rev. Mr. John Skinner, his coadjutor; and the Right Rev. Mr. Arthur Petrie, Bishop of Ross and Moray, (the Right Rev. Mr. Charles Rose, Bishop of Dunblane, having previously signified his assent, and excused his absence by reason of his state of health and great distance,) convened at Aberdeen, where Dr. Seabury met them, and laid before them the following letters and papers, viz.: (1.) An attested copy of a letter from the clergy of Connecticut to the Archbishop of York, recommending Dr. Seabury in very strong terms, and requesting he might be consecrated for Connecticut. (2.) Another copy of a letter from the clergy of New York to both the Archbishops, signifying their concurrence, and highly approving of the measure. (3.) A full and ample testimonial from the clergy of Connecticut and New York, jointly certifying Dr. Seabury's learning, abilities, prudence, and zeal for religion, and that they believed him to be every way qualified for the sacred office of a Bishop. (4.) A letter from the committee of the clergy in Connecticut to Dr. Seabury, acquainting him that they had made application to the Assembly of the State of Connecticut as to what protection might be expected for a Bishop in that state, if they should be able to procure one. That their application met with a degree of candour and attention beyond their expectation; and that the opinion of the leading members of the Assembly appeared to coincide fully with theirs in respect of the need, propriety and prudence of such a measure. That these members told them they had passed a law concerning the Episcopal Church, and invested her with all the legal powers and rights that is intended by their constitution to give to any denomination. That the protection asked for was necessarily included in the act; that let a Bishop come, when he is there he will stand upon the same ground that the rest of the clergy do, or the Church at large. That the Legislature of the State would be so far from taking any umbrage, that in this transaction the Bishops would meet with their generous wishes, and do a thing for which they would have their applause. (5.) A letter from the committee of convention in Connecticut to Dr. Seabury, amongst other things, signifying their reliance on his zeal and fortitude to prosecute the affair in such way as he can, and begging he will remember that, however glad they shall be to see him, and wish speed to the opportunity that may enable them to bid him a happy welcome, yet that his coming a Bishop will only prevent its being an unhappy meeting. (6.) A letter from Mr. Jarvis, secretary of the committee, to Dr. Seabury, accompanying the above letter, wherein Mr. Jarvis says: You may depend upon it you will be kindly treated in this State, let your ordination come from what quarter it will. (7.) An attested copy of the above-mentioned Act of the State of Connecticut for securing the rights of conscience in matters of religion to Christians of every denomination, passed in the January session, 1783.

The said Bishops thus convened, after reading and considering these papers, and conversing at full length with Dr. Seabury, were fully satisfied of his fitness to be promoted to the Episcopate, and of the reasonableness and propriety of the request of these papers; and therefore, the day following being Sunday, the 14th of the said month of November, after morning prayers, and a sermon suitable to the occasion, preached by Bishop Skinner, they proceeded to the consecration of the said Dr. Samuel Seabury, in the said Bishop Skinner's Chapel in Aberdeen, and he was then and there duly consecrated with all becoming solemnity by the said Right Rev. Mr. Robert Kilgour, Mr. Arthur Petrie, and Mr. John Skinner, in the presence of a considerable number of

respectable clergymen, and a great number of laity; on which occasion all testified great satisfaction. On Monday the 15th, a Concordate betwixt the Episcopal Church in Scotland and that in Connecticut was formed and agreed upon by the Bishops of Scotland and Bishop Seabury, to their mutual satisfaction; and two duplicates thereof, wrote upon vellum, were duly signed and sealed by all the four. One duplicate, together with the above-mentioned letters and papers respecting Dr. Seabury, was kept by the Bishops of Scotland, to be preserved among their records; and the other double, together with a letter from the Bishops of Scotland to the clergy of Connecticut, wrote also upon vellum, and duly signed and sealed, was delivered to Bishop Seabury; and so the Synod broke up. Copies of the Concordate and letter are herein inserted, and are as follows:

#### CONCORDATE.

IN the name of the HOLY and UNDIVIDED TRINITY, FATHER, SON, and HOLY GHOST, one God, Blessed for ever. Amen. The wise and gracious providence of this merciful God having put it into the hearts of the Christians of the Episcopal persuasion in Connecticut, in North America, to desire that the blessings of a free, valid, and purely ecclesiastical Episcopacy might be communicated to them, and a Church regularly formed in that part of the western world, on the most ancient and primitive model; and application having been made for this purpose by the Rev. Doctor Samuel Seabury, Presbyter in Connecticut, to the Right Rev. the Bishops of the Church in Scotland, the said Bishops having taken this proposal into their serious consideration, most heartily concurred to promote and encourage the same as far as lay in their power, and, accordingly, began the pious and good work recommended to them, by complying with the request of the clergy in Connecticut, and advancing the same Dr. Samuel Seabury to the high order of the Episcopate, at the same time earnestly praying that this work of the Lord, thus happily begun, might prosper in his hand, till it should please the great and glorious head of the Church to increase the number of Bishops in America, and send forth more such labourers into that part of His harvest. Animated with this pious hope, and earnestly desirous to establish a bond of peace and holy communion between the two Churches, the Bishops of the Church in Scotland, whose names are underwritten, having had full and free conference with Bishop Seabury, after his consecration and advancement as aforesaid, agreed with him on the following articles, which are to serve as a Concordate, or bond of union, between the Catholic remainder of the ancient Church of Scotland, and the now rising Church in Connecticut.

ART. I. They agree in thankfully receiving, and humbly and heartily embracing the whole doctrine of the Gospel as revealed and set forth in the Holy Scriptures, and it is their earnest and united desire to maintain the analogy of the common faith once delivered to the saints, and happily preserved in the Church of Christ through His Divine power and protection, Who promised that the gates of hell should never prevail against it.

ART. II. They agree in believing this Church to be the mystical body of Christ, and of which He alone is the head and supreme Governor, and that under Him the chief ministers or managers of the affairs of this spiritual society are those called Bishops, whose exercise of their sacred office being independent of all lay powers, it follows, of consequence, that their spiritual authority and jurisdiction cannot be affected by any lay deprivation.

ART. III. They agree in declaring that the Episcopal Church in Connecticut is to be in full communion with the Episcopal Church in Scotland, it being their sincere resolution to put matters on such a footing as that the members of both Churches may with freedom and safety communicate with either, when





their occasions call them from the one country to the other. Only taking care, when in Scotland, not to hold communion in sacred offices with those persons who, under the pretence of ordination by an English or Irish Bishop, do, or shall take upon them to officiate as clergymen in any part of the National Church of Scotland, and whom the Scottish Bishops cannot help looking upon as schismatical intruders, designed only to answer worldly purposes, and uncommissioned disturbers of the poor remains of that once flourishing Church, which both their predecessors and they have, under many difficulties, laboured to preserve pure and uncorrupted to future ages.

ART. IV. With a view to this salutary purpose mentioned in the preceding article, they agree in desiring that there may be as near a conformity in worship and discipline established between the two Churches, as is consistent with the different circumstances and customs of nations; and in order to avoid any bad effects that might otherwise arise from political differences, they hereby express their earnest wish and firm intention to observe such prudent generality in their public prayers, with respect to these points, as shall appear most agreeable to Apostolic rules, and the practice of the Primitive Church.

ART. V. As the celebration of the Holy Eucharist, or the administration of the Sacrament of the body and blood of Christ, is the principal bond of union among Christians, as well as the most solemn act of worship in the Christian Church, the Bishops aforesaid agree in desiring that there may be as little variance here as possible; and though the Scottish Bishops are very far from prescribing to their brethren in this matter, they cannot help ardently wishing that Bishop Seabury would endeavor all he can, consistently with peace and prudence, to make the celebration of this venerable mystery conformable to the most primitive doctrine and practice in that respect, which is the pattern the Church of Scotland has copied after in her Communion Office, and which it has been the wish of some of the most eminent divines of the Church of England, that she also had more closely followed than she seems to have done since she gave up her first reformed Liturgy, used in the reign of King Edward VI., between which, and the form used in the Church of Scotland, there is no difference in any point, which the Primitive Church reckoned essential to the right ministration of the Holy Eucharist. In this capital article, therefore, the Eucharistick service, in which the Scottish Bishops so earnestly wish for as much unity as possible, Bishop Seabury also agrees to take a serious view of the Communion Office recommended by them, and if found agreeable to the genuine standards of antiquity, to give his sanction to it, and by gentle methods of argument and persuasion, to endeavor, as they have done, to introduce it by degrees into practice, without the compulsion of authority on the one side, or the prejudice of former custom on the other.

ART. VI. It is also hereby agreed and resolved upon, for the better answering the purpose of this Concordate, that a brotherly fellowship be henceforth maintained between the Episcopal Churches in Scotland and Connecticut, and such a mutual intercourse of ecclesiastical correspondence carried on, when opportunity offers, or necessity requires, as may tend to the support and edification of both Churches.

ART. VII. The Bishops aforesaid do hereby jointly declare, in the most solemn manner, that in the whole of this transaction they have nothing else in view but the glory of God, and the good of His Church; and being thus pure and upright in their intentions, they cannot but hope that all whom it may concern will put the most fair and candid construction on their conduct, and take no offence at their feeble but sincere endeavors to promote what they believe to be the cause of truth and the common salvation.

In testimony of their love to which, and in mutual good faith and confidence, they have, for themselves and their successors in office, cheerfully put their

names and seals to these presents, at Aberdeen, this 15th day of November, in the year of our Lord 1784.

(*Sic Sub.*)

ROBERT KILGOUR, *Bishop and Primus, L.S.*

JOHN SKINNER, *Bishop, L.S.*

ARTHUR PETRIE, *Bishop, L.S.*

SAMUEL SEABURY, *Bishop, L.S.*

ARTHUR PETRIE, *Clerk.*

[*Letter from the Bishops of Scotland to the Episcopal Clergy of the State of Connecticut, in North America.*]

REV. BRETHERN AND WELL BELOVED IN CHRIST—Whereas it has been represented to us, the Bishops of the Episcopal Church of Scotland, by the Rev. Dr. Samuel Seabury, your fellow Presbyter in the State of Connecticut, that you are desirous to have the blessings of a free, valid, and purely ecclesiastical Episcopacy communicated to you, and that you do consider the Scottish Episcopacy to be such in every sense of the word; and the said Dr. Seabury having been sufficiently recommended to us as a person very fit for the Episcopate, and whom you are willing to acknowledge and submit to as your Bishop, when properly authorized to take the charge of you in that character—Know, therefore, dearly beloved, that we, the Bishops, and, under Christ, the governors by regular succession, of the Episcopal Church of Scotland, considering the reasonableness of your request, and being entirely satisfied with the recommendations in favour of the said Dr. Samuel Seabury, have accordingly promoted him to the high order of the Episcopate, by the laying on of our hands, and have thereby invested him with proper powers for governing and performing all Episcopal Offices in the Church subsisting in the State of Connecticut, in North America. And having thus far complied with your desire, and done what was incumbent on us to keep up the Episcopal succession in a part of the Christian Church which is now, by mutual agreement, loosed from and given up by those who once took the charge of it, permit us, therefore, Reverend Brethren, to request your hearty and sincere endeavours to further and carry on the good work we have happily begun. To this end, we hope you will receive and acknowledge the Right Rev. Bishop Seabury as your Bishop, and spiritual governor, that you will pay him all due and canonical obedience in that sacred character, and reverently apply to him for all Episcopal Offices which you, or the people committed to your pastoral care, may stand in need of at his hands, till, through the goodness of God, the number of Bishops be increased among you, and the State of Connecticut be divided into separate districts or dioceses, as is the case in other parts of the Christian world. This recommendation, we flatter ourselves, you will take in good part from the governors of a Church which cannot be suspected of aiming at supremacy of any kind, or over any people. Unacquainted with the politics of nations, and under no temptation to interfere in matters foreign to us, we have no other object in view but the interest of the Mediator's kingdom, no higher ambition than to do our duty as messengers of the Prince of Peace. In the discharge of this duty, the example which we wish to copy after is that of the Primitive Church while in a similar situation, unconnected with, and unsupported by, the temporal powers. On this footing, it is our earnest desire that the Episcopal Church in North America be in full communion with the Episcopal Church in Scotland, as we, the undersigned Bishops, for ourselves and our successors in office, agree to hold communion with Bishop Seabury and his successors, as practised in the various provinces of the Primitive Church, in all the fundamental articles of faith, and by mutual intercourse of ecclesiastical correspondence and brotherly fellowship, when opportunity offers or necessity requires. Upon this plan, which we hope will meet your joint approbation, and according to this standard of primitive prac-





tice, a Concordate has been drawn up and signed by us, the Bishops of the Church of Scotland, on the one part, and by Bishop Seabury on the other, the articles of which are to serve as a bond of union between the Catholic remainder of the ancient Church of Scotland, and the now rising Church in the United States of America. Of this Concordate a copy is herewith sent for your satisfaction; and after having duly weighed the several articles of it, we hope you will find them all both expedient and equitable, dictated by a spirit of Christian meekness, and proceeding from a pure regard to regularity and good order. As such we most earnestly recommend them to your serious attention, and, with all brotherly love, entreat your hearty and sincere compliance with them.

A Concordate thus established in mutual good faith and confidence, will, by the blessing of God, make our ecclesiastical union firm and lasting: and we have no other desire but to render it conducive to that peace, and agreeable to that truth, which it ever has been, and shall be, our study to seek after and cultivate. And may the God of Peace grant you to be like-minded. May He who is the Great High Priest of our profession, the Shepherd and Bishop of our souls, prosper these our endeavours for the propagation of His truth and righteousness: may He graciously accept our imperfect services, grant success to our good designs, and make His Church to be yet glorious upon earth, and the joy of all lands! To His Divine benediction we heartily commend you, your flocks, and your labours, and are, Reverend Sirs,

Your affectionate Brethren and Fellow-Servants in Christ,

ROBERT KILGOUR, *Bishop and Primus.*

ARTHUR PETRIE, *Bishop.*

JOHN SKINNER, *Bishop.*

*Aberdeen, November 15th, 1784.*

The above letter was duly signed and sealed upon vellum by Bishops Kilgour, Petrie, and Skinner, and delivered to Bishop Seabury.

After which the meeting was dissolved.

(Signed)

ARTHUR PETRIE, *Clerk.\**

We have in the Seabury Letter-book, of which we have made such abundant use, the narrative of the Consecration in the Bishop's own words. It furnishes us abundant proof of the earnest devotion and zeal with which he entered upon his labors, and which characterized both life and labors unto their close in death.

[*Bishop Seabury to the Rev. Mr. Boucher.*]

*Edinburgh, December 3, 1784.*

My very dear Sir:

I promised to write to you as soon as a certain event took place, and I have not till now made good my promise. In truth, I have not had opportunity to collect my thoughts on the subject on which I chiefly wished to write to you; and even now, I expect every minute to be called upon, and probably this letter will go unfinished to you.

Dr. Chandler, I suppose, has informed you that my consecration

\* From the Scottish Ecclesiastical Journal compared with the copy of the "Concordate," as published in the appendix to the Convention Sermon of Rev. Dr. S. F. Jarvis, in 1846.

took place on the 14th of November, at Aberdeen. I found great candour, piety and good sense among the Scotch Bishops and also among the Clergy with whom I have conversed. The Bishops expect the Clergy of Connecticut will form their own Liturgy and Offices; yet they hope the English Liturgy, which is the one they use, will be retained, except the Communion Office, and that they wish should give place to the one in Edward the Sixth's Prayer Book. This matter I have engaged to lay before the Clergy of Connecticut, and they will be left to their own judgment which to prefer. Some of the congregations in Scotland use the one and some the other Office; but yet communicate with each other on every occasion that offers. On political subjects not a word was said. Indeed their attachment to a particular family is wearing off, and I am persuaded a little good policy in England would have great effect here.

Upon the whole, I know of nothing, and am conscious that I have done nothing, that ought to interrupt my connection with the Church of England. The Church in Connecticut has only done her duty in endeavouring to obtain an Episcopacy for herself, and I have only done my duty in carrying her endeavours into execution. Political reasons prevented her application from being complied with in England. It was natural in the next instance to apply to Scotland, whose Episcopacy, though now under a cloud, is the very same, in every ecclesiastical sense, with the English.

His Grace of Canterbury apprehended, that my obtaining consecration in Scotland would create jealousies and schisms in the Church—that the Moravian Bishops in America would be hereby induced to ordain Clergymen, and that the Philadelphia Clergy would be encouraged to carry into effect their plan of constituting a nominal Episcopacy by the joint suffrages of Clergymen and Laymen.

But when it is considered that the Moravian Bishops cannot ordain Clergymen of our Church, unless requested so to do, and that when there shall be a Bishop in America, there will be no ground on which to make such a request; and that the Philadelphia plan was only proposed on the supposition of real and absolute necessity; which necessity cannot exist when there is a Bishop resident in America, every apprehension of this kind must, I think, vanish and be no more. My own inclination is to cultivate as close a connection and union with the Church of England, as that Church and the political state of the two countries shall permit. I have grown up and lived hitherto under the influence of the highest veneration for and attachment to the Church of England, and in the service of the Society, and my hope is to promote the interest of that Church with greater effect than ever, and to establish it in the full enjoyment of its whole government and discipline.

And I think it highly probable that I may be of real service to this country, by promoting a connection with that country in religious matters without any breach of duty to the State in which I shall live. I cannot help considering it as an instance of bad policy that my application for consecration was rejected in England; and I intend no



willing to be with me in that capacity. And, indeed, I must think it a matter of propriety, that as many worthy candidates be in readiness for orders as can be procured. Make the way, I beseech you, as plain and easy for me as you can.

Since my return from Scotland, I have seen none of the Bishops; but I have been informed, that the step I have taken has displeased the two Archbishops, and it is now a matter of doubt whether I shall be continued on the Society's list. The day before I set out on my northern journey, I had an interview with each of the Archbishops, when my design was avowed; so that the measure was known, though it has made no noise.

My own poverty is one of the greatest discouragements I have. Two years absence from my family, and expensive residence here, has more than expended all I had. But in so good a cause, and of such magnitude, something must be risked by somebody. To my lot it has fallen: I have done it cheerfully, and despair not of a happy issue.

This, I believe, is the last time I shall write you from this country. Will you accept your Bishop's blessing and hearty prayers for your happiness in this world and the next? May God bless, also, and keep all the good Clergy of Connecticut!

I am, Reverend and dear Brethren,

Your affectionate Brother, and very humble Servant,  
SAMUEL SEABURY.\*

Rev. Messrs. Learning, Jarvis and Hubbard.

Following this interesting communication to his Clergy, Bishop Seabury addressed the many letter we subjoin, to the Secretary of the venerable Society for the Propagation of the Gospel in Foreign Parts.

[*Bishop Seabury to the Rev. Dr. Morrice.*]

*London, February 27th, 1785.*

Rev. Sir:

When the Articles of the late peace were published in America, it is natural to suppose that the members of the Church of England must have been under many anxious apprehensions concerning the fate of the Church. The great distance between England and America had always subjected them to many difficulties in the essential

\* Churchman's Magazine, Vol. iii., No. 13, pp. 276, 277.

article of ordination; and the independency of that country gave rise to new ones that appeared insurmountable. Candidates for holy orders could no longer take the oath required in the English Ordination Office, and without doing so, they could not be ordained. The Episcopal Church in America must, under such circumstances, cease, whenever it should please God to take their present ministers from them, unless some adequate means could be adopted to procure a regular succession of Clergymen. Under these impressions the Clergy of Connecticut met together as soon as they possibly could, and on the most deliberate consideration, they saw no remedy but the actual settlement of a Bishop among them. They therefore determined to make an effort to procure that blessing from the English Church, to which they hoped, under every change of civil polity, to remain united, and commissioned the Rev. Mr. Abraham Jarvis of Middletown, in Connecticut, to go to New York and consult such of the Clergy there as they thought prudent on the subject, and to procure their concurrence. He was also directed to try to prevail on Rev. Mr. Learning or me to undertake a voyage to England, and endeavour to obtain Episcopal Consecration for Connecticut. Mr. Learning declined on account of his age and infirmities; and the Clergy who were consulted by Mr. Jarvis gave it as their decided opinion that I ought, in duty to the Church, to comply with the request of the Connecticut Clergy. Though I foresaw many and great difficulties in the way, yet as I hoped they might all be overcome, and as Mr. Jarvis had no instruction to make the proposal to any one besides, and was, with the other Clergy, of opinion the design would drop if I declined it, I gave my consent, and arrived in England the beginning of July, 1783, endeavouring, according to the best of my ability and discretion, to accomplish the business on which I came. It would be disagreeable to me to recapitulate the difficulties which arose and defeated the measure, and to enter on a detail of my own conduct in the matter is needless, as his Grace of Canterbury, and his Grace of York, with other members of the Society, are well acquainted with all the circumstances.

Finding at the end of the last Session of Parliament, that no permission was given for consecrating a Bishop for Connecticut or any of the American States, in the Act enabling the Lord Bishop of London to ordain foreign candidates for Deacon's and Priest's orders; and understanding that a requisition or at least a formal acquiescence of Congress, or of the supreme authority in some particular State, would be expected before such permission would be granted; and that a diocese must be formed, and a stated revenue appointed for the Bishop, previously to his consecration, I absolutely despaired of ever seeing such a measure succeed in England. I therefore thought it not only justifiable, but a matter of duty to endeavour to obtain, wherever it could be had, a valid Episcopacy for the Church in Connecticut, which consists of more than 30,000 members. I knew that the Bishops in Scotland derived their succession from England, and that their Liturgy, Doctrines and Discipline scarcely differ from those of the English Church. And as only the Scriptural or purely Ecclesi-





astical power of Episcopacy were wanted in Connecticut, I saw no impropriety in applying to the Scotch Bishops for consecration. If I succeeded I was to exercise the Episcopal authority in Connecticut out of the British dominions, and therefore could cause no disturbance in the ecclesiastical or civil state of this country.

The reasons why this step should be taken immediately appeared also to me to be very strong. Before I left America a disposition to run into irregular practices had showed itself; for some had proposed to apply to the Moravian, some to the Swedish Bishops, for ordination; and a pamphlet had been published at Philadelphia urging the appointment of a number of Presbyters and Laymen to ordain Ministers for the Episcopal Church. Necessity was pleaded as the foundation of all these schemes; and this plea could be effectually silenced only by having a resident Bishop in America.

I have entered into no political engagements in Scotland, nor were any ever mentioned to me. And I shall return to America, bound indeed to hold communion with the Episcopal Church of Scotland, because I believe that, as I do the Church of England, to be the Church of Christ.

It is the first wish of my heart, and will be the endeavour of my life, to maintain this unity with the Church of England, agreeably to those general laws of Christ's Church, which depend not on any human power, and which lay the strongest obligations on all its members to live in peace and unity with each other. And I trust no obstacle will arise or hinder an event so desirable and so consonant to the principles of the Christian Religion, as the union of the Church of England and the Episcopal Church of America would be. Such a union must be of great advantage to the Church in America, and may also be so at some future period to the Church of England. The sameness of religion will have an influence on the political conduct of both countries, and in that view may be an object of some consideration to Great Britain.

How far the venerable Society may think themselves justifiable in continuing me their Missionary, they only can determine. Should they do so, I shall esteem it as a favour. Should they do otherwise, I can have no right to complain. I beg them to believe that I shall ever retain a grateful sense of their favours to me, during thirty-one years that I have been their Missionary; and that I shall remember, with the utmost respect, the kind attention which they have so long paid to the Church in that country for which I am now to embark. Very happy would it make me, could I be assured they would continue that attention, if not in the same yet in some degree, if not longer, yet during the lives of their present Missionaries, whose conduct, in the late commotions, has been irreproachable, and has procured esteem to themselves and respect to that Church to which they belong.

The fate of individuals is however of inferior moment when compared with that of the whole Church. Whenever the Society shall wholly cease to interest itself in the concerns of religion in America,

it will be a heavy calamity to the Church in that country. Yet this is to be expected; and the calamity will be heavier, if proper steps be not previously taken to secure to that Church various property of lands, &c., in the different States, (now indeed of small value, but gradually increasing) to which the Society alone has a legal claim. It is humbly submitted to them how far it may be consistent with their views to give men authority to assert and secure to the Church there, the lands in Vermont and elsewhere. This, it is hoped, might now be easily done, but a few years may render their recovery impracticable. The Society has also a library of books in New York, which was sent thither for the use of the Missionaries in the neighborhood. As there is now only one Missionary in that State, and several in Connecticut, I beg leave to ask their permission to have it removed into Connecticut, where it will answer the most valuable purposes; there being no library of consequence in that State to which the Clergy can resort on any occasion.

Whatever the Society may determine with regard to me, I hope it will not be thought an impropriety that I should correspond with them. I think many advantages would arise from such a correspondence, both to the Church and to the Society. Their interests are indeed the same, and I trust that the Society will do me the justice to believe, that with such ability as I have, and such influence as my station may give me, I shall steadily endeavour to promote the interest of both.

I am, with the greatest respect

And esteem, Rev. Sir, your and the

Society's most obd't and very humble Serv't,  
S. S.\*

To this dignified communication the following letter was returned :

[*"To the Rev. Dr. Seabury, New London, Connecticut."*]<sup>†</sup>

*Hatton Garden, April 25th, 1785.*

Rev. Sir:

Your letter of February 27th was read to the Society, &c., at their first meeting subsequent to my receiving it.

I am directed by the Society to express their approbation of your service as their Missionary, and to acquaint you that they cannot consistently with their charter employ any Missionaries except in the plantations, colonies and factories belonging to the kingdom of Great Britain, your case is of course comprehended under that general rule.

No decided opinion is yet formed respecting the lands you mention. For the rest, the Society without doubt will always readily receive

\* From Bishop Seabury's Letter Book.

† "So directed"—MS. note.





such information as may contribute to promote their invariable object, the Propagation of the Gospel in Foreign Parts.

I am, Rev. Sir, your affectionate Brother  
And most humble Servant,  
W<sup>M</sup>. MORICE, *Secretary*.\*

A letter from the Rev. Thomas Bradbury Chandler, D. D., one of the most worthy Clergymen of the American Church, then in England, gives us information of Bishop Seabury's departure, and affords in its allusion to a divine then foremost in his efforts for the introduction of the Episcopate into the Middle and Southern States, some important hints, as to the difficulties in the way of the new Bishop.

"Dr. Seabury, of whom you cannot have so high an opinion as I have, because you are not so well acquainted with him, left the Downs on the 15th of last month, and on the 19th he was sixty-five leagues west of the Lizard, with a fair prospect of a good passage, at which time he wrote to me. It appears from the late letters from America, that there was great impatience for his arrival, and no apprehension of his meeting with ill-treatment from any quarter. In my opinion, he has more trouble to expect from a certain crooked-grained false brother, (of whose character you must have some knowledge) than from any other person—I mean Dr. S——th, late of Philadelphia College, now of Maryland. He is a man of abilities and application, but intriguing and pragmatical. His principles, with regard both to Church and State, if he has any, are most commodiously flexible, yielding not only to every blast, but to the gentlest breeze that whispers! With professions of great personal esteem for Dr. Seabury, made occasionally, he has always counteracted and opposed him as far as he dared, and I doubt not but he will continue to oppose him in his Episcopal character. He will be able to do this more effectually if he succeeds in his project of obtaining consecration himself, with a view to which he is said to be about embarking for Britain. His character is so well known by the Bishops here, that I trust they would have the grace to reject him, even were he to carry his point with the ministry; and I am sure there is no danger of his imposing upon your venerable synod."<sup>†</sup>

A letter to the writer of the preceding note, from the celebrated Charles Wesley, is of value here, as giving the testimony of one of the most pious of men to the temper and spirit with

\* From Bishop Seabury's Letter Book. It will be remarked that there is here no recognition of the Scottish Episcopacy.

<sup>†</sup> Vide pp. 46—48, "Annals of Scottish Episcopacy, from the year 1788 to the year 1818, inclusive; by the Rev. John Skinner, A. M." 8vo. Edinburgh, 1818.

which the newly consecrated Bishop looked forward to his work. It is needless to say that Bishop Seabury's pledge was most fully carried out, and that none of the preachers of the Methodists applying to him for orders, with proper qualifications, were denied this boon.

[Rev. Charles Wesley to Rev. Dr. Chandler.]

London, April 28th, 1785.

What will become of those poor sheep in the wilderness, the American Methodists? How have they been betrayed into a separation from the Church of England, which their preachers and they no more intended than the Methodists here? Had they had patience a little longer, they would have seen a *real primitive Bishop* in America, duly consecrated by three *Scotch Bishops*, who had their consecration from the English Bishops, and are acknowledged by them as the same as themselves. There is, therefore, not the least difference betwixt the members of Bishop Seabury's Church and the members of the Church of England.

You know I had the happiness to converse with that truly apostolical man, who is esteemed by all that know him as much as by you and me. He told me that he looked upon the Methodists in America as sound members of the Church, and was ready to ordain any of their preachers whom he should find duly qualified. His ordination would indeed be genuine, valid and Episcopal. But what are your poor Methodists now? Only a new sect of Presbyterians. And after my brother's death, which is now so very near, what will be their end? They will lose all their usefulness and importance; they will turn aside to vain janglings; they will settle again upon their lees, and, like other sects of dissenters, come to nothing.\*

Stopping on his way at Halifax, where several members of his family were then residing,<sup>†</sup> the Bishop was by the latter end of June in Connecticut. His reception from the inhabitants, he writes to Bishop Skinner,<sup>‡</sup> was "friendly," and he "met with no disrespect." His first thoughts were for the Church over which he was now made overseer, and among his earliest letters we find the following note to his old friend, Mr. Jarvis, indicating his plans and purposes for the Church's good.

\* From the Churchman's Magazine, Vol. iii. for 1806, page 349

<sup>†</sup> Vide an interesting letter from the Rev. Dr. T. B. Chandler to Isaac (afterwards the Rev. Dr.) Wilkins, of West Chester, published in Bolton's "History of the Prot. Epis. Church in the County of West Chester." (8vo. New York, 1855.) pp. 102, 103.

<sup>‡</sup> "MS. Seabury Papers," quoted by Wilborforce, p. 213.



[*Bishop Seabury to the Rev. Mr. Jarvis.*]

*New London, June 29th, 1785.*

My very dear Sir :

I have the pleasure of informing you of my safe arrival here, on Monday evening, so that a period is put to my long and tedious absence. I long much to see you, and flatter myself that it will not be long before you will do me the favour of a visit here. I want particularly to consult with you on the time and place of the Clergy's meeting, which should be as soon as is practicable.

My regards attend Mrs. Jarvis. Accept my best wishes, and believe me to be your affectionate humble Servant,

SAMUEL SEABURY.\*

Agreeably to this desire, Bishop Seabury met his Clergy in Convention at Middletown, on the 3d of August, 1785. "Joyful indeed was the meeting."† The "Concordate" was laid before the assembly, together with the accompanying letter from the Bishop of the Church in Scotland, and these evidences of intercommunion and sympathy were "cordially received." In reply, the Convocation of Connecticut addressed the following letter, which is still preserved in the "Minute Book" of the Bishops of Scotland.

[*Letter from the Episcopal Clergy of the State of Connecticut, in North America, to the Bishops of the Scottish Church.*]

*New Haven, in Connecticut, Sept. 16, 1785.*

RIGHT REVEREND FATHERS.—The pastoral letter which your Christian attention excited you to address us from Aberdeen, November 15, 1784, was duly delivered to us by the Right Reverend Bishop Seabury, and excited in us the warmest sentiments of gratitude and esteem. We should much earlier have made our acknowledgments, had not our dispersed situation made the difficulty of our meeting together so very great, and the multiplicity of business absolutely necessary to be immediately dispatched, so entirely engrossed our time at our first meeting at Middletown, as to render it then impracticable. We never had the least doubt of the validity or regularity of the succession of the Scottish Bishops, and as we never desired any other Bishops in this country, than upon the principles of the primitive

Apostolical Church, we should, from the very first, have been as well pleased with a Bishop from Scotland as from England. But our connection with the English Church, and the kind support that most of our clergy received from the Society for the Propagation of the Gospel, naturally led us to renew our application to that Church, when we found ourselves separated from the British Government by the late peace. We are utterly at a loss to account for the backwardness of the British Church and Government to send Bishops to this country, which has long and earnestly been requested. And we do think that their refusal to consecrate Dr. Seabury, under the circumstances that we applied for it, was utterly inconsistent with sound policy and Christian principles.

Greatly, then, are we indebted to you, venerable fathers, for your kind and Christian interposition; and we do heartily thank God that He did of His mercy put it into your hearts to consider and relieve our necessity.

We also gratefully revere and acknowledge the readiness with which you gratified our ardent wishes to have a Bishop to complete our religious establishment. We receive it as the gift of God Himself through your hands. And though much is to be done to collect and regulate a scattered, and, till now, inorganized Church, yet we hope, through patience, diligence, and propriety of conduct, by God's blessing, in due time to accomplish it, and to make the Church of Connecticut a fair and fruitful branch of the Church Universal.

Our utmost exertions shall be joined with those of our Bishop to preserve the unity of faith, doctrine, discipline, and uniformity of worship, with the Church from which we derived our Episcopacy, and with which it will be our praise and happiness to keep up the most intimate intercourse and communion.

Commending ourselves and our Church to your prayers and benediction, we are, Right Reverend and Venerable Fathers, your most dutiful sons and servants.

Signed in behalf of the whole by

ABRAHAM JARVIS, Secretary to the Convocation of the Episcopal Clergy in Connecticut.  
To the Right Reverend ROBERT KILGOUR, Bishop and Primus.  
ARTHUR PETRIE, and JOHN SKINNER, Bishops, Aberdeen.

A true copy, attested by  
ARTHUR PETRIE, Clerk.\*  
(Signed)

Little was attempted at this first meeting of the Convocation. Clergy from Massachusetts and New York were in attendance; and these brethren, the Rev. Samuel Parker, of Boston, and the Rev. Benjamin Moore of New York, were united with the Bishop in the work of adapting the old Prayer

\* Churchman's Magazine, No. 14, p. 278.

† Wilberforce's History of the American Church, page 213.

\* From the Scottish Ecclesiastical Journal for Oct. 16th, 1851.





Book to the new civil and ecclesiastical requirements of the Diocese. But there was no disposition to radical changes, either in the Liturgy or in the Constitution of the Church. Bishop Seabury was "willing," as he expresses himself in a letter\* to the Rev. Mr. Parker, that "the Convention at Philadelphia should be over before we proceeded any further, as I have been informed they have some jealousy, to the southward, of the New England States, in Church, as well as in civil, affairs."

In a rare old pamphlet, preserved in Harvard College Library, is contained the address of the Clergy of Connecticut to their Bishop, and his reply, at this public recognition of his Episcopate. We transcribe these interesting documents, as of interest and value to Churchmen of Connecticut now.

To the Right Reverend Father in God, SAMUEL, by divine Providence Bishop of the Episcopal Church in Connecticut.

*The Address of sundry of the Episcopal Clergy in the State of Connecticut.*

REVEREND FATHER,

WE, who have hereunder subscribed our names, in behalf of ourselves and other presbyters of the Episcopal Church, embrace with pleasure this early opportunity of congratulating you on your safe return to your native country; and on the accomplishment of that arduous enterprise in which, at our desire, you engaged. Devoutly do we adore and reverently thank the Great Head of the Church, that He has been pleased to preserve you through a long and dangerous voyage; that He has crowned your endeavours with success, and now at last permits us to enjoy, under you, the long and ardently desired blessings of a pure, valid and free Episcopacy.—A blessing which we receive as the precious gift of God Himself; and humbly hope that the work He has so auspiciously begun, He will confirm and prosper, and make it a real benefit to our Church, not only in this State, but in the American States in general, by uniting them in doctrine, discipline, and worship; by supporting the cause of Christianity against all its opposers; and by promoting piety, peace, concord, and mutual affection, among all denominations of Christians.

Whatever can be done by us for the advancement of so good a work, shall be done with united attention, and the exertion of our best abilities. And as you are now, by our voluntary and united suffrages (signified to you, first at New York, in April, 1783, by the Rev. Mr. JARVIS, and now ratified and confirmed by this present convention,) elected Bishop of that branch of the Catholic and Apostolic Church to which we belong, We, in the presence of Almighty God, declare to the world, that we do unanimously and voluntarily accept, receive, and recognize you to be our Bishop, supreme in the government of the Church, and in the administration of all ecclesiastical offices. And we do solemnly engage to render you all that respect, duty, and submission, which we believe do belong, and are due to your high office, and which we understand were given by the presbyters to their Bishops in the primitive Church, while in her native purity, she was unconnected with, and uncontrolled by, any secular power.

\* Under date of August 8th, 1785. From the original MS. among the Bishop Parker Correspondence.

The experience of many years has long ago convinced the whole body of the clergy, and many of the lay members of our communion, of the necessity there was of having resident Bishops among us. Fully and publicly was our cause pleaded, and supported by such arguments as must have carried conviction to the minds of all candid and liberal men. They were, however, for reasons which we are unable to assign, neglected by our superiors in England. Some of those arguments were drawn from our being members of the national Church, and subjects of the British government. These lost their force upon the separation of this government from Great Britain, by the late peace. Our case became thereby more desperate, and our spiritual necessities were much increased. Filial affection still induced us to place confidence in our parent Church and country, whose liberality and benevolence we had long experienced, and do most gratefully acknowledge. To this Church was our immediate application directed, earnestly requesting a Bishop to collect, govern, and continue our scattered, wandering and sinking Church: and great was, and still continues to be, our surprise, that a request so reasonable in itself, so congruous to the nature and government of that Church, and begging for an officer so absolutely necessary in the Church of Christ, as they and we believe a Bishop to be, should be refused. We hope that the successors of the Apostles in the Church of England have sufficient reasons to justify themselves to the world and to God. We, however, know of none such, nor can our imagination frame any.

But, blessed be God! another door was opened for you. In the mysterious economy of His providence, He had preserved the remains of the Old Episcopal Church of Scotland, under all the malice and persecution of its enemies. In the school of adversity, its pious and venerable Bishops had learned to renounce the pomps and grandeur of the world; and were ready to do the work of their heavenly Father. As outcasts, they pitied us; as faithful holders of the Apostolical commission, what they had *freely received they freely gave*. From them we have received a free, valid, and purely ecclesiastical Episcopacy, are thereby made complete in all our parts, and have a right to be considered as a living, and, we hope through God's grace shall be, a vigorous branch of the Catholic Church.

To these venerable fathers our sincerest thanks are due, and they have them most fervidly. May the Almighty be their rewarder, regard them in mercy, support them under the persecutions of their enemies, and turn the hearts of their persecutors; and make their simplicity and godly sincerity known unto all men! And whenever the American Episcopal Church shall be mentioned in the world, may this good deed which they have done for us, be spoken of as a memorial of them!

JEREMIAH LEAMING,  
RICHARD MANSFIELD,  
ABRAHAM JARVIS,  
BELA HUBBARD,  
JOHN R. MARSHALL,  
and others.

*Middletown, August 3d, 1785.*

To this address the Bishop returned the following reply:

BISHOP SEABURY'S ANSWER.

*Reverend Brethren, beloved in our Lord, Jesus Christ:*

I heartily thank you for your kind congratulations on my safe return to my native country and cordially join with you in your joy, and thanks to Almighty God, for the success of that important business, which your application excited me to undertake. May God enable us all to do everything with a view to His glory, and the good of His Church!



Accept my acknowledgments for the assurances you give me of exerting your best abilities, to promote the welfare, not only of our own Church, but of common Christianity, and the peace and mutual affection of all denominations of Christians. In so good a work, I trust, you will never find me either backward or negligent.

I should, most certainly, be very apprehensive of sinking under the weight of that high office to which I have been, under God's providence, raised by your voluntary and free election, did I not assure myself of your ready advice and assistance in the discharge of its important duties—grateful, therefore, to me, must be the assurances you give of supporting the authority of your Bishop upon the true principles of the primitive Church, before it was controuled and corrupted by secular connections and worldly policy. Let me entreat your prayers to our supreme Head, for the continual presence of His Holy Spirit, that I may in all things do His blessed will.

The surprise you express at the rejection of your application in England is natural. But where the ecclesiastical and civil constitutions are so closely woven together as they are in that country, the first characters in the Church for station and merit may find their good dispositions rendered ineffectual, by the intervention of the civil authority: and whether it is better to submit quietly to this state of things in England, or to risk that confusion which would probably ensue should an amendment be attempted, demands serious consideration.

The sentiments you entertain of the venerable Bishops in Scotland are highly pleasing to me. Their conduct through the whole business was candid, friendly, and Christian; appearing to me to arise from a just sense of duty, and to be founded on, and conducted by, the true principles of the Primitive, Apostolical Church. And I hope you will join with me in manifestations of gratitude to them, by always keeping up the most intimate communion with them and their suffering Church.\*

SAMUEL, Bp. Epl. Ch. Connect.  
*Middletown, August 3d, 1785.*

To these interesting papers we append, from the same source, some of the opening paragraphs of the Bishop's primary Charge to his Clergy, delivered the following day.

REVEREND BROTHERS, Beloved in our Lord Jesus CHRIST.

It is with very great and sincere pleasure that I meet you here at this time, and on this occasion; and I heartily thank God, our heavenly Father, for the joyful and happy opportunity with which His good providence has favoured us; and do beseech Him to direct and prosper all our consultations and endeavours, to His glory and the benefit of His Church.

At your desire, and by your appointment, I consented to undertake a voyage to England, to endeavour to obtain those Episcopal powers, whose want has ever been severely felt and deeply lamented, by the thinking part of our communion. The voyage has been long and tedious, and the difficulties that arose perplexing, and not easily surmountable. Yet, by the favour of God, the

\*The preceding "Address" and "Answer" are printed from "The Address of the Episcopal Clergy of Connecticut, to the Right Reverend Bishop Seabury, with the Bishop's Answer. And, a Sermon before the Convention at Middletown, August 3d, 1785. By the Reverend Jeremiah Leaning, A. M., Rector of Christ's Church, Stratford. Also, Bishop Seabury's first Charge, to the Clergy of his Diocese, Delivered at Middletown, August 4th, 1785. With a list of the Succession of Scots' Bishops, from the Revolution in 1688, to the present time. New Haven: Printed by Thomas and Samuel Green." 8vo. pp. 4—6.

important business has been happily accomplished; and the blessing of a free, valid, and purely ecclesiastical Episcopacy procured to our infant Church; which is now completely organized in all its parts, and being nourished by sincerity and truth, will, we trust, under the guidance of the Holy Ghost, grow up in Him in all things, which is the head, even Christ: From whom the whole body, fully joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, will make increase of the body, unto the edifying of itself in love.\*

As, under God, the Bishops of the remainder of the old Episcopal Church of Scotland, which, at the revolution, fell a sacrifice to the jealous apprehensions of William the Third, were the sole instruments of accomplishing this happy work; to them our utmost gratitude is due; and I hope the sense of the benefit we have, through their hands, received, will ever remain fresh in the minds of the members of our communion, to the latest posterity.

Under the greatest persecutions, God has preserved them to this day, and I trust will preserve them; that there may yet be some to whom destitute Churches may apply in their spiritual wants—some faithful shepherds of Christ's flock, who are willing to give freely, what they have freely received from their Lord and Master.

With us, then, my venerable brethren, it remains, to make this precious gift which we have received conducive to the glory of God, and the good of His Church. Long have we earnestly desired to enjoy the full advantage of our religious constitution; let us, then, carefully improve it, to all those holy purposes for which it was originally designed by our divine Head, the august Redeemer of sinful men.

Sensible as I am of my own deficiencies, and of the infirmities of human nature, I shall, by God's grace, be always ready to do my duty according to my best ability and discretion; and I trust I shall, by Him, be enabled to avoid everything that may bring a reproach on our holy religion, or be a hindrance to the increase and prosperity of that Church, over which I am, by God's providence, called to preside. On your advice and assistance, reverend brethren, next to God's grace, I must rely for support in the great work that is before me, and to which I can, with truth, say, I have devoted myself without reserve. Your support, I know, I shall have; and I hope for the support of all good men. Let us, then, trust that God will prosper our honest endeavours to serve the interests of His Church, and to make His Gospel effectual to the conversion of sinners to Him, that their souls may be saved by the redemption and mediation of His Son. Worldly views can here have no influence, either on you or me. Loss, and not gain, may, and probably will be, the consequence of the step we have taken, to procure for our Church the blessing we now enjoy. But however our worldly patrons may be disposed towards us, our heavenly Father knoweth whereof we are made, and of what things we have need: and He is able to open His hand and fill all things living with plenteousness.† Let us, then, seek first His kingdom and the righteousness thereof,‡ and depend upon the gracious promise of our Redeemer, that all things necessary to our bodily sustenance shall, in the course of His providence, be given unto us.§

We cannot but wish to linger over the papers and documents connected with the consecration of the first American Bishop, and

\* Eph. iv. 15, 16. † Psalm cxlv. 16. ‡ Mat. vi. 33. § Bishop Seabury's first Charge, pp. 3, 4, 5.





therefore add, though we are compelled to violate, somewhat, the chronological order of our series, the following fragments of correspondence, illustrating vividly the difficulties the newly consecrated Bishop had to meet at home, and the apprehensions felt in his behalf by absent friends abroad.

[*Bishop Skinner to Bishop Seabury—Extract.*]

*Aberdeen, January 29, 1785.*

Rt. Rev. and very dear Sir,

I see the difficulties you will have to struggle with from the loose, incoherent notions of Church government which seem to prevail too much, even among those of the Episcopal persuasion, in some of the Southern States; but the better principles and dutiful support of your own Clergy will enable you to face the opposition with becoming fortitude and prudence. And may the great and only Head of His Church strengthen you for the great work to which He has appointed you, and make you the instrument of frustrating the mischievous devices of the late Convention.

I see their resolutions, printed in some of the London papers, exactly as you transcribed them; and whatever views they may have had of the future establishment of Episcopacy in America, I think they could not have contrived more effectually, for suppressing the influence and smothering all the benefits of it, than by entering into such Articles of Union, as are directly repugnant to its spirit, and subversive of its original design. It is somewhat observable that these Articles should be the same in number with those of our CONCORDATE. Which of the two propose a Union most agreeable to the primitive plan of Church government and Unity, let the real friends of the Church be judges. While her interests are in such hands as Dr. Smith's, there is no great ground to hope for much good to her. But I hope he has already overshot his mark in America, as his warm friend, Dr. Murray, did lately in London, by his foolish opposition to you. These bustling spirits often hurt their own cause, by an over-forward keenness in promoting it.

I have had a letter lately from Dr. Berkeley in return for that of which you was the bearer. Though seemingly well pleased with what has been done in Scotland for the support of American Episcopacy, he appears to have imbibed some of the fears which you said his Archbishop mentioned about the introduction of schisms, &c. But I had better give you his own words, which are these: "With all due deference to the prelates who have signed the Concordate and Pastoral Letter, I beg leave to observe, that (from my knowledge both of the principles and prejudices of the American Protestant Episcopalians) some parts of that Concordate and Letter, apparently calculated for the conduct of a Bishop, to be employed in the first publication of the Gospel, rather than as Bishop Seabury is to be occupied, may tend to occasion Schisms, where UNITY is most desir-

able. I read with pleasure and cordial approbation a great part of both those papers, which I had the honor to receive in Bishop Seabury's packet."

As the Doctor has not been pleased to mention what he thinks the exceptionable part of these papers, we are left in the dark about them. I can only suspect that he means the Articles respecting the Eucharistick service. And yet I think the cautious way in which it is worded, may convince him or any unprejudiced person that, though we have a great regard for Primitive Doctrine and Practice, yet our desire of peace and unity is no less fervent; and nothing was and is further from our intentions than to throw the least obstruction in the way of that so VERY DESIRABLE object. If you think it will answer any good end to communicate this to the worthy Doctor, you may take a convenient opportunity of doing it, as I do not choose, for obvious reasons, to enter into any alterations with him on the subject, unless he had desired a further explanation of the passages to which he alluded. From what you heard when here, I have the satisfaction to think you are no stranger to our sentiments in this matter, and I am sure you will not willingly see them misrepresented.\*

[*Bishop Skinner to the Rev. Jonathan Boucher.*]

*Aberdeen, 24th June, 1785.*

"Our amiable friend, the Bishop of Connecticut, will have many difficulties to struggle with in the blessed work he has undertaken; and particularly to certain occurrences in some of the Southern States, which will, I fear, create no small opposition to the conscientious discharge of his duty. The busy bustling President of Washington College, Maryland, seems to be laying a foundation for much confusion throughout the Churches of North America, and it will require all Bishop Seabury's prudence and good management to counteract his preposterous measures. I saw a letter from this man lately, to a Clergyman in this country, wherein he proposes to be in London as soon as last month, and wishes to know what the Bishops in Scotland would do, on an application to them from any foreign country, such as America is now declared to be, for a succession in their ministry, by the consecration of one or more Bishops for them! By this time, I suppose, he knows both what we would do and what we have done; and perhaps is not ignorant, that, as our terms would not please him, so his measures would be equally displeasing to us."†

[*Rev. Jonathan Boucher to Bishop Skinner.*]

"No doubt you have long ago heard of good Bishop Seabury's arrival, and most affectionate reception among the poor scattered sheep of yonder wilderness. He carries himself with such a steady

\* From Bishop Seabury's Letter Book.

† Skinner's Annals of Scottish Episcopacy, page 50.





prudence, as to have commanded the respect of even the most spiteful ill-willers of his order; and, with all the countless difficulties he has to encounter, yet, by the blessing of God on his firm mind, there is, I trust, little doubt that the Church will grow under his pastoral care. I have as yet heard only of his having ordained five Presbyters, one or more of whom are from the Southern States, which I mention as considering it an acknowledgedness of his powers, even beyond the limits of his preferred district.

"A general Convention of the Episcopal Clergy of all North America, made up of an equal proportion of lay members, was to meet in Philadelphia about Michaelmas, to form some general plan for the whole Episcopal Church. Dr. Seabury, I have understood, though not from himself, was invited and pressed to attend this meeting, but he very prudently declined it, as, from its motley composition, he could not be sure of things being conducted as they ought. He will be there, however, or has been there, (and Dr. Chandler also,) with his advice and influence; and this is the only reason I have to form any hopes of any good coming from the meeting.

"I hear of some very alarming symptoms attending the poor Church in the Southern States. The few Episcopal Clergymen left there are not, as you may imagine, men most distinguished for abilities or work! The enemies of the Church see this, and avail themselves of it. I have sundry late letters from thence, which all speak far too confidently of some wild purpose of forming a coalition, (too like some other coalitions) between the Episcopalians and Presbyterians. I have, by every means in my power, put those over whom I have any influence, in my old neighbourhood of Virginia and Maryland, on their guard against a measure which I cannot but deem insidious, and therefore likely to be fatal. And I have also called in the aid of those stout champions, Drs. Chandler and Seabury. God grant that our united efforts may all avail! It adds not a little to my apprehensions, that all these things are carrying on within the vortex of Dr. S——th's immediate influence, who is bent on being a Bishop, '*per fas aut nefas*,' and who, if he cannot otherwise compass his end, will assuredly unite with the P——ns, and so Herod and Pontius Pilate shall again be made friends!

"You may not perhaps have heard, as I have, that he affected to be much pleased with Dr. Seabury's having returned to America, invested with the Episcopal character, all of which will be abundantly explained to you when I further inform you of his having found out that one Bishop alone may, in certain cases, consecrate another. The English of this is plain, and may account for your not having seen him in Scotland! The case is a ticklish one, and will require poor Seabury's utmost skill to manage. He knows S——th well, and, of course, thinks of him as we all do. Yet if S——th is thus properly consecrated, such is his influence, it may be the means of preventing the sad state of things in Virginia and Maryland, which I hinted at above. Yet it is dreadful to think of having such a man in such a station. Daily expect further and fuller accounts, and, on your sig-

nifying that it will not be disagreeable to you, I shall have much pleasure in communicating them."

[*Bishop Skinner to Mr. Boucher.*]

*Aberdeen, Jan. 4th, 1786.*

"The accounts of good Bishop Seabury's favourable reception in America, you may believe, were highly agreeable to me and my brethren of the Episcopal Church in this country; and though as yet we have not had these accounts confirmed under his own hand, we have no doubt but that a little time will bring us these refreshing tidings, and open up a happy correspondence between the pastors of the truly 'little flock' here, and those of the 'many scattered sheep of yonder wilderness.' I observed in the newspapers the other day a paragraph, as quoted from the Maryland Journal, which gives no more, I hope, than a true account of our worthy friend's proceedings, and the honourable reception he has met with. The description you gave of the alarming symptoms appearing in the Southern States, is indeed very affecting, and shows such a miserable deficiency in point of knowledge, as well as zeal, among the Episcopal Clergy in those parts as could hardly have been suspected among any who had received regular Episcopal Ordination. It gives me some comfort to hear that such able advocates for primitive truth and order as Dr. Chandler and yourself, are stepping forth in opposition to the wild, undigested schemes of modern sectaries. God, of His mercy, grant success to your endeavours in so good a cause, and raise up many such to strengthen the hands of his faithful servant, the Bishop of Connecticut, while he stands single in the great work he has undertaken. But is there no prospect of his getting some fellow-workers of his own order, to assist him in stemming that torrent of irregularity which seems to be pouring down upon him from the Southern States? What you mention of my countrymen, Dr. S——th, is too much of a piece with his former conduct, and plainly shews what some people will do to compass the end they have in view.

"As to what the Doctor has found out in favour of a *singular* consecration, I know nothing that can justify such a measure but absolute necessity, which in his case cannot be pleaded, because, in whatever way the Scotch Bishops might treat an application on his behalf, there is no reason to doubt of their readily concurring in every proper plan for increasing the number of Bishops in America. And as Dr. Seabury must be sufficiently sensible of their good inclinations that way, I hope that he will be the better able to resist the introduction of any disorderly measure which might be made a precedent for future irregularities, and be attended with the worst of consequences to the cause of Episcopacy. If S——th must be promoted to the Episcopate at all hazards, let him at least wait until there be a canonical number of Bishops in America for that purpose. That thus,



whatever opposition may be made to the man, there may be none to the manner of his promotion.”\*

In the mean while the Churchmen of the Middle and Southern States had not been idle. Following the example of Maryland, where measures for perpetuating the Church dated back even into the years of the war, the scattered Churches in Pennsylvania, in New York, New Jersey, in Virginia and South Carolina, had held preliminary meetings for organization, which culminated in a general gathering in New York, in October, 1784. Here arrangements were perfected for a more formal meeting in Philadelphia the following year, and certain fundamental principles of organization were agreed on by the majority of those present. At this meeting in New York, the Churches in Massachusetts and Rhode Island were represented by the Rev. Samuel Parker, of Boston, and the Connecticut Clergy, then confident of the success of Dr. Seabury's application for the Episcopate, communicated by a delegate, the Rev. John R. Marshall, the information that they were disposed to await the coming of a Bishop, ere they undertook the revision of the Liturgy, or the settling of the Ecclesiastical Constitution of the Church.

The proceedings of this meeting were deemed radical by the New England delegates, and the “fundamental principles” to which its members at length subscribed, seemed to Parker, at least, as subversive of Episcopal authority. The Middle and Southern States were therefore left to seek for the Episcopate without the entire concurrence of their New England brethren, and in this search they were at length successful in bringing to our shores the Episcopal succession in the Anglican line, which, in its subsequent union with that from Scotland, in the person of the Bishop of Connecticut, was to give to us a national communion, with limits co-extensive with those of the State, and an independence of foreign or political power as complete as that which the nation itself had secured.

But this delay in effecting the union of the Churches was not the fault of the Clergy or the Bishop of Connecticut. Though the Clergy of this State had, as we have seen, declined uniting in the measures undertaken for organization by the States to the

\* Skinner's Annals, pp. 55—57.

southward, it was simply because they felt themselves bound by their earlier action in the election of a Bishop, to await his coming, and to acknowledge his prerogative. When they had attained this end, they reciprocated the invitation of their Southern friends by a courteous request that they should meet with them for a “Christian union of all the Churches in the thirteen States.”

Consequently, the following letter was addressed to the Rev. Dr. White and the Pennsylvania Clergy, and others, similar in import, were sent to other brethren in the various States.

*Stratford, July 14th, 1785.*

Dear Sir:

I am desired to acquaint you, that the Clergy of this State are to meet at Middletown, in this State, on the 3d of August next, at which time and place they would be pleased to see you and the rest of the Clergy of your State.

We must all wish for a Christian Union of all the Churches in the thirteen States, for which good purpose we must allow *private convenience to give way to public utility.*

We have no views of usurping any authority over our brothers and neighbours, but wish them to unite with us, in the same friendly manner that we are ready and willing to do with them. I must earnestly entreat you to come upon this occasion, for the sake of the peace of the Church, for your own satisfaction, in what friendly manner the Clergy here would treat you, not to mention what happiness the sight of you would give to your sincere friend and brother,

JEREMIAH LEAMING.\*

Bishop White informs us, that the response from the Philadelphia Clergy was merely an invitation to the Bishop and Clergy of Connecticut to attend the approaching general Convention in September, which, in view of the absence of any recognition of Episcopal precedence† in the “fundamental principles” of this meeting, was not likely to commend itself to a Church which felt that it was now complete in its organization, and, consequently, hardly on a par with the incomplete organizations at the South.

But this interchange of invitation and apologies gave occasion for an interesting correspondence between Bishop Seabury and

\* From the Bishop White Correspondence.

† That this was the occasion of the non-attendance of Bishop Seabury at Philadelphia, appears from a letter addressed by Mr. Parker to Dr. White. Vide Hawks and Perry's Reprint of the Journals of the General Convention, I., 460.





the venerable Dr. Thomas Bradbury Chandler, of New Jersey, on the one hand, and Drs. White and Smith on the other. These letters of Bishop Seabury, giving his explanation of the causes of his failure to obtain consecration in England, and adding his criticisms on the "fundamental principles" adopted by the primary meeting in New York, to which we have referred, and those of Dr. Chandler, enforcing the same views, and designed to protest against the radical tendencies apparent in the Church at the South, are of interest and value. They give the fullest information we have concerning the principles held and acted upon, throughout the period of our organization, by the more conservative Churchmen of the North.

[*Rev. Dr. Chandler to Dr. White.*]

My Dear Sir :

A day or two ago I received from Bishop Seabury, and was by him desired to forward, the enclosed letters, addressed to you and Dr. Smith. That to Dr. Smith was sent open for my inspection; and, instead of sealing it, I have taken the liberty to send it open to you, wishing that you also may have a sight of it. You will, therefore, after reading it, be so good as to seal and send it forward.

As the time of your *continental* Convention now approaches, I doubt not but you and the other friends of the Church in general, throughout the country, are beginning to grow very anxious about the event. For the fate of the Episcopal Church in America will, in a great measure, depend upon the deliberations and decisions of that general meeting. On this account I could wish to be present at a consultation of such capital importance; and, indeed, upon my late arrival from England, I found that I had been chosen as one of the Representatives of the Church in this State on the grand occasion; but such is my situation, with regard to a corrosive, scorbutic disorder, with which I have been long troubled, that I fear it will be impossible for me to accept the commission by a personal attendance. Will you, then, permit me, in this way, to give you a sketch of my *hopes* and *apprehensions*, as well as my opinion on some matters relative to the case? From what I know of your character, I cannot doubt but you will; and not the less readily, on account of the freedom which I think it my duty to use, whenever I pretend to offer my opinion on the subject.

My *hopes* arise from the anxiety and concern, which have been so generally shown by the Episcopalians in the several States, for setting the Church upon a proper bottom—from the attachment they have discovered to the Episcopal mode of government—and from the veneration they have expressed for the *Liturgy* of the Church of England, as the proper basis of a Liturgy to be preferred for the general use of the Churches in America. Now as such a disposition seems fortunately to prevail, I cannot but hope that, under the direction and blessing of Divine Providence, it will produce the happiest effects.

My *apprehensions* are owing to some measures that have been adopted by most of the *particular* Conventions, and some expedients that have been proposed, which are contrary to the established maxims of ecclesiastical polity, and the practice of the Church in all ages, a few modern instances excepted. In this I have reference to the admission of the *Laity* to vote in *ecclesiastical Councils*; the divesting Bishops of their proper and essential authority, and

making them subject to their own Presbyters, &c., &c. The Church is a Society founded by *Christ*; all ecclesiastical authority and jurisdiction must be derived from *Him*, and not from any natural rights, &c.: this authority He was pleased to lodge in the hands of certain *officers* of His appointment, to be communicated to their successors: those, therefore, who are *not officers* in the Church, *i. e.* the *Laity*, can have no share of ecclesiastical authority. And as to the other point: If the Bishops are not allowed to govern the Church, the Church is not under *Episcopal* government, and cannot be Episcopal; but is under the government of those who govern the Bishops.

The concessions of this kind which have been made by any of the Clergy, I suppose have been made through a desire to gratify and increase the number of the Church's friends; but we are not at liberty, even for so good an end, to alter the original constitution of the Church, and to sacrifice the essential rights of Episcopacy. Besides: although in this way we might, perhaps, gain some new friends, yet I am sure that we should lose many more *old* ones; and many thousands of the best-informed Episcopalians on this continent would renounce all communion with us—as would also the Church of England, to say nothing of the other Episcopal Churches in Europe. The consequence of this would be, that we should lose our respectability in the eyes of the world, be involved in eternal disputes with other Episcopalians, and wretchedly defeat our own purpose.

As to the Laity—I am clearly of opinion that they ought to be consulted on this occasion, and that it is proper that a representation of them should meet at the same time or place (I mean town or city) with a representation of the Clergy. It depends upon *them*, whether—how far—and in what manner, our Church shall be supported. But had I been in this country at the time of the first meetings, I should certainly have proposed, and if necessary have urged, that the two Conventions of the Clergy and Laity should be kept separate; that a friendly communication between them should be kept up, in the way of conference; that the Clergy, after mature deliberation, defining the nature and principles of that Church, to which they thought it their duty, under all circumstances, to adhere, should recommend it to the other Convention, and beg their support of it; that they should, from day to day, inform them of their proceedings, and be ready to hear their objections, and to consider their proposed alterations and amendments; but that they should by no means admit the Laity to vote with them on any ecclesiastical questions. Nor would the gentlemen of the Laity think such an exclusion, when candidly explained to them, any mark of our want of affection or respect for them; for they can have no wish, but to see the just rights and dignity of their own Church duly ascertained and supported. They would as soon complain that they are not allowed to administer Baptism or the Holy Eucharist.

Had I time, and would it not be tedious to you, I would make some remarks upon the several late Conventions, so far as they have come to my knowledge. But, for the present, I shall confine myself to a few hasty observations on the printed account of the transactions of the Convention in Virginia held in May last.

In the first place, in addition to the general objection against the voting of Laymen in an ecclesiastical Council, it may be observed that, 1st, on some days the Lay-members of that Convention, who were twice as numerous as the Clerical ones, seem to have taken the lead; for we find *Mr. Braxton in the chair*. This is so contrary to every idea of propriety and decorum, that I cannot but wonder that any one of the Laity should ever have proposed, or the Clergy have consented to, so unprecedented a mode of conduct.

Secondly, The Convention seem to have mistaken their *proper* business, which was, and could be, no other, than to agree upon the best expedients for supporting the interests, and honour, and rights of the Church in its present



imperfect state, and to concert measures for completing its constitution by the introduction of an Episcopate as soon as possible. Here, in my humble opinion, they ought to have stopt; and not to have proceeded to *organize the government of the Church*, and to establish Canons, or rules for future order, Presbyters only, or the Presbyters and Laity, of an *Episcopal Church*, undertook to make ecclesiastical *Canons*; which is the peculiar office of the Bishop or Bishops, with the advice of their Clergy. [See on this subject, Hooker, Potter, Bingham, and the *Original Draft*, in answer to Sir P. King, &c., &c.]

Thirdly, The Bishop, when introduced into Virginia, must not only be governed by Canons, in the forming of which no Bishop was ever consulted, but he must consent to give up a principal part of his office, which has always been considered as *inalienable*, and consent to be little more than a *Parish Minister*. Although a Bishop may take particular charge of a Parish, yet this, I believe, is the first time that a Bishop was ever *obliged* to do so; and, however well he may otherwise be provided for, *to do the duties of a Parish Minister*. In consequence of this degradation, the Clergy are to meet together in *Presbyteries*, without the call of the Bishop, and are to enforce the *Canons of the Church*, without his authority; which regulations are contrary to all the maxims of ecclesiastical polity, and to the very essence of an Episcopal Church. Instead of dividing the Clergy into *Presbyteries*, acting independently of the Bishop, why may not the several ends proposed by it be as well, or better, answered, by dividing them into *Archdeacons* or *Rural Deanries*, acting under the authority of the Bishop, according to the practice of all other *Episcopal Churches*? In short, the whole system of discipline is so destructive to the authority of Bishops, that it must necessarily be reprobated by every real Episcopalian in Christendom, who duly considers it.

In saying this, I mean not to reflect upon those worthy persons, who constituted the above-mentioned Convention in Virginia. On the contrary, I applaud and honour the well-meant zeal which they discovered for supporting the interests of the Church, and I believe they acted, though wrongly, from worthy motives; but their *accommodating* disposition evidently carried them much too far. And I cannot but hope that, upon a careful reconsideration of the proceedings they have published, they will be willing to rescind some of their decisions. I trust that the above points will be thoroughly discussed at the ensuing general Convention, in the spirit of peace, unity and concord. May the great Founder and Head of the Church, who has promised to be always with it to the end of the world, prosper your consultations, and bring them to a happy issue!

It will be of the utmost consequence to the Episcopal Church in America, that it should preserve an uniformity, at least a similarity, *qualis decet esse Sörorum*, through the different States. In Connecticut the constitution of the Church is now completed, as far as I can judge, upon right principles. I wish that in the other States the example may be followed; for I do not believe that the Christian world affords one more conformable to the Primitive pattern, all things considered, than the Church in Connecticut.

As I am hourly expecting the bearer to call upon me, I must now conclude. Possibly I may hereafter find myself disposed to resume this subject. In this letter I have not had time to speak to the several points I intended, nor to study propriety of expression. However, if you think any thing here said or suggested may be useful, it is submitted to your disposal.

With my best compliments to your good lady, I have

The honour to subscribe myself, with much esteem,

Your affectionate brother and humble servant,

T. B. CHANDLER.

*Elizabeth-Town, Sept. 2d, 1785.*

To this important document, emanating from one of the foremost men in ability and reputation among the American Clergy, we add the letter from Bishop Seabury to Dr. Smith, referred to, as enclosed for Dr. White's perusal. It is printed in the appendix to Bishop White's *Memoirs of the Church*;\* but, for the correction of several trifling errors which appear in the Bishop's copy, we have transcribed it anew from the original, which is still preserved among the manuscripts of the General Convention.

[*Bishop Seabury to the Rev. Dr. Smith.*]

*New London, Augt. 15th, 1785.*

Reverend and dear Sir :

It has not been in my power till this day, to pay that attention to your letter of July 19th, which the importance of its several subjects demanded.

The grand difficulty that defeated my application for Consecration in England appeared to me to be the want of an application from the State of Connecticut. Other objections were made, viz. : that there was no precise diocese marked out by the civil authority, nor a stated revenue appointed for the Bishop's support. But those were removed. The other remained—for the civil authority in Connecticut is Presbyterian, and therefore could not be supposed would petition for a Bishop. And had this been removed, I am not sure another would not have started up. For this happened to me several times. I waited, and procured a copy of an act of the Legislature of Connecticut, which puts all denominations of Christians on a footing of equality, (except the Roman Catholics, and to them it gives a free toleration,) certified by the Secretary of State. For to Connecticut all my negotiations were confined. The Archbishop of Canterbury wished it had been fuller, but thought it afforded ground on which to proceed. Yet he afterwards said it would not do; and that the minister, without a formal requisition from the State, would not suffer the Bill, enabling the Bishop of London to ordain foreign Candidates without their taking the Oaths, to pass the Commons, if it contained a clause for Consecrating American Bishops. And as his Grace did not choose to proceed without parliamentary authority—though if I understood him right, a majority of the judges and crown lawyers were of opinion he might safely do it—I turned my attention to the remains of the old Scots Episcopal Church, whose Consecrations I knew were derived from England, and their authority in an ecclesiastical sense, fully equal to the English Bishops. No objection was ever made to me on account of the legacies left for American Bishops. Some people had surmises of this kind, but I know not whence they arose.

I can see no good ground of apprehension concerning the titles of estates or emoluments belonging to the Church in your State. Your Church is still the Church of England, subsisting under a different civil government. We have in America the Church of Holland, of Scotland, of Sweden, of Moravia, and why not of England? Our being of the Church of England, no more implies dependence on, or subjection to England, than being of the Church of Holland implies subjection to Holland.

The plea of the Methodists is something like impudence. Mr. Wesley is only a Presbyterian, and all his Ordinations Presbyterian, and in direct opposition to the Church of England. And they can have no pretence for calling themselves





Churchmen till they return to the unity of the Church, which they have unreasonably, unnecessarily and wickedly broken, by their separation and sophism.

Your two cautions respecting recommendations and titles are certainly just. Till you are so happy as to have a Bishop of your own, it will be a pleasure to me to do everything I can, for the supply of your Churches. And I am confident the Clergy of Maryland, and the other States, will be very particular with regard to the qualifications and titles of persons to be admitted into their own Order. Should they think proper to send any Candidates hither, I could wish it might be at the stated times of Ordination; because the Clergy here living so scattered, it is not easy on every emergency to get three of them together; and never without some expense, which they cannot well afford. I cannot omit to mention again, the particular satisfaction Mr. Ferguson gave, not only to me, but to all our Clergy. I hope he will prove a worthy and useful Clergyman. I flatter myself he got home without any disagreeable accident.

I thank you for your communications respecting Washington College, and the various Conventions you have had in your State. The Clergy and Laity have particular merit in making so great exertions to get our Church into a settled and respectful state. But on objects of such magnitude and variety it is to be expected that sentiments will differ. All men do not always see the same object in the same light. And persons at a distance are not always masters of the precise reasons and circumstances which have occasioned particular modes of acting. Of some things, therefore, in your proceedings I cannot be a competent judge, without minute information; and I am very sorry that my present circumstances and duty here, will not permit me to make so long a journey at this time; because, by personal interview and conversation only can such information be had.

But, my dear sir, there are some things which, if I do not much misapprehend, are really wrong. In giving my opinion of them, I must claim the same privilege of judging for myself which others claim; and also that right of fair and candid interpretation of my sentiments which is due to all men.

1. I think you have done wrong in establishing so many, and so precise, fundamental rules. You seem thereby to have precluded yourselves from the benefit of after consideration. And by having the power of altering fundamental rules diffused through so large a body, it appears to me next to impossible to have them altered, even in some reasonable cases; because cases really reasonable may not always appear so to two-thirds of a large assembly. It should also be remembered, that while human nature is as it is, something of party, passion, or partiality, will ever be apt, in some degree, to influence the views and debates of a numerous and mixed assembly.

2. I think you have too much circumscribed the power of your Bishop. That *the Duty and Office of a Bishop, differs in nothing from that of other Priests, except in the power of Ordination and Confirmation* (Pamph. p. 16.) and the right of *Presidency*, &c. is a position that carries Jerom's opinion to the highest pitch. *Quid facit Episcopus, quod Presbyter non faciat, excepta ordinatione?* But it does not appear that Jerom had the support of the Church in this opinion, but rather the contrary. Government as essentially pertains to Bishops as ordination; nay, ordination is but the particular exercise of government. Whatever share of government Presbyters have in the Church, they have from the Bishop, and must exercise it in conjunction with, or in subordination to him. And though a congregation may have a right—and I am willing to allow it—to choose their minister, as they are to support him and live under his ministry, yet the Bishop's concurrence or license is necessary, because they are part of his charge; he has the care of their souls, and is accountable for them; and therefore the Minister's authority to take charge of that congregation, must come through the Bishop.

The choice of the Bishop is in the Presbyters, but the neighbouring Bishops who are to consecrate him must have the right of judging whether he be a proper person or not. The Presbyters are the Bishop's council, without whom he ought to do nothing but matters of course. The Presbyters have always a check upon their Bishop, because they can, neither Bishop nor Presbyters, do anything beyond the common course of duty without each other. I mean with regard to a particular diocese; for it does not appear that Presbyters had any seat in general councils, but by particular indulgence.

The people being the patrons of the Churches in this country, and having the means of the Bishops' and Ministers' support on their hands, have a sufficient restraint upon them. In cases that require it, they can apply to their Bishop, who, with the assistance of his Presbyters, will proceed, as the case may require, to censure, suspension, or deposition of the offending Clergyman. If a Bishop behaves amiss, the neighbouring Bishops are his judges. Men that are not to be trusted with these powers, are not fit to be Bishops or Presbyters at all.

This, I take it, is the constitution of the Christian Church, in its pure and simple state. And it is a constitution which, if adhered to, will carry itself into full effect. This constitution we have adopted in Connecticut; and we do hope and trust that we shall, by God's grace, exhibit to the world, in our government, discipline and order, a pure and perfect model of primitive simplicity.

Presbyters cannot be too careful in choosing their Bishop; nor the people in choosing their Minister. Improper men may, however, sometimes succeed. And so they will, make as exact rules, and circumscribe their power, as you can. And an improper man in the Church, is an improper man, however he came there, and however his power be limited. The more you circumscribe him the greater temptation he is under to form a party to support him; and when his party is formed, all the power of your Convention will not be able to displace him. In short, if you get a bad man, your laws and regulations will not be effectual—if a good man, the general laws of the Church are sufficient.

When civil States have made provision for Ministers, it seems reasonable that they should define the qualifications, and regulate the conduct of those who are to enjoy the emolument. But voluntary associations for the exercise of such powers as your Convention is to have, are always apt—such is the infirmity of human nature—to fall into parties; and when party enters, animosity and discord soon follow. From what has been said, you will suppose I shall object:

3. To the admission of Lay members into Synods, &c. I must confess I do, especially in the degree your fundamental rules allow. I have as great a regard for the Laity as any man can have. It is for their sake that Ministers are appointed in the Church. I have no idea of aggrandizing the Clergy at the expense of the Laity; or, indeed, of aggrandizing them at all. Decent means of living is all they have a right to expect. But I cannot conceive that the Laity can, with any propriety, be admitted to sit in judgment on Bishops and Presbyters, especially when deposition may be the event; because they cannot take away a character which they cannot confer. It is incongruous to every idea of Episcopal government. That authority which confers power can, for proper reasons, take it away. But where there is no authority to confer power, there can be none to disannul it. Wherever, therefore, the power of Ordination is lodged, the power of deprivation is lodged also.

Should it be thought necessary that the Laity should have a share in the choice of their Bishop—if it can be put on a proper footing, so as to avoid party and confusion—I see not but that it might be admitted. But I do not apprehend that this was the practice of the Primitive Church. In short, the





rights of the Christian Church arise not from nature or compact, but from the institution of Christ; and we ought not to alter them, but to receive and maintain them, as the holy Apostles left them. The government, sacraments, faith and doctrines of the Church are fixed and settled. We have a right to examine *what they are*, but we must take them *as they are*. If we now model the government, why not the sacraments, creeds, and doctrines of the Church? But then it would not be Christ's Church, but *our* Church; and would remain so, call it by what name we please.

I do, therefore, beseech the Clergy and Laity, who shall meet at Philadelphia, to reconsider the matter before a final step be taken. And to endeavour to bring their Church government as near to the primitive pattern as may be. They will find it the simplest and most easy to carry into effect; and if it be adhered to, will be in no danger of sinking or falling.

I do not think it necessary that the Church in every State should be just as the Church in Connecticut is, though I think that the best model. Particular circumstances, I know, will call for particular considerations. But in so essential a matter as Church government is, no alterations should be made that affect its foundation. If a man be called a Bishop, who has not the Episcopal powers of government, he is called by a wrong name; even though he should have the power of Ordination and Confirmation.

Let me, therefore, again entreat that such material alterations, and forgive me if I say, unprofitable ones, may not be made in the government of the Church. I have written freely as becomes an honest man; and on a case which I think calls for freedom of sentiment and expression. I wish not to give offence, and I hope none will be taken. Whatever I can do consistently to assist in procuring Bishops in America, I shall do cheerfully, but beyond that I cannot go; and I am sure neither you, nor any of the friends of the Church, would wish I should.

If any expression in the letter should seem too warm, I will be ready to correct the mode; but the sentiments I must retain till I find them wrong, and then I will freely give them up. In this matter I am not interested. My ground is taken, and I wish not to extend my authority beyond its present limits. But I do most earnestly wish to have our Church in all the States so settled that it may be one Church, united in government, doctrine, and discipline; that there may be no divisions among us; no opposition of interests, no clashing of opinions. And permit me to hope that you will at your approaching Convention so far recede on the points I have mentioned, as to make this practicable. Your Convention will be large, and very much to be respected. Its determinations will influence many of the American States, and posterity will be materially affected by them. These considerations are so many arguments for calm and cool deliberation. Human passions and prejudices, and, if possible, infirmities, should be laid aside. A wrong step will be attended with dreadful consequences. Patience and prudence must be exercised: and should there be some circumstances that press hard for a remedy, hasty decisions will not mend them. In doubtful cases they will probably have a bad effect.

May the spirit of God be with you at Philadelphia; and as I persuade myself, the sole good of His Church is the sole aim of you all, I hope for the best effects from your meeting.

I send you the alterations which it has been here thought proper to make in the Liturgy, to accommodate it to the civil Constitution of this State. You will observe that there is no collect for the Congress. We have no backwardness in that respect, but thought it our duty to know whether the civil authority in this State has any directions to give in this matter; and that cannot be known till their next meeting in October.

Some other alterations were proposed, of which Mr. Ferguson took a copy,

and I would send you a copy had I time to transcribe it. The matter will be resumed at New Haven, the 14th of September. Should we come to any determination the Brethren to the southward shall be informed of it.

With my best regards to the Convention and to you, I remain your affectionate, humble Servant,

SAMUEL, Bp. Ep<sup>l</sup> Ch<sup>h</sup> Connecticut.

I have taken the liberty to enclose a copy of my letters of Consecration, which you will please communicate to the Convention. You will also perceive it to be my wish, that this letter should be communicated to them; to which, I presume, there can be no objection.

Resuming the same subject a few days later, Bishop Seabury addressed the following letter directly to Dr. White:

New London, August 19th, 1785.

Rev. and Dear Sir:

I thank you for your several letters since my arrival in America, and particularly for the pamphlets you sent me. I had heard of them, and wanted much to see them. I have not yet had time to do more than look at them, but should be glad to cultivate an acquaintance with a gentleman of so much learning and merit as the author of the \*Letter and Reply evidently is.

It is a grief to me that I cannot be with you at your ensuing Convention. Neither my circumstances nor my duty will permit it. I am utterly unprovided for so long a journey, not being, at present, master even of a horse. I have written particularly to Dr. Smith, from whom I had a long letter, and have explained to him my sentiments on one or two points in your fundamental rules, which I fear are not right. I suppose, and expect, that Dr. Smith will read my letter to him to the Convention; it is my wish he should. You, and the Brethren, and the gentlemen who shall assemble, will, my good Sir, excuse my apprehensions, and the freedom I have taken to express myself, as an honest man should do, in plain language. And I hope you will be induced to reconsider the matters pointed out in my letter. The two points which I am most concerned about, are your circumscribing the Episcopal power within such narrow bounds, depriving the Bishop of all government in the Church, except as a Presbyter, and your subjecting him and yourselves to be tried before a convention of Presbyters and laymen.

There are some other things which I think exceptionable; but if these two points are adhered to, it matters little how exceptionable your Constitution may be in other respects; because I conceive it impossible that it should long subsist in its present form. It will either fall into parties, and dissolve, or sink into real Presbyterism.

\* "A Letter to the Roman Catholics of the City of Worcester, from the late Chaplain of that Society, stating the motives which induced him to relinquish their communion and become a member of the Protestant Church." - - - Philadelphia: Printed by Robert Aitken, &c. M.DCC.LXXXIV. Sm. 8vo. pp. 40. This letter, which was republished at New York by David Longworth in 1817, and still again in the second volume of "The Remains" of Dr. Wharton, edited by Bishop Doane, in Philadelphia, in 1834, was replied to by Archbishop Carroll, of the Roman Catholic Church, in an "Address to the Roman Catholics of America." This Address elicited the "Reply" by Dr. Wharton, to which allusion is made in the letter from Bp. Seabury, printed above. Two other small publications on the subject followed from Dr. Wharton's pen, all of which were republished in New York in 1817, and are reprinted in the volume of "Remains," already referred to, as issued by Bp. Doane.



The enclosed are such alterations as have been thought necessary, to accommodate our Liturgy to the civil Constitution of this State. Should more be done, it must be a work of time and great deliberation.

I am much obliged to you for your attention to the letter directed to your care from England. Please to make my regards to Dr. Magaw, Dr. Andrews, and Mr. Blackwell. I wish you a happy meeting; may the Holy Spirit be with you at your meeting, and direct your consultations to the good of His Church. I shall always be glad to hear from you. Messrs. Spragg and Row are now with me. Their business cannot be completed till the Ordination in September.

Believe me to be, Rev. Sir, with esteem and regard,

Your affectionate Brother and Servant,

SAMUEL, Bp. Ep. Ch'ch Connect.\*

The replies to these earnest appeals have not been preserved. The views of Dr. White in this matter may, however, be readily ascertained from the following letter, addressed to him by Dr. Chandler, a week before the time appointed for the meeting of the Convention :

My Dear Sir :

\* \* \* \* \*

I am greatly obliged to you for your polite invitation to put up at your house, and were I to come to Philadelphia, I would accept of it with pleasure ; but my situation is such with regard to my disorder and the process I am pursuing in hope of removing it, that I find it will be impracticable. Whether my presence at the ensuing Convention would be of any use, is a matter of uncertainty ; yet were I able to attend, I should think it my duty, and, besides, I should have an opportunity of seeing some persons with whom I wish to be better acquainted.

Were you and I to talk over, at leisure, the business of this Convention, I flatter myself, that, afterwards, we should not differ widely in our opinions upon most of the points in question. There is, however, one point on which, at present, we seem to think very differently ; I mean *the right of the Laity* to some share of *ecclesiastical authority*. In my former letter I briefly suggested some reasons why I thought they should be *excluded*, and took the liberty to refer to some authors proper to be consulted on the subject. In yours, of the 8th, you offer several reasons why you think they ought to be *admitted*.

Your first reason is taken from what appears to you to have been the practice of the primitive Church ; but I think I have seen it unanswerably proved, over and over, by different authors, that there is nothing in ecclesiastical antiquity, or very little indeed, to countenance this claim of the Laity. You seem to wonder that I referred to *Hooker* on the subject, as you think his sentiments are directly opposite to mine. It was indeed a long time since I had looked into *Hooker*, but I recollected the general drift of his *Book VII* and more particularly some passages which, formerly, I had occasion to produce ; such as, for instance : “ A Bishop is a Minister of God, unto whom with permanent continuance, is committed a power of chiefly in government over Presbyters as well as Laymen, a power to be, by way of jurisdiction, a Pastor even to Pastors themselves.” Again : “ We require you to find out but one Church

\* From the Bishop White Correspondence.

upon the face of the whole earth, that hath been ordered by your discipline (i. e. a discipline much like that which was settled last May in Virginia) or hath not been ordered by ours, that is to say, by *Episcopal regimen*, since the time that the B. Apostles were here conversant. Many things out of antiquity ye bring, as if the purest times of the Church had observed the self-same orders which you require ; and as though your desire were, that the Churches of old should be patterns for us to follow, and even glasses wherein we might see the practice of that which by you is gathered out of Scripture. But the truth is, ye mean nothing less.” From these, and similar passages, I concluded that *Hooker* excluded the Laity from every part of purely ecclesiastical authority, and, consequently, from the highest act of it, viz ; that of making *Canons*. I have since tumbled over some leaves of his book, and I think it would be an easy task to prove that I was not mistaken with regard to his opinion. Had I time, I could point out much in *Bingham*, that clearly supports my side of the question. You allow that *Poiter* is with me ; and I will only observe, that what he wrote on the subject was never answered or disputed with him. With regard to Slater's *Original Draft*, as you have never seen it, as he has handed the point before us in a masterly manner, as he wrote against a very erroneous and popular book, and as I happen to have two copies of his work, I now send you one of them, and beg your acceptance of it. I wish you had time also to read *Maurice* on Diocesan Episcopacy, in answer to Baxter ; *Sage's* Principles of the Cyprianic Age, and his Defence of it ; and Bishop *Hoadly* on Episcopal Ordination, who caudly and effectually confutes all these claims of the Laity. In short, this is a *radical* point, and I entreat you not to give your consent to robbing Episcopacy of its essential rights. I am the more urgent with you on this head, as I hope the time is not far distant when I am to see you vested with the Episcopal character. I have often talked the matter over with Bishop Seabury in London, and we both agreed that you were the properest person for the State of Pennsylvania ; and, unless we should find ourselves mistaken with regard to your character, which I believe we were not, that we would do all that we consistently could to befriend you in this way.

Your second reason is ; that in the *Church of England* nothing can be done without the Laity, &c. In answer to which I will only observe, that in that Church none are allowed the right of making *Canons*, but the two Houses of Convocation, who indeed must be called together by the King's writ. Those *Canons*, I confess, cannot be *legally* binding upon the Laity without an Act of the State ; but were it not for the *alliance* it has with the State, they would still be binding upon the consciences of the faithful. Where a government means to establish any particular Church, it has a right to make laws relative to that establishment, and to expect concessions from the Church, so far as they can be made consistently with its own principles on that account. The royal supremacy in England, founded on the *Act of Submission*, is a matter with which, at present, we have nothing to do, and is, I conceive, peculiar to an establishment. That the Laity should have their check upon the Clergy, I allow to be reasonable ; but where they are the patrons of all the Church Livings, have the means of supporting the Clergy in their own hands, and have an unquestionable right to prefer complaints or well founded accusations against them, I think they have check enough in all conscience.

This last observation meets your third reason. Under this head you go on to say, that all *reasonable measures* (I suppose you mean of restraining the Clergy) will, on the plan in question, be easier carried into effect, and sooner vindicated against misrepresentation. Thus, to me, is at present inconceivable ; but my reasons must be omitted. Since I began this letter I have had an unlucky fall, which has almost blinded me, and so wounded my right hand, that I hold my pen with difficulty. However, before I conclude, I must not omit to inform







you, that the explanation of some points given in your last letter has afforded me much satisfaction, as it shews that we are not so different in our opinions as I at first imagined. I wish that the Convention may be, in reality, as favourable to Episcopacy as your explanation is; but I have my fears.

I thank you for the pamphlets you sent, which have afforded me considerable amusement. Mr. Wharton appears to advantage in his publication, and his antagonist is a man of ingenuity and dexterity. They treat each other with personal respect, which I am pleased to see in all controversies. \* \*

Very sincerely and affectionately yours,

T. B. CHANDLER.\*

*Elizabethtown, September 20th, 1785.*

The strong conservatism of the older Clergy, displayed in these communications, found a ready support throughout New England, and the following letter from Dr. Parker, of Boston, who was subsequently, as we shall see, to become the means of connecting the two Churches and their lines of Episcopacy, strongly expresses this feeling. It is a brief report to Bishop Seabury, from the leading spirit in the Massachusetts Convention, of the doings of that body, and expresses the earnest expectation of a comprehension of all the New England Churches under his diocesan superintendence; a measure which by the official action of Rhode Island in electing him as Bishop, and his ready reception in the Massachusetts and New Hampshire Churches, in the exercise of his Episcopal powers, was ere long *practically* effected.

[*Rev. Mr. Parker to Bishop Seabury.*]

*Boston, September 12th, 1785.*

Right Rev. and much respected Sir:

I have the honour to acknowledge the receipt of your favour of the 19th ult, and the printed injunctions you were so kind as to forward, and for which I now return you thanks. A Convention of the Episcopal Churches of this State, together with those of Rhode Island and New Hampshire, was held here last week, for the purpose of consulting upon the alterations proposed at Middletown, in the Liturgy and Offices of our Church. And I am directed by said Convention to forward a copy of the alterations agreed on to you, Sir, and the Clergy in your Diocese, for your inspection and approbation. You will see upon perusal of them, that those proposed at Middletown are mostly adopted, and some few others proposed. The only material ones that we have not agreed to are the omitting the second Lesson in the Morning Service and the Gospel and exhortation in the Baptismal Office. The additional alterations in some of the Offices are such as were mentioned at Middletown, but which we had not

\* From the Bishop White Correspondence.

time to enter upon them. The Churches in these States appear very desirous of maintaining a uniformity in divine worship, and for that purpose have voted that the alterations agreed to shall not be adopted till the Convention meet again, that we may have an opportunity of comparing our proposed alterations with those that shall be adopted and enjoined in Connecticut, and at the Convention at Philadelphia. For which purpose, I am directed to request a copy of the alterations you shall agree to and enjoin upon your Clergy, that we may conform thereto, and you will much oblige us by indulging us in this favour by the middle of next month.

We have voted not to send any delegate from these States to the Convention at Philadelphia, but only to acquaint them with our proceedings, and I flatter myself that no other alterations will be adopted by them than those we proposed at Middletown, and have agreed to here. If they are so prudent as to pursue the same steps, the desired object of a general uniformity will thereby be obtained. As to any further revision of the book of Common Prayer, I shall strenuously oppose it, till there are three or more Bishops in these States, and then let the power of revising the Prayer Book be vested solely with them and the Clergy. Should the alterations now proposed take place, the Laity, I have no doubt, will be perfectly contented.

I flatter myself the Clergy in this State will, at their next meeting, agree to acknowledge and receive you, Right Rev. Sir, as their Bishop, supreme in all ecclesiastical offices, and promise you the same submission and obedience the Clergy of Connecticut have done. It is a matter I ardently wish and shall exert myself to have effected, if any exertion is necessary, which I hope will not be the case. Earnestly requesting your blessing and prayers,

I remain your most obliged and very dutiful

Son and Servant,

S. PARKER.

Rt. Rev. Dr. SEABURY.

Two days later Mr. Parker addressed the following letter to Dr. White, which, as we shall see, gives in full the reason for Bishop Seabury's unwillingness to attend the Convention at Philadelphia:

[*Rev. Mr. Parker to the Rev. Dr. White.*]

*Boston, September 14th, 1785.*

Rev. and dear Sir:

I have to acknowledge the receipt of a letter received from you about six weeks since, inclosing the Act of Association of the Churches in the State of Pennsylvania, but the letter being without date, I cannot say how long it was on its journey. I am, with you, equally sensible that the fifth of the fundamental principles in the paper printed at New York, has operated much to the disadvantage.



of that Convention. Had it stood as I proposed, that a Bishop (if one in any State) should be President of the Convention, I make no doubt there would have been one present. You will be at no loss to conclude that I mean Dr. Seabury, who you must ere this have heard is arrived and entered upon the exercise of his office in Connecticut. Being present in Convocation at Middletown, the 4th of August last, I much urged his attending the Convention at Philadelphia this month; but that very article discouraged him so much that no arguments I could use were sufficient to prevail with him. Had that article stood as proposed, the gentleman who moved the amendment would not have suffered by it, nor would the Convention have been stigmatized as Anti-Episcopal. It was at my request that the Bishop with his Clergy agreed to make some alterations in the Liturgy and Offices of the Church, and a Committee from the body of the Clergy was chosen to attend him for that purpose, a report of which I was desired to lay before a convention of Clergymen and Deputies from the Churches in this State together with Rhode Island and New Hampshire, which was to meet the first Wednesday in this month. This Convention accordingly met, and have agreed to adopt the alterations proposed at Middletown, (excepting two) and have agreed to a few others, which are to be proposed to the Churches in the other States. I am therefore directed by said Convention to forward to you, or to the President of the General Convention to be held at Philadelphia the 27th of this month, a copy of the alterations proposed by our Convention, and to request a copy of the proceedings of that body, in order to compare notes and see how near our ideas agree. I accordingly enclose you now a copy of said proposed alterations, and if you are not President of said Convention yourself, beg you to deliver them to him, with a request of our Convention that they may be communicated to your Convention, and that we may be furnished with a copy of the proceedings of that body before the time to which our Convention stands adjourned, which is October 26th next.

As the expense of sending one or more delegates to the General Convention would be very considerable, and must fall upon one or two Churches, our Convention concluded not to send, as you will find by the vote following the proposed alterations.

Whether you will find time to revise the Canons, Articles, &c., of the Church and the Liturgy also, or which you will enter upon first is uncertain. I rather think that the Canons and Articles, or an ecclesiastical Constitution should be left to your Bishop (when you have one) with his Clergy; the Latté seem to be more concerned with the Liturgy, and the revision of that will take more time than they will be willing to spend at Convention. I find that the fourth Article in the proposals printed at New York, is disgusting to many of our communion, who neither like the doctrines held by the Church of England, nor the Liturgy, as it now stands. If those are fundamental principles how will you get rid of them? Some of the doctrines held up in the 39 Articles I think are not founded in Scripture, and I

could wish, if they are taken into consideration by the Convention, they may be amended.

I shall esteem it a favour if you will be so kind as to inform me what measures are adopted at your Convention, and whether you make any alterations in our Liturgy, as we are perfectly disposed here to preserve a uniformity in divine worship, and to adopt any measures that will tend to that end.

I am, dear Sir, with respect and esteem,

Your most affectionate friend and brother,

SAMUEL PARKER.\*

Even the slight additions to the Middletown alterations which were made in Massachusetts were unpalatable to the Connecticut Churchmen, and the Rev. Bela Hubbard writes from New Haven, under date of September 17th, 1785, "As to the alteration proposed by your Convention in the good old book of Common Prayer, I can at present only say, that our Convocation are slow in taking up a matter of so much consequence." Bishop Seabury, writing more at length, a couple of months later, gives expression to the same view of the proposed liturgical revision.

[*Bishop Seabury to Rev. Mr. Parker.*]

Wallingford, Nov. 28th, 1785.

Dear Sir:

It is so long since I received your letter, that I am almost ashamed to write to you. In truth, I have been so little at home, and so exceedingly hurried when I was at home, that what ought to have been done in the letter-writing way was too long put off from day to day.

Between the time of our parting at Middletown and the Clerical meeting at New Haven, it was found that the Church people in Connecticut were much alarmed at the thoughts of any considerable alterations being made in the Prayer Book; and, upon the whole, it was judged best that no alterations should be attempted at present, but to wait till a little time shall have cooled down the tempers and conciliated the affections of people to each other. And since the Convention at Philadelphia, which, as report says, has abrogated two creeds and nineteen Articles, and taken great liberties with the Prayers, &c., we are more apprehensive of proceeding to any alterations.

In this case it is thought best by such of our Clergy as I have had opportunity of consulting, to endeavour to get one or two Bishops

\* From the Bp. White Correspondence.





more, particularly in the Eastern States; and then to let them meet, with a number delegated from the Clergy, and agree upon such revision as shall insure uniformity among themselves at least. Our wish and hope then is, that no alterations may at present take place with you, but that you would turn your attention to the procuring another Bishop, to the eastward, in the course of the next Summer.

Let me have your sentiments on this matter, as soon as your convenience shall permit. I shall be at New London the last of this week, and hope I shall not again be called out in the course of the month, unless to give you a half way meeting, in case you should think it advisable.

Rev. Mr. PARKER. Your affectionate, humble Servant,  
S. SEABURY.\*

A letter from the Rev. Mr. Bass, addressed to Mr. Parker, may not inappropriately find a place in our series, as the testimony of one who was soon to be chosen first Bishop of Massachusetts, to the feeling entertained throughout New England with reference to the Episcopacy and consecration of Seabury.

*Newbury Port, Jan. 3d, 1786.*

Rev. and dear Sir:

Yours of November 15th, 1785, and the enclosed, were duly and seasonably received. I thank you for the perusal of them. Dr. Smith observes somewhere in his Sermon, that the Convention at Philadelphia touched, or were disposed to touch the Liturgy in the way of revival and amendment, with trembling hands. If that were really the case, I fancy their hands were paralytic during her whole session; for, by Dr. White's letter, they seem to have touched abundance of the Service, and to have made many and weighty alterations. I have always been of opinion, that we never should coalesce with these gentry, and that it was much more natural for us to endeavour to come to a uniformity in these four Northern States. Dr. White appears to be desirous of a member from hence, at their next Convention. I could never learn that in Bishop Seabury, which I look upon as a great neglect, if not even a disrespect to and contempt of the Episcopal Order. They have indeed resolved to endeavour to obtain an Episcopate among themselves, but it is, in my humble opinion, unpardonable, in the mean time, not to place the Bishop who is upon the spot, at the head of their Convention. Truly very unepiscopal conduct! For my part, I wish to have little to do with them. The alterations and (if we may presume to call them so) amendments which were agreed upon at Boston last fall, are, I find, in general very acceptable: they are certainly so here, and I have conformed to them in my public ministrations since the adjournment of our Convention to April 26th, 1786.

\* \* \* \* \*

News of any kind, civil or ecclesiastical, foreign or domestic, will be agreeable to your very humble servant,

EDWARD BASS.\*

\* From the Bishop Parker Correspondence.

We have not detailed the action of the Convention of Philadelphia, to which Bishop Seabury with others looked forward with so much apprehension. These proceedings, so far as they particularly relate to the Bishop of Connecticut, will come before us in connection with another matter. Suffice it at present to state, that the letters from Seabury and Chandler were read before that body with little or no effect, and after its session Dr. White replied to that from Bishop Seabury, in a communication which has not been preserved. The reply of the Bishop of Connecticut is as follows:

*[Bishop Seabury to Rev. Dr. White.]*

*New London, Jan. 8th, 1786.*

Dear Sir:

I should have paid the earliest attention to your letter of the 18th of October, but that I flattered myself I should have been favoured with a copy of the journal of the proceedings of the Convention at Philadelphia, and a letter from Dr. Smith on the subject. But as I have unhappily been disappointed in both expectations, I will no longer delay writing to you, lest what has hitherto been only an apparent, should become a real neglect.

On the business of your Convention I can at present say nothing, because I know nothing but from report, and that, I hope, has exaggerated matters; for I should be much afflicted to find all true that is reported. You mention *my disapprobation of your including the Laity in your representative body*. Your extending the power of the Lay delegates so far as your fundamental rules have done, I did then, and do now most certainly disapprove of; particularly in the Article relating to the Bishop, who, if I rightly understand, is to be subject to a jurisdiction of Presbyters and Laymen.

I hope the general desire to harmonize which you mention will produce good effects. I assure you no one will endeavour more to effect the cordial union of the Episcopal Church through the continent than I shall, provided it be on Episcopal principles.

I am, Rev. Sir, with regard and esteem,

Your very humble Servant,

SAMUEL, Bp. Ep. Ch'ch Conn.\*

Mr. Parker's reply to the letter of the Bishop of Connecticut, respecting the choice of a Bishop for Massachusetts, has not been preserved. Its contents are, however, sufficiently indicated by the following letter from Bishop Seabury, in continuance of this interesting correspondence.

\* From the Bishop White Correspondence.





*New London, Jan. 12th, 1786.*

Rev. and dear Sir:

Mr. Mumford just now delivered your letter to me, for which I thank you, and would directly appoint the time of meeting you, but that I wish first to hear from you on another subject. You know we are building a Church here, and I suppose you know how poorly able the congregation is to go through with it. I think I heard you express a benevolent design, at Middletown, of endeavouring to assist them by some collection for them among the members of the Church in Boston. If you think it practicable, and that my coming to Boston will have any good effect, for I presume they will not be alarmed at the appearance of so harmless a Bishop as I am, (it will save you the trouble of coming half way) I will go on to your Capital. A line by the return of the post will enable me to determine when to set out.

I am sensible of the justness of all your remarks and observations except one, the no necessity of another Bishop in New England. But, like you, I have so much to say that I must not begin on paper.

Make my regards acceptable to Mrs. Parker, and accept, dear Sir, of the best wishes of your affectionate Brother and humble Servant,  
SAMUEL CONNECT.\*

Well might Mr. Parker, as he learned more and more of the admirable temper and character of the Bishop of Connecticut, write almost indignantly to Dr. White in his defense. We may well note these words of one whose means of accurate judgment were surpassed by none:

"In these Northern States I much doubt whether a Bishop from England would be received, so great is the jealousy still remaining of the British nation. Of a Scotch Bishop there can be no suspicions, because wholly unconnected with the civil power themselves, they could introduce none into these States. Was it not for these reasons, I frankly confess I should rather have the succession from the English Church, to which we have always been accustomed to look as children to a parent."<sup>†</sup>

At the southward the changes in the Prayer Book, to which references in these letters allude, were at length spread before the world in the volume known ever since as the "Proposed Book." It was hardly out of the hands of the Committee under whose superintendence it appeared, ere further changes were suggested in different quarters, some more radical in their nature than

\* From the Bishop Parker Correspondence.

† From the Bishop White Correspondence.

those already proposed, and others looking to an adoption of some of the peculiarities of the Scotch Office, an edition of which, agreeably to the terms of the "Concordate," had been published by Bishop Seabury soon after his return to America. The account of these changes, as given in a letter from the celebrated Dr. William Smith, of Maryland, to Mr. Parker, of Boston, will serve to supply the loss of a letter of a similar nature addressed by the same to the Bishop of Connecticut.

*Chester, Kent County, Maryland, 17th of April, 1786.*

Dear Sir:

Dr. White having a more ready communication with you than I could have, he has, at the desire of our Committee for the Press, sent you the sheets of our revised Prayer Book, and I hope you will have the whole complete by the meeting of your Convention, which Dr. White writes me is to be about the end of this month. I trust that after a serious and candid consideration of what we have done, it will have the approbation of the worthy body, Clergy as well as Laity, who are to meet you in Convention; or that if there may be some things which you may judge could have been done otherwise or better, we can in future editions come to an easy agreement on this head, as would certainly have been the case had we been so happy as to have had your advice and assistance, as we expected, at the last Convention. I think there are few alterations which you did not wish. As Chairman of the Grand Committee for revising, &c., I had the alterations which you had proposed in your last meeting put into my hands the first day of our sitting, and you will see that I paid full attention to them, and that we have agreed with you almost in every matter, except only respecting the Nicene Creed, and our Convention in Maryland, which met last week, have recommended the restoring that Creed also, so that either it or the Apostle's may be read at discretion, provided both be not used in one Service. The Maryland Convention have proposed also an addition in the Consecration Prayer, in the holy Communion, something analogous to that of the Liturgy of Edward VI. and the Scots' Liturgy, *invoking* a blessing on the Elements of Bread and Wine, which was left out at the first review of the English Liturgy, it is said, at the instance of *Bucer*, and otherwise; because the Invocation favoured the doctrine of *Transubstantiation*, and it does now in the Scots' Liturgy, praying to bless and sanctify the Elements, that they may *become the body and blood*, &c. We have proposed to retain the Prayer, and yet avoid the exceptional part, and it will run thus:

"Hear us, O Merciful Father, we most humbly beseech Thee, and with Thy Word and Holy Spirit vouchsafe to bless and sanctify these Thy creatures of Bread and Wine, that we receiving the same, according to Thy Son, our Saviour Jesus Christ's holy Institution, &c."

This I think will be a proper amendment, and it perfectly satisfies such of our Clergy and people as were attached to the Scots' and other ancient Liturgies, all of which have an Invocation of a blessing on the Elements, as is, indeed, most reasonable and proper.

I am anxious to write you by this post to have a chance of your receiving this before the meeting of your Convention. I have, therefore, no time to be more particular. Where we have gone further than was hinted in the alterations you formerly sent us, viz., in the arrangement of the reading and singing Psalms, the Calendars and Rubrics, the collections of Hymns on Evangelical subjects, as a Supplement to the deficiencies of David's Psalms and other mat-



ters, which we\* have set forth in the Preface. I say in all this I know you will exercise a candid and liberal judgment, and let me hear from you. We can only in the different States receive the book for temporary use, till our Churches are organized, and the book comes again under review of Conventions having their Bishops, &c., as the primitive rules of Episcopacy require.

Excuse this hasty scrawl from your affectionate Brother, &c.,  
WM. SMITH†

P. S. I shall write to Bishop Seabury next Post.

A friendly letter from the Bishop of Connecticut, to Mr. Parker, gives us evidence of the interest felt, not only among Churchmen in New England, but in the mother-land, in the changes in the Liturgy, and in the peculiarities of the ecclesiastical Constitution adopted by the Philadelphia Convention.

*New London, May 24th, 1786.*

My Dear Sir:

I this day received a letter from the Rev. Mr. Boucher, Vicar of Epsom, in England, who is a good deal in the confidence of the Archbishop of Canterbury, and among other things of less moment, though among those things of less moment is, that my Reverence makes some noise in the Gentleman's Magazine, and, upon the whole, the world is on my side, he says:

"The two Archbishops and seventeen Bishops have signed an answer to the decent, but very injudicious application of the Convention in Philadelphia, of which this is the purport: that though they feel much for, and are cordially attached to their brethren in the United States, they can give no decided answer to their application, till they certainly know *whether or no they are of the Church of England*." Then follows: "Their reformed Liturgy is amazingly weak, (but I believe not heterodox) their discipline savouring much more of the Kirk than of our Church. But of these things our folks thought themselves not at liberty to take notice, till they had seen some authenticated copies of their proceedings."

The business, therefore, is postponed for some time; and unless they alter their plan of government, at an end in England. I humbly beg pardon of the Bishops in England. They are not so low in principles as I feared they were.

Accept my best wishes, and believe me, my dear Sir, your ever affectionate Brother and humble Servant,

SAMUEL, *Bp. Connect.*‡

In the mean time there had been growing up, through the influence of the Rev. Mr. Provoost, of New York, an alienation be-

tween the New England Churchmen, who recognized Dr. Seabury as their Bishop, and the Scots Episcopacy as equally valid with or even preferable to that of the Anglican Church, and their brethren of the Middle and Southern States, who were then seeking the Episcopate from England, and seemed bent on a radical revision of the Book of Common Prayer. It becomes necessary at this point to retrace our steps a little, to bring together the documents connected with this part of the subject.

It was in connection with the "Address" to the English Bishops, from the Philadelphia Convention, that the first letter of Mr. Provoost, in which allusion to the Bishop of Connecticut occurs, was sent to Dr. White. We print it from the Bishop White papers, as illustrating the strong opposition which by patient continuance in well doing, Bishop Seabury was, only after years of misunderstanding and unmerited censure, to overcome.

[*Rev. Mr. Provoost to Rev. Dr. White.*]

Dear and Rev. Sir:

The Address was sent by the packet with recommendatory letters from the President of Congress and John Jay, Esq., who have interested themselves much in our business. I also enclose a copy I had taken of the Address, with some other papers relating to the Church in America, in a letter to the Bishop of Carlisle.

I expect no obstruction to our application but what may arise from the intrigues of the nonjuring Bishop of Connecticut, who a few days since paid a visit to this State (notwithstanding he incurred the guilt of misprision of Treason, and was liable to confinement for life for doing so) and took shelter at Mr. James Rivington's, where he was seen only by a few of his most intimate friends; whilst he was there, a piece appeared in a newspaper under Rivington's direction, pretending to give an account of the late Convention, but replete with falsehood and prevarication, and evidently intended to excite a prejudice against our transactions, both in England and America.\*

On Long Island, Dr. Gebra appeared more openly, preached at Hempstead Church, and ordained the person from Virginia I formerly mentioned, being

\* The following is the article referred to by Mr. Provoost, and is printed *verbatim et literatim*. In the judgment of candid ones it will not be deemed to justify the language of Mr. Provoost:

"We are informed that about twenty of the Episcopal Clergy, joined by delegates of Lay gentlemen, from a number of the congregations in several of the Southern States, lately assembled in Convention at Christ Church, Philadelphia, revised the Liturgy of the Church of England, (adapting it to the late Revolution,) expunged some of the Creeds, reduced the thirty-nine Articles to twenty in number, and agreed on a letter addressed to the Archbishops and the Spiritual Court in England, desiring they would be pleased to obviate any difficulties that might arise on application to them for consecrating such respectable Clergy as should be appointed and sent to London from their body, to act as Bishops on the continent of America, where there is at present only one Prelate dignified with Episcopal powers, viz., the Right Rev.

\* "I" partially obliterated and "we" substituted in its place.

‡ From the Bishop Parker Correspondence.





assisted by the Rev. Mr. Moore, of Hempstead, and the Rev. Mr. Bloomer, of New Town, Long Island.

I relate these occurrences, that when you write next to England, our friends there may be guarded against any misrepresentations that may come to them from that quarter.

I am, with respects to Dr. Magaw and Mr. Blackwell, dear Sir,

Your most sincere Friend and humble Servant,

SAMUEL PROVOOST.\*

*New York, Nov. 27th, 1785.*

In the mean time, the true friends of the American Church abroad were anxiously noting this threatened rupture between the North and South. In England, the civil disabilities of the Scottish Church not having been removed, it was impossible, without conflicting with the State, to recognize the Scottish Orders; and, as we have seen, even subsequently to Bishop Seabury's Ordination, the officials of the venerable Society for the Propagation of the Gospel studiously withheld the Episcopal title from him. But, at the same time, the initiative had already been taken, with the countenance of the most dignified of the English Clergy, which soon resulted in the removal of these disabilities; a result directly consequent upon the action of the Scottish Church, in having granted consecration to Seabury; and while these plans were already in a state of forwardness, there was no little pain felt among the more unprejudiced and better informed of the Clerical order, at the apprehended Schism in America. The Rev. Jacob Duché, of London, a refugee Clergyman from Philadelphia, and then on terms of familiar intercourse with the Archbishop of Canterbury, who had, earlier, been the medium of communication between Dr. White and the English Prelates, wrote, as follows, to his American correspondent, under date of March 25th, 1786.

— "In the mean time, I cannot but lament the prospect there seems to be of so early a schism among you. Here we could not recognize Dr. Seabury's Episcopal character. But with you there can

Dr. Samuel Seabury, Bishop of the Apostolical Church in the State of Connecticut. Hitherto Mr. Pitt, the British Minister, has vehemently opposed all applications preferred for consecration to Sees in America; this discouragement occasioned Bishop Seabury to secure his consecration from three of the Bishops in Scotland, which proves as perfectly valid and efficient as though obtained from the hands of their Right Reverences of Canterbury, York and London, and is incontestably proved by a list of the consecration and succession of Scots Bishops since the Revolution in 1688, under William the Third."—*From "The New York Packet." No. 537, for Monday, October 31, 1785.*

\* Reprint of Journals of the General Convention, Vol. I. page 614.

remain but one point to be settled, and that is the validity of his consecration from proofs adduced of the uninterrupted Succession in the Church of Scotland. This once settled, I should think you might receive him, or at least invite him, by previously acknowledging his Episcopal Character, to join your General Convention and assist him and your future Bishops (from whatsoever source you may obtain them) in making such further regulations in discipline and worship as may finally introduce a general uniformity in the Episcopal Church throughout the States. If something of this kind is not done, I fear an unpleasant disunion may take place, and put a stop to the progress of your Church. Bishop Seabury, who was much with me during his residence here, appears to be a man of great moderation, strong judgment, good affections, and solid piety. And I really thought, from one of your letters to me, that you were all eager to receive him. But enough on this subject. You will excuse these hints, which are suggested from real affection to you all, and a sincere wish that unanimity and brotherly love may prevail and continue among you."

Mr. Duché's wise counsels were disregarded, and years passed ere the breach was healed, and the Church, again at unity in herself, was enabled to advance, and from conquering to conquer, in the name of her Lord. Different, indeed, in style and temper, are the extracts we next present. Like the former, they are printed from the original manuscripts, preserved in the voluminous correspondence of Bishop White.

[*Rev. Mr. Provoost to Rev. Dr. White.*]

*New York, October 25th, 1785.*

— I have been told that another gentleman has just past thro' this city, on his way to Connecticut for ordination, with recommendations from some Clergymen in Virginia. If private persons continue these recommendations to Dr. Cebra, the validity of whose consecration as a Bishop has neither been acknowledged or discussed in Convention, I fear that the bands which unite us together at Philadelphia will be converted into a rope of sand. —

SAM'L PROVOOST.

[*Rev. Mr. Provoost to Rev. Dr. White.*]

— If we may judge from appearances, Dr. Cebra and his friends are using every art to prevent the success of our application to the English Prelates. A close correspondence is kept up between him, Chandler,\* &c., and a few days ago two large packets were

\* The Rev. Thomas Bradbury Chandler, D. D., of New Jersey, and first Lord Bishop designate for Nova Scotia. This last honor he declined.



seen at Rivington's, addressed to the Archbishop of Canterbury, one of which it was imagined came from Dr. Chandler. Governor Clinton assures me that Dr. Cebra is in the Bill of Attainder, a circumstance which I did not know when I mentioned him in a late letter. He certainly would not have run the risk he did by coming to New York, unless some political ends of consequence were to be answered by it.

SAM'L PROVOOST.

New York, December 28th, 1785.

But not only was the note of warning against this threatened rupture sounded from friends in England. The excellent Mr. Parker, Rector of Trinity, Boston, at that time the most influential of the Clergy of the States north of Connecticut, wrote to Dr. White earnestly deprecating the measures tending to separation. His testimony is conclusive, as to the regard in which Bishop Seabury was held throughout New England, and in the warmth of his support, as we have seen on a previous page, he throws out the idea, that it was even then doubtful "whether a Bishop from England would be received in these Northern States, so great was the jealousy still remaining of the British nation," while, he adds, that "of a Scotch Bishop there can be no suspicions; because, wholly unconnected with civil power themselves, they could introduce none into these States."<sup>3</sup>

Arguments and advice alike failed to moderate the opposition of Mr. Provoost. Finding that the general recognition of the validity of Bishop Seabury's consecration occasioned frequent applications for ordinations, on the part of candidates for the Ministry from all parts of the country, he endeavoured to commit the various Conventions to some act whereby they would throw discredit upon the Scottish orders, by excluding the newly ordained Clergy from seats in those bodies. But even the members of his own Convention were far from being unanimous in support of these measures. Joining in the issue made by the more conservative Churchmen of New Jersey, who were acting under the advice of the Rev. Thomas Bradbury Chandler, D. D.—the Loyalist Rector of the Church at Elizabethtown, in that State, who had returned to the scenes of his long and faithful Ministry to die—the New York Clergy gradually gained courage to withstand the outside political pressure of the day, and, in some cases, open-

\* Letter to Dr. White, under date of Jan. 31, 1786. Bishop White MSS.

ly espoused the cause of the Bishop of Connecticut, by inviting him to officiate in their respective Churches, and by warmly defending his course; while the well-directed efforts of others rendered Mr. Provoost's labors, for a radical change of the Common Prayer, completely inoperative.

In a letter addressed to Dr. White, early in the Spring of 1786, announcing the reception of a parcel of the "Proposed" Prayer Book, Mr. Provoost alludes to this opposition, and indicates the revulsion of feeling on the part of the Clergy.

"Such a strong party has been raised against the Alterations, that I am afraid we should not be able to adopt the Book at present, without danger of a Schism. The ostensible objection is, that they were made without the sanction of a Bishop, but the Thanksgiving for the Fourth of July, in all probability, is one principal cause of the opposition."<sup>4</sup>

The impatiently awaited packet at length brought the response of the English Prelates to the Address of the Philadelphia Convention. It was far more favourable than had been anticipated, and at once gave fresh vigour to the efforts for the Succession in the English line. Hurrying off a copy of the communication from England to Dr. White, by the hands of a Presbyterian Minister travelling southward, Mr. Provoost briefly remarks:

"Pains have been taken to misrepresent our proceedings, yet I flatter myself, from the seeming candour of the Bishops, that these misrepresentations will do us no material injury"—

and defers till a few days after, the following more elaborate defense of his hostility toward Seabury and the Scottish line:

— Your best friends in this city approve of your conduct in not admitting persons ordained by Dr. Cebra to your pulpit. The Clergy of New Jersey act with the same precaution. Mr. Spragge and Mr. Rowe were not to be received as members of their Convention.

The Archbishop, by not choosing to answer private inquiries, has left the matter *in dubio*, and you may still act literally, even in that respect, upon the principle of *sub Judice lis est*. But I really think our line of conduct is plain before us. As the General Convention did not think proper to acknowledge Dr. Cebra as a Bishop, much

\* From the Bishop White Correspondence.





less as a Bishop of our Church, it would be highly improper for us, in our private capacities, to give any sanction to his ordinations. It would also be an insult upon the Church and the truly venerable Prelates to whom we are now making application for the Succession. For my own part, I carry the matter still further, and as a friend to the liberties of mankind, should be extremely sorry that the conduct of my brethren here should tend to the resurrection of the sect of Nonjurors, (nearly buried in oblivion,) whose slavish and absurd tenets were a disgrace to humanity; and God grant that they may never be cherished in America, which, as my native country, I wish may always be sacred to Liberty, both civil and religious.

I am, with sincere regard, dear and Rev. Sir,

Your most affectionate Brother and humble Servant,

SAM'L PROVOOST.\*

*New York, May 20th, 1786.*

Following closely upon this communication was another, revealing a latitude of theological belief, of itself quite enough to account for the fears of the Bishop of Connecticut, that the doctrines of the Catholic Faith were likely to be tampered with in the Conventions at the South.

— “I am sorry to find that your Convention has not been without its alterations. The doctrine of the Trinity has been a bone of contention since the first ages of Christianity, and will be to the end of the world. It is an abstruse point, upon which great charity is due to different opinions, and the only way of securing *ourselves* from error, is to adhere to Scripture expressions, without turning into definitions. The following lines of the Bishop of Llandaff, in his late collection of Theological Tracts, shew a truly Christian and liberal spirit:

“Newton and Locke were esteemed Socinians; Lardner was an avowed one; Clarke and Whiston were declared Arians; Ball and Waterland were professed Athanasians; who will take upon him to say that these men were not equal to each other in probity and Scriptural knowledge? And if that be admitted, surely we ought to learn no other lesson, from the diversity of their opinions, except that of perfect moderation and good will towards all those who happen to differ from ourselves. We ought to entertain no other wish, but that every man may be allowed, without loss of fame or fortune, *et sentire quæ velit, et quæ sentiat discere*. This absolute freedom of Inquiry, it is apprehended, is the best way of investigating the sense of Scripture, the most probable means of producing an uniformity of opinion, and of rendering the Gospel dispensation as intelligible to us in the 18th century, as we presume it was to the Christians in the first.”

“Strong objections, in my opinion, may be made against the valid-

† From the Bishop White Correspondence.

ity of the Nonjuring consecrations in general, and stronger still against Dr. Cebra's, in particular. I never had the pleasure of any conversation with you upon this subject, and real want of time obliges me to waive the discussion of it at present. The line of conduct our delegates are to observe towards the persons ordained by the Doctor will, I hope, be pointed out to them before they go to Philadelphia. SAM'L PROVOOST.”\*

*New York, June 10th, 1786.*

That “line of conduct” was marked out by the following resolution, passed in Convention, in St. Paul's Chapel, New York, three days after. It was the closing business of the Session, as recorded in the thin, dingy pamphlet giving the records of the opening meetings of that Convention, whose doings, at a single gathering, now-a-days, require a volume for their publication.

“*Resolved*, That the persons appointed to represent this Church, be instructed not to consent to any acts that may imply the validity of Dr. Seabury's Ordinations.”

The first Session of the General Convention of 1786 was barely organized, when the Rev. Robert Smith, of South Carolina, moved:

“That the Clergy present produce their Letters of Orders, or declare by whom they were Ordained.”

This motion, as we are informed by Bishop White, in his “Memoirs” of the Church,† was aimed at the Rev. Joseph Pilmore, a convert from Methodism, who had received Orders from Bishop Seabury, and the Rev. William Smith, of Stepney Parish, Maryland, who had been Ordained in Scotland, by a Bishop of the Church from whence Seabury had obtained consecration. The judicious application of the “Previous Question,” moved by Dr. Smith and seconded by Dr. White, precluded the discussion which it was anticipated would grow out of this motion, and the resolution itself was lost.

Mr. Provoost, not satisfied with this expression of the will of the Convention, soon came directly to the point with a motion—

“That this Convention will resolve to do no act that shall imply the validity of Ordinations made by Dr. Seabury.”

\* From the Bishop White Correspondence.

† Second edition, pp. 115, 116.





Again the "Previous Question" cut off discussion, and the main question was determined in the negative, New York, New Jersey and South Carolina, alone supporting it.

So determined was the feeling of opposition to Bishop Seabury shown in these measures, that a compromise resolution was unanimously carried, on motion of Dr. White, seconded by Rev. Robert Smith, of South Carolina, to the effect—

"That it be recommended to this Church, in the States here represented, not to receive to the Pastoral Charge, within their respective limits, Clergymen professing Canonical subjection to any Bishop, in any State or country, other than those Bishops who may be duly settled in the States represented in this Convention."

This resolution, as explained by its author in the "Memoirs," so frequently referred to, (vide pp. 115, 116, of the second edition,) was offered with a view to meet the allegation made on the floor of Convention, that Bishop Seabury required a pledge of Canonical obedience from those who received Holy Orders at his hands, even though they might reside outside the limits of his immediate Diocese. The Rev. Mr. Pilmore, the only one in the body who had received Orders from the Bishop of Connecticut, expressly denied this charge, and the resolution for which, as Bishop White expressly states, there was never "any ground," other than this apprehension, was carried without opposition.

The following day, the Rev. Robert Smith, with a perseverance worthy a far better cause, returned indirectly to the attack, and there was passed, unanimously, on his motion, the following resolution :

"That it be recommended to the Conventions of the Church, represented in this General Convention, not to admit any person as a Minister, within their respective limits, who shall receive Ordination from any Bishop residing in America, during the application now pending to the English Bishops for Episcopal consecration."

This time-serving action of the Convention, and particularly this last resolution, drew forth from Parker, of Boston, a plain-spoken reproof. It was contained in a long letter under date of Sept. 15th, 1786, addressed to Dr. White, and is as follows :

"I am very sorry to see with what coolness and indifference some of the gentlemen in your Convention speak of Bishop Seabury, be-

cause I foresee that this conduct must create a schism in the Church. However eligible it may appear to them to obtain the Succession from the English Church, I think there can be no real objection to Dr. Seabury's Consecration, or to the validity of Orders received from him ; and I am firmly of the opinion that we should never have obtained the Succession from England, had he or some other not have obtained it first from Scotland.

"When the Convention discouraged the settling more Clergymen in your States under Bishop Seabury's Ordinations, if they meant to limit it during the pending of your application to England, and were actuated herein from the principle of not doing anything that might possibly give umbrage to the English Bishops, it may be a prudent step ; but if it was not from this motive, it seems to be a declaring war against him at a very early period, and forebodes a settled and perpetual enmity."\*

The following fragment of a letter, which we print from the original draft, and which may not ever have been sent, gives us further information of the opposition to Bishop Seabury by a portion of the Church in New York and at the South :

[Rev. Dr. Wm. Smith, of Maryland, to Bishop Seabury.]

July 12th, 1786.

Right Reverend and dear Sir :

Since the receipt of your obliging letter, in answer to mine by the Rev. Mr. Ferguson, near a year ago, I have written several letters to you, but without having been favoured with any reply. Some of my letters were rather short hints or notes, for your own private information, that you might not be deceived by any candidates coming to you from this state, without sufficient title or testimonials. These did not require any immediate answer. But my letters to you on Mr. Armor's business were of another nature, and merited some other regard than ordaining here, in the state of mind, in which he then was, or without any title whatever to any living, or any proper testimonials from the Clergy in this state, where he had last resided, and that, too, in a public seminary of learning. All this I cannot but consider as a departure from that caution at least, which you were pleased to declare you would strictly observe, in your letter to me, which, at your desire, I laid before our convention of October, 1785. The manner in which you required him to sign his licence, viz: to be subject to your authority, (till there was some other sufficient or proper Episcopal jurisdiction or authority in the state where he might officiate) was making yourself the only judge of what was a proper Episcopal authority, and trying to extend your jurisdiction beyond the state of Connecticut ; although, in your said letter, you have declar-

\* From the Bishop White Correspondence.



ed that you had taken your station there, and wished not, nor would seek to extend your authority beyond that state.

If Mr. Armor produced you any thing by way of title, he was guilty of a gross imposition; for the certificate which he got from a few persons about Marcus Hook, in Pennsylvania, where he was born, was not the act or deed, even of one Vestry of the three congregations of which the late Mr. Craig's Mission consists; nor could the names of any of them be known to you; and the Vestries of these Churches, upon their being informed that he had declared to you that he had a title or Institution from them, so far disapproved it, that he never preached but in one of the Churches on his return; not being invited to preach in any of the others: and he soon went to the southward, viz: as far as Charlestown, Carolina, and has lately returned from thence, having in Charlestown made himself known to none of the Clergy; nor having engaged in any parish during his long tour of seven or eight months. Having arrived here in May last, in a better state, both of body and mind, than when he left us, he hath got a temporary reinstatement in his old professorship in this College, and if it shall please God to continue him in the state in which he now is, both of health and vigor of mind, he will prove an useful, as he is an able professor: and I shall most willingly ascribe all his past conduct, in the business of his obtaining Orders, as well as in sundry other matters, to the state of mind in which he then was and had been at other periods of his life before that period; of all which I fully and truly apprised you, I trust, with all that tenderness and regard which I owed to a young man who had been my pupil, and whom I had promoted to every station and office which he had filled since he finished his collegiate education under my direction. And I shall not be wanting in my endeavours still to serve him, as far as my duty in this College will permit. But enough of this subject, on which I should not have been so particular, had there not been complaints at our late Convention, in June last, that you are every day becoming less careful in looking, either for proper testimonials, or titles to any settlement, in the persons you ordain; that some very illiterate persons, ignorant Methodists and others have been sent out by you as preachers; that you take large sums, ten guineas and upwards, for ordaining; or, at least, when money is offered, you do not make the reply of that good *first Bishop Peter*—Acts viii., 20; that you interfere in the Church governments in other states, by sending your Pastoral Letters or Charges to some of those ordained by [you,] advising them that they must consider themselves under your authority, and submit to no alterations of the Liturgy, &c., proposed by the present Convention, &c., which tends to create divisions in our Church here; which is otherwise very well agreed in all material points; while at the same time you are said, of your own authority, to be making very great alterations from the English Liturgy, especially in the administration of the blessed Sacrament of the Lord's Supper, striving, as Archbishop Laud did, to introduce again some of those superstitions of which it had been cleared at the Reformation.

In consequence of these and some such-like charges against you, (which I think it just and candid to mention to you) both Clergy and Laity of sundry of the states came to our late Convention with sentiments far from being very favourable to you, and some of them expressly intimated to consent to no act that would admit, or even imply the validity of the ordinations made by you.

To some of us at first this appeared to be calling in question the validity of the Scots Episcopacy, from which yours is derived; and we could not have suffered this to be made a question of, especially before a body neither having the materials nor the competency of judging in a matter of this kind. But we were informed that the objection did not lie against the Scots Episcopacy, but against yours, as schismatical; you having broke off from the English Bishops, to whom, as being then an English subject, and resident in London, you owed obedience, &c.; and, deriving your consecration from Bishops whose consecration of English subjects is, by the laws of England, deemed invalid, &c.

I do not state this in the exact law terms, nor did we consider it as wanting any law answer. For the reply was easy: for even admitting a schismatical consecration by Bishops having incontestible succession and authority, the acts of the person so consecrated by them are held good as to the ordaining others for the Ministry, although not for their government afterwards, especially when they are removed under a foreign ecclesiastical and temporal jurisdiction.

This whole business, therefore, was summed up in the Convention, by a resolve to the following purpose, for I have not yet a copy of the original:

— That no person shall be received as a Clergyman in any of the states now united, who shall hold himself to be under the jurisdiction or government of any foreign or other Bishop, than such as may be resident in some of the states so united, and under the particular direction of the Conventions of the states in which they reside, till a Bishop or Bishops shall be resident in them.

This, I say, is the substance of the resolve. The original you may probably have received before this time. It is also further understood, that no Clergyman educated in any of the states, and going to any other state or country for Holy Orders, will be received, unless he carries with him from his own state, such certificates as the State Conventions, from time to time, may think proper.

The rule in Maryland is as follows, which I was directed to transmit to you; and I also requested the Rev. Mr. Smith of Somerset, in Maryland, to send you a copy of the same, with such other information as he might think necessary, from Philadelphia, as I could not find time, on the breaking up of the late Convention, to write to you from that city.

The foregoing notice, I hope, will put you on your guard against one *S. Kelly*, who, I hear, has gone to you from this state for Orders, and who, I believe, has not the name of any Clergyman of this state to commend him. At least he has not Dr. West's; and as to mine, as he





served some time as an usher in this College, he wrote to me from Somerset; but as he was a probationer in Ireland among the Presbyterians, as yet unacquainted with our Church Service, and seems not to desire much acquaintance with it, nor had got the names of Mr. Bowie, Dr. Keene, and Mr. Smith, who are the Clergy in the counties of Somerset and Dorset, where he has last resided; nor do I know that he has any invitation to any parish here—I say, for all these reasons, I declined to recommend him; nor would my recommendation alone have been sufficient—and, for the like reasons, I hope you will think it proper to reject him, also, as applying to you irregularly.

It hath been complained of, also, that you ordained Mr. Byzzet with the name only of one Clergyman to his certificate, and no title. But Mr. Byzzet is a valuable young man, and you probably knew some of the Scots Clergy where he last resided, and who were the proper persons to sign his credentials.

Another gentleman, Mr. Thos. Gordon, the nephew of my good friend the Rev. Dr. John Gordon, of Talbot county, the oldest of the Maryland Clergy, called on me three days ago for a letter to you. But he is and has been for some months, quite deranged in his understanding, so that his own uncle would not recommend him. And yet, for many years past he has been a worthy Schoolmaster and Reader in some of our Churches. You will not ordain him at present.\*

The personal feeling evinced by this letter, and the strange unwillingness to coalesce with their brethren of Connecticut, displayed by the Philadelphia Convention, served to widen the breach between Bishop Seabury and the Churches of New England, and those of New York, Pennsylvania and the South. Mr. Bass, of Newburyport, thus plainly and forcibly comments, in a letter to Mr. Parker, on this course of conduct:

[*The Rev. Mr. Bass to the Rev. Mr. Parker.*]

*Newbury Port, Sept. 30th, 1786.*

Dear Sir:

I have perused your enclosed papers, and find that our Southern brethren are like to obtain consecration for their Bishops elect; and also, by a motion respecting Dr. Seabury, that they are nearly ripe for making a schism in the American Church. Wiseacres! What a ridiculous figure must they make in the eyes of every sectary or anti-Episcopalian! In the name of wonder, what objections can be made against the validity of Dr. S's ordinations, that may not as well be made against those of the English Bishops? —

EDWARD BASS.†

\* From the Rev. Dr. Smith's Papers, belonging to the General Convention.

† From the Bishop Parker Correspondence.

But the Bishop of Connecticut was not without friends in New York. The amiable Benjamin Moore, whose friendship to Dr. Seabury was of long standing, and founded on a correct estimate of his worth, piety and zeal, in writing to his Boston correspondent of the departure for England of the two Bishops-elect, for consecration, gives us his view of this opposition, and its probable results:

[*From the Rev. Mr. Moore to the Rev. Mr. Parker.*]

*New York, Nov. 4, 1786.*

My dear Sir:

The day before yesterday Dr. White and Dr. Provost embarked on board the Speedy packet for Old England, with the expectation of obtaining consecration from the English Bishops. You know there is an act of Parliament authorizing either of the Archbishops, together with such of the Bishops as they may desire to call to their assistance, to consecrate Bishops for the American States. When his Grace of Canterbury sent a copy of the act in a letter which accompanied it, he intimated, that it was expected, before persons were sent for Episcopal Orders, every obstacle would be removed, by a full compliance with the requisitions which had been made. In the late Convention at Wilmington all objections were obviated, excepting only that it was resolved not to re-admit the Athanasian Creed. The gentlemen, however, thought they might venture to go, and I dare say they will succeed. It sometimes happens, in doubtful cases, that to act as if you were *sure of success*, is the most effectual way to obtain it. *Possunt quia posse videntur.* Dr. Griffith, who is another Bishop-elect, through some mistake, did not obtain the necessary testimonials from the State Convention, and is, on that account, detained a few months longer.

I have my fears, but am not so very apprehensive as you appear to be, that a schism must take place in our Church. A few people in this State, from old grudges on the score of politics, have determined to circumscribe, as far as they possibly can, the authority of Bishop Seabury. But they will not be able to effect their purpose to any great degree. His Episcopal powers have already been acknowledged by most of the Southern States, and Truth and Justice will, in due time, get the better of Prejudice and Partiality.

Your affectionate Friend and Servant,  
B. Moore.\*

The departure of Drs. White and Provost, after a second session of the Convention of 1786, at Wilmington, Delaware, at which the efforts of Dr. Smith for recommendation to England

\* From the original letter among the Bishop Parker Correspondence.



for consecration were finally defeated—their reception of the Episcopate in England, and their return to their respective dioceses, without any indication of a desire for the union of all the Churches in the United States, seemed to the New England Churchmen a clear expression of a decided unwillingness to come to unity and uniformity.

The following winter the Convocation of the Connecticut Clergy met at Wallingford, Feb. 27th.\* It was there decided to send another Presbyter to Scotland for consecration, as co-adjutor Bishop to the over-worked Dr. Seabury. The old and worthy Jeremiah Leaming, D. D., was first chosen, but he declined in consequence of age and infirmities. The eminently pious Richard Mansfield was next elected by the suffrages of his brethren; but he felt the burden too heavy to be borne, and the choice finally fell on the Rev. Abraham Jarvis, who was deputed to go to Scotland "To obtain consecration, that the Episcopal office might be canonically conferred." † We gather from incidental allusions to the matter, in the correspondence of the time, that it was part of the plan of the Bishop of Connecticut, that a Bishop elect for Massachusetts and New Hampshire should soon follow; and all eyes looked to the excellent and zealous Mr. Parker, of Boston, to complete the canonical number for the transmission of the Episcopate in the Scottish line.

This was, however, to be a last resort. It formed no part of the intention of Bishop Seabury to keep aloof from his fellow Churchmen, if union was possible on terms honorable to himself and the Church from which his orders were derived. To this end he deferred the action contemplated by the Convocation, and on the arrival of the newly consecrated Bishops of New York and Pennsylvania, he addressed to his most unscrupulous opponent, Bishop Provoost, a letter of congratulation, and an offer of terms of union. This letter, a noble peace-offering from a noble peacemaker, we give below. It is copied from the MS. Letter-Book of the good Bishop, where it still remains in his own hand-writing, a testimony to his efforts for union and peace.

\* The particulars of the proceedings of this Convocation are taken from a racy letter of the Rev. Roger Viets, who was present at the session. The original letter is preserved among the papers of Bishop Parker, to whom it was addressed.

† Vide Sprague's *Annals of the American Episcopal Pulpit*, page 238.

[*Bishop Seabury to Bishop Provoost.*]

*The Right Reverend Bishop Provoost, New York.*  
May 1, 1787.

Right Reverend and dear Sir :

It is with pleasure I take this opportunity of presenting my congratulations on your safe return to New York, on the success of your application to the English Archbishops, and on your recovery from your late dangerous illness.

You must be equally sensible with me of the present unsettled state of the Church of England in this country, and of the necessity of union and concord among all its members in the United States of America; not only to give stability to it, but to fix it on its true and proper foundation. Possibly nothing will contribute more to this end, than uniformity in worship and discipline among the Churches of the different states. It will be my happiness to be able to promote so good and necessary a work; and I take the liberty to propose, that before any decided steps be taken, there be a meeting of yourself and Bishop White and me, at such time and place as shall be most convenient, to try whether some plan cannot be adopted that shall, in a quiet and effectual way, secure the great object which I trust we should all heartily rejoice to see accomplished. For my own part I cannot help thinking, that the most likely method will be, to retain the present Common Prayer Book, accommodating it to the civil Constitution of the United States. The government of the Church, you know, is already settled. A body of Canons will, however, be wanted, to give energy to the government, and ascertain its operation.

A stated Convocation of the Clergy of this state is to be held at Stamford, on the Monday after Whitsun-day. As it is so near to New York, and the journey may contribute to the re-establishment of your health, I should be much rejoiced to see you there; more especially as I think it would promote the great object, the union of all the Churches.

May God direct us in all things !

Believe me to be, Rt. Rev. and dear Sir,

Your affectionate Brother and humble Servant,

SAMUEL, *Bishop of Connecticut.*

A letter, similar to this Christian overture for peace and union, was addressed to Bishop White, and is still preserved among his correspondence. In what manner the Bishop of New York received the proposition of his Episcopal brother of Connecticut,





for a conference and comprehension, we are unable to say. Bishop Seabury, in a letter written a few days afterward, to his friend in London, William Stevens, Esq., thus freely expresses his views on the subject :

[*Bishop Seabury to William Stevens, Esq., Old Broad Street, Royal Exchange, London.*]

*New London, May 9th, 1787.*

My very dear Sir :

It is so long since I heard from any of my friends in London, that I cannot help feeling some uneasiness on that account. I did hope that I should have received some intelligence respecting the two American Bishops, and particularly, whether they were laid under any restrictions ? and, if so, what those restrictions were ? Those gentlemen have returned, but I do not find their arrival has made much noise in the country. I have written to them both, proposing an interview with them, and an union of the Church of England through all the States, on the ground of the present Prayer Book, only accommodating it to the civil Constitution of this country ; and the government of the Church to continue unaltered as it now is, with a body of Canons to give energy to it, and direct its operation. I know not what effect this overture may have. But my fears are greater than my hopes. Every thing I can fairly do to procure union and uniformity, shall certainly be done.

My last letters were accompanied by a packet of charges, directed to my good friend, the Rev. Mr. Boucher, which I hope came safely to him. I shall set out in a week to attend a meeting of the Connecticut Clergy at Stamford. I have invited the two Bishops to visit us ; and as I shall then know how my proposals are likely to be received, I will from Stamford write to Mr. Boucher by the way of N. York. This goes *via* Boston. —

Your affectionate, humble Servant,

S. Bp. *Cumm.*

The response of Bishop White to Bishop Seabury's proposal is contained in a letter from the Bishop of Connecticut to Mr. Parker, of Boston, which we give below :

[*Bishop White to Bishop Seabury.*]

*Philadelphia, May 21st, 1787.*

There is nothing I have more at heart than to see y<sup>e</sup> members of our communion, throughout y<sup>e</sup> United States, connected in one system of Ecclesiastical Government ; and if my meeting of you, in concurrence with Bishop Provoost, can do anything towards y<sup>e</sup> accomplishment of this great object, my very numerous engagements shall not hinder me from taking a journey for y<sup>e</sup> purpose. But I must submit it to your consideration whether it will not be best pre-

viously to understand one another, as to y<sup>e</sup> views of y<sup>e</sup> Churches in which we respectively preside.

We have been informed (but perhaps it is a mistake) that y<sup>e</sup> Bishop and Clergy of Connecticut think our proposed Ecclesiastical Constitution essentially wrong, in y<sup>e</sup> leading parts of it. As y<sup>e</sup> general principles on which it is founded were maturely considered and compared with y<sup>e</sup> maxims which prevail in y<sup>e</sup> ecclesiastical system of England, as they have received y<sup>e</sup> approbation of all y<sup>e</sup> Conventions southward of you, and of one to the northward ; as they were not objected to by y<sup>e</sup> Archbishops and Bishops of y<sup>e</sup> English Church, and as they are generally thought among us essential to y<sup>e</sup> giving of effect to future ecclesiastical measures, I do not expect to find y<sup>e</sup> Churches in many of y<sup>e</sup> States willing to associate on any plan materially different from this. If our Brethren in Connecticut should be of opinion that y<sup>e</sup> giving of any share of y<sup>e</sup> Legislative power of y<sup>e</sup> Church to others than those of y<sup>e</sup> Episcopal order is inconsistent with Episcopal Government, and that y<sup>e</sup> requiring of y<sup>e</sup> consent of y<sup>e</sup> Laity to ecclesiastical laws is an invasion of Clerical rights, in this case, I see no prospect of doing good in any other way than contributing all in my power to promote a spirit of love and peace between us ; although I shall continue to cultivate y<sup>e</sup> hope of our being brought, at some future day, to an happy agreement.

As to y<sup>e</sup> Liturgy, if it should be thought advisable by y<sup>e</sup> general body of our Church to adhere to y<sup>e</sup> English Book of Common Prayer (y<sup>e</sup> political parts excepted) I shall be one of y<sup>e</sup> first, after y<sup>e</sup> appearance of such a disposition, to comply with it most punctually.

Further than this, if it should seem y<sup>e</sup> most probable way of maintaining an agreement among ourselves, I shall use my best endeavours to effect it. At y<sup>e</sup> same time, I must candidly express my opinion, that y<sup>e</sup> review of y<sup>e</sup> Liturgy would tend very much to y<sup>e</sup> satisfaction of most of y<sup>e</sup> members of our communion, and to its future success and prosperity. The worst evil which I apprehend from a refusal to review is this, that it will give a great advantage to those who wish to carry y<sup>e</sup> alteration into essential points of doctrine. Reviewed it will unquestionably be in some places, and y<sup>e</sup> only way to prevent its being done by men of y<sup>e</sup> above description is y<sup>e</sup> taking it up as a general business. I have been informed that you, Sir, and our Brethren in Connecticut, think a review expedient, although you wish not to be in haste in y<sup>e</sup> matter. Our Brethren in Massachusetts have already done it. The Churches in y<sup>e</sup> States southward of you have sufficiently declared their sentiments ; for even those which have delayed permitting y<sup>e</sup> use of y<sup>e</sup> new book, did it merely on y<sup>e</sup> principles of y<sup>e</sup> want of Episcopal order among them.

If, Sir, we should be of a different opinion in any matter, I hope we shall be so candid as mutually to think it consistent with y<sup>e</sup> best intentions, and a sincere desire to promote y<sup>e</sup> interest of our holy religion. This justice you have always received from, &c., &c.,  
(Signed)

WM. WHITE.

The above, my dear Sir, is the whole of a letter from Bishop White, that relates to the subject. It is in answer to one from me to him, in which I proposed a personal interview with him and Bishop Provoost, previously to any decided steps being taken respecting the Liturgy and Government of the Church, and mentioned the old Liturgy as the most likely bond of union. I send it to you without a comment, and shall be glad of your opinion respecting it. —

Your affectionate, humble Servant,  
S., Bp. *Connect.\**

\* From the original letter in the possession of the Editors.





Mr. Parker's comments on this reply are comprised in a familiar letter to the Rev. Bela Hubbard, which is full of interest from the information it gives us, on many points of discussion then agitating the minds of Churchmen in New England and the Middle States. We print it from the original draft in Mr. Parker's hand-writing which, as was his wont, he carefully preserved among his papers, for future reference.

[*Rev. Mr. Parker to Rev. Mr. Hubbard.*]

*Boston, June 1, 1787.*

Dear Sir:

Your favour by Mr. Miles was duly received, upon his arrival in town, and I have to return you my thanks for the same. I had previously heard from Bishop Seabury, that he had made an overture to the Brethren of the Lawn to meet him at Stamford; but my faith in their acceding to the proposal was not very strong: though I think had not the invitation been made quite so soon after their arrival, and before matters were arranged among themselves, Bishop White would have accepted it, he having frequently expressed his mind to me by letter, of a readiness to coalesce with his Northern Brethren and to form one Church in all the essentials of doctrine, discipline and worship. Some strong prejudices, upon the old score of politics, still remain in the minds of the New York gentlemen against Bishop Seabury, and therefore of their Bishop your dependent saith not. The grand obstacle to a union, I foresee, will be in matters of government. The Southern States have admitted Laymen to take part with them; Connecticut has not. They cannot rid themselves of the Lay brethren, and you will not admit Laymen. This will keep you apart. I impatiently wait to hear the result of your meeting.

I can easily pardon you for mentioning the request of Mr. Green, respecting the avails of his pamphlet, but not so easily somebody else for the necessity of its being mentioned. The case is, as long ago as last April twelvemonth, I paid Bishop Seabury for all the pamphlets that I had sold, which indeed were not all you sent, supposing he would settle the matter with his printer. I cannot now recollect the exact number, but think it was fifteen, at one shilling a piece. The remainder, except a few for some particular persons whom I thought not so well able to purchase, I have now by me. They are a-species of merchandise that does not meet with a quick sale with us. Mr. Ogden is settled at Portsmouth, having out-maneuvred Mr. Clarke in getting that Parish: they continue much pleased with him, and I hope he will do good. To prevent Mr. Clarke's taking a fruitless journey this way, being disappointed at Portsmouth, I engaged him to assist me for six months, which time being almost expired, and he wishing to be at the Convocation, he took his leave of us last week. He was in general very well liked, and had our fund not been deranged by the late war, and his voice a little stronger, we should have fixed him as an Assistant Minister at Trinity Church. In answer to the latter part of your letter, I can only say two words, *Nolo Episcopari*.

Mr. Freeman still continues at the Chapel Church, so called; his congregation very small, and they uneasy at his not being able to obtain Orders. He has made an overture to Bishop Provoost on this head, and the matter, I hear, is to

be the subject of discussion at a Convocation to be held, or already held at Philadelphia. Mr. Clarke, whom you will doubtless see at Stamford, will give you all the information of this kind you can wish. —

I remain, Sir, with respect and esteem,  
Your sincere Friend and Brother,

P. S. Pray do you intend to get the Lawn in Scotland or America?  
S. PARKER.  
REV. BELA HUBBARD.

The consecration of a Bishop for Massachusetts, and the selection of Mr. Parker as the first to fill this sacred office there, were desired, not only by the Bishop and Clergy of Connecticut, but also by the far-seeing Bishop White, who seems to have judged, rightly enough, as the sequel proved, that this step once determined upon, would be the connecting link between the separate Churches. We have already noticed the frequent allusion to this subject in Bishop Seabury's letters, and those of the other Connecticut Clergy. We append, in passing, an extract from a letter to Mr. Parker, from the Bishop of Pennsylvania, in which this action is strongly urged, on the very grounds we have indicated:

"I wish most sincerely that Massachusetts would unite with us, and choose a person for consecration; not merely as it would tend to cement the Church throughout the whole continent, but because I think it would add to the wisdom of our determinations, whenever a General Convention shall be had for the final settlement of our ecclesiastical system.\*

In carrying out these pacific views, the amiable Bishop of Pennsylvania entered into correspondence with the venerable Jeremiah Leaming of Stratford, one of the most influential of the Connecticut Clergy, and a bosom friend of Bishop Seabury. We regret that the letters written by Bishop White are lost; but their tenor can be readily inferred from the earnest replies which we are about to introduce. These replies prove conclusively the hearty concurrence of the Clergy of Connecticut in the views and conduct of their Bishop.

[*Rev. Jeremiah Leaming to Bishop White.*]

My very dear and Rev. Sir:

I have received your kind favour of the 21st of last month, for which you have my hearty thanks. Your views of a union of the Church in these States gives

*Stratford, July 9th, 1787.*

\* From the original letter among the Bishop Parker Correspondence.



me the greatest pleasure, and you are pleased to desire me to consider what will be the best method to accomplish the end desired, and to communicate it to you.

It appears to me, that if you, Bishop Provoost and Bishop Seabury could have a private meeting, all matters might be adjusted in such a manner, that a union might be easily effected. For all those difficulties which disturb that mutual concord, which ought to be among Christians, have their rise from some little misunderstandings. And provided the parties were brought together, and would explain themselves to each other, in meekness and love, all disagreeable passions would subside and be extinguished forever.

But to reconcile differences, when they are come to their full growth, is attended with so many difficulties, that it seldom proves successful. Will it, therefore, be a matter of wisdom or prudence to put this business off to some future day, at a great distance? I must say, that I wish this meeting might be as soon and as private as possible, that no evil angels might have any knowledge of it, who would be glad of an opportunity to throw in the firebrands of dissension.

If this meeting could be effected as proposed, I doubt not but a union would take place, so far as is necessary. That peace which consists in union of mind and agreement in judgment, in every point, is rather to be wished than hoped for, in this imperfect state.

There are more persons that are now labouring, with all the insidious arts which they can muster up, for the ruin of the Church of England, than you can conceive. All the Infidels and Dissenters in England and these States are our most mortal enemies. However they disagree in sentiment, they unite for our destruction. And you will soon find they are engaged as much to divide, as you are to unite us.

These enemies have always opposed the scheme of Bishops for America. It was by their machinations that Bishop Seabury failed in obtaining his desire. These enemies supposed, when he had applied and was refused, there was an end to the Church in this country. But when they found he had obtained the favour of the old Scotch Bishops, and had received the Apostolical power, they started and cried out, What shall we do now? for the Americans will have Bishops, and we cannot prevent it. An expedient was soon found. We are resolved what to do. Let there be an Act of Parliament granting liberty to the Bishops of England to consecrate Bishops for America, and then set up a huge cry, that Bishop Seabury is a *Nonjuror*. By this means we shall divide the Church, and they themselves will demolish it.

Shall we be made fools by these designing men, to do that which they cannot do without our help? The Church has always received her wounds from her own sons, who suppose that other men are as honest as themselves. When our enemies cry up *moderation*, they mean nothing more or less than that we should renounce our own principles and embrace theirs. When all is considered, said and done upon the subject, we shall find that the Church of England is the best model we can find, as it is regulated so exactly according to the Scriptures, by which the order of the first Church was fixed.

Theodosius, though a great patron of the Church, by assuming to himself the power of erecting new models in the government of it, thereby destroyed the being and constitution of a Christian Church; for if it rests upon the Divine right, derived from our Saviour and his Apostles, it is then in no man's power to alter it; if it does not, it is no Christian Church, for there can be no such thing unless it came from Heaven. *My kingdom is not of this world*, says our Saviour. If the religion we profess, the officers to administer, and the ordinances are not all divine, it is all a mere delusion at the best. These points are so clear in Revelation, that we must hold them or renounce all Revelation itself.

The Church in this state would be pleased to have the old forms altered as

little as may be; but for the sake of a union they will comply as far as they possibly can. And I do not see how a union can be more advantageous to us than it will be to you. If it is reciprocal, both ought to give way, and not to be too rigid. And I trust this will be the result, when matters are maturely considered.

I am, with every sentiment of esteem, regard and friendship,  
Right Rev. Sir, your most obedient, humble Servant,

JEREMIAH LEAMING.\*

The Right Rev. Bishop WHITE.

In his letter of congratulation to Bishop White, Mr. Parker still agitates the matter of union and comprehension. Giving, as this letter does, evidence of the feeling of the New England states, other than Connecticut, with reference to this matter, its testimony to the *general* desire for union on principles of mutual independence and equality, becomes of importance; and the reply to it, which will follow in chronological order, is explicit and to the point. We omit a portion of this letter having reference to an ordination by Bishop White of a candidate from New England, which had given great dissatisfaction in Massachusetts, where the Clergyman was formerly a preacher among the Congregationalists!

[*Rev. Mr. Parker to Bishop White.*]

*Boston, July 19th, 1787.*

Right Rev. and dear Sir:

I feel conscious of a neglect of duty and a deficiency in politeness, to have to acknowledge the receipt of two letters from you, before I had congratulated you on your advancement to the dignity you now possess, and your return from two long and dangerous voyages. The disturbed state of my family through sickness, and my own indisposition at the time of Mr. Montague's going to Philadelphia, and prior to that period, must apologize for this neglect. However late, I would now present you with my sincere congratulations on your having arrived at the highest order of the Clerical character, and your safe arrival to your native shore, and cordially wish you may prove a rich blessing to the Church under your Episcopal care, and promote the interest of true religion throughout these States.

Mr. Montague duly delivered your letter of the 8th inst., with respect to the Prayer Books you sent me last year. I have not the pleasure to inform you of a rapid sale of them. Our Convention had previously adopted the alterations, a copy of which were forwarded to you, which were not altogether similar to yours. We have in our parish adopted the Psalms as altered by you, but as we reprinted the Psalter here, it made no demand for the Prayer Books. But a dozen of them are disposed of, though they have been several times advertised for sale by the bookseller. What the probability is of a further sale will depend very much upon the future movements of the Church in this state.

\* From the Bishop White Correspondence.





Should a union take place between the Southern and Northern States, upon the plan of these alterations, no doubt they will meet a quick sale here: but as they are not yet adopted, even by some of the states represented in the Convention which proposed them, I cannot promise that they will be in demand here. I cannot myself consent to any further alterations, till a uniform Liturgy is agreed upon by the whole Church in these States, and to effect this I shall be willing to give up anything but the essential doctrines of our Church, and to adopt anything not repugnant thereto. But I fear from the opposite dispositions of Connecticut and the Southern States this will not be effected, though I cannot see why upon the supposition of a different ecclesiastical form of government, the Bishops of the several states may not agree on one common Liturgy, and a uniformity of worship be preserved, if not of discipline.

Nothing will be determined in this state respecting a Bishop till we see how matters are settled between you and the Bishop of Connecticut. We are but six Clergymen in the whole state (exclusive of Mr. Bowen) and are divided in our sentiments respecting the expediency of obtaining a Bishop. Two seem to adhere to Connecticut, two to your states, and the other two will join either party that will bid fairest to cement the whole. Should the case happen, that a person should be chosen for consecration for this state, will it be necessary for him to go to England to obtain it, or can two Bishops confer it authentically; or is Dr. Griffith on his way to England, or will the Southern Bishops unite with Bishop Seabury in this act? If this last question is premature or impatient, I beg pardon, and request not an answer to it. The reason of my proposing these questions is, that the answers may operate very considerably in the determinations of the Clergy here.

In the mean time, I remain, with every sentiment of respect and esteem,  
Your most obedient and very humble Servant,

S. PARKER.\*

Right Rev. Bishop WHITE.

Learning, in the zeal and fervor of his desires for union, lost no time in replying to Bishop White's response to his first communication. His letter again bears testimony to the fraternal sentiments of the Bishop of Pennsylvania, and points to the single obstacle yet remaining, the old animosity cherished by Bishop Provost toward Bishop Seabury, as all that was yet to be surmounted, ere a general union might be effected.

[*Rev. Jeremiah Leaming to Bishop White.*]

*Stratford, July 30th, 1787.*

I am so anxious, my dear and Rev. Sir, for the prosperity of the Church, that I cannot do less than acknowledge immediately the receipt of your favour by Dr. Johnson, who informs me that your sentiments are the same with ours in respect of the union.

If you, Bishop Provost and Bishop Seabury could be brought together, at the meeting of the gentlemen who have the care of the fund for Clergymen's widows, all matters might be adjusted. And whatever may be agreed upon by you three, each Bishop may bring his own Clergy to acquiesce in it; and by that means matters would be fixed upon a permanent basis.

\* From the Bishop White Correspondence.

You are the only person who can prepare the way to effect this scheme. And nothing is wanted to do it, but only to bring Bishop Provost to adopt it. And I cannot think he would hesitate a moment, if he knew the sentiments of his own Clergy in that respect as fully as I do. They all, to a man, would be overjoyed to find such a plan taking place. There is no one thing he can possibly do, that would raise his character so high among his Clergy, as this will. And there can be no risk in undertaking the affair. You would do essential service to the Church in general, and Bishop Provost in particular, provided you can effect this business, and convince him of the wisdom he will manifest in taking such a step now as will fix the willing obedience of his Clergy to him all his life after. The act, at his first setting out, that pleases and strikes the attention, will be of more advantage to him than he can imagine.

When you have persuaded Bishop Provost to acquiesce in the measure of having a private conference with you and Bishop Seabury, upon the subject of a union, be so good as to write to Bishop Seabury and invite him to meet you, and I doubt not he will attend. As he first proposed it, will it not be proper to acquaint him you are now agreed to have such a meeting, which, in my opinion, is the only method by which the end desired can be effected.

One thing further, provided you should bring about a union, which I doubt not will be the event, if you are brought together, it will save Dr. Griffith the trouble and expense of going to England, for he can be canonically consecrated here.

I have written now lest if I put it off till Dr. Johnson's return, you may not have time to prepare matters before the meeting; and it appears to me there ought not to be any delay in this affair. I hope you will not esteem me over-officious in this business; if you do, my apology is this: I have been forty years in the service of the Church, and I believe I am the oldest Clergyman in America, and I am very desirous to see it complete before I die.

God bless your labours for the converting of sinners and the building up of saints. Thus prays, Right Rev. Sir,

Your most obedient, humble Servant,

JEREMIAH LEAMING.\*

Bishop WHITE.

Bishop White's answer to Mr. Parker, to which we have already referred, will serve as a reply to both of these letters. It was written, as we infer from one of its statements, after consultation with the Bishop of New York.

[*Bishop White to the Rev. Mr. Parker.*]

*Philad'a, Aug'st 6, '87.*

Rev'd and dear Sir:

Your friendly letter of July 13 was delivered me y<sup>e</sup> other day by Mr. Amory, and I request you to accept my thanks for your congratulations and good wishes. —

I will be very explicit with you on y<sup>e</sup> questions you put in regard to an union with Bp. Seabury, and y<sup>e</sup> consecration of Dr. Griffith. On y<sup>e</sup> one hand, considering it was presumed a third was to go over

\* From the Bishop White Correspondence.



to England, that y<sup>e</sup> institutions of y<sup>e</sup> Church of that country require three to join in y<sup>e</sup> consecration, and that y<sup>e</sup> political situation of y<sup>e</sup> English prelates prevents their official knowledge of Dr. Seabury as a Bishop, I am apprehensive it may seem a breach of faith towards them, if not intended deception in us, were we to consecrate without y<sup>e</sup> usual number of three, all under y<sup>e</sup> English Succession: although it would not be inconsistent with this idea, that another gentleman, under a different succession, should be joined with us. On y<sup>e</sup> other hand, I am most sincerely desirous of seeing our Church throughout these States united in *one* Ecclesiastical Legislature: and I think that any difficulties which have hitherto seemed in y<sup>e</sup> way might be removed by mutual forbearance. If there are any further difficulties than those I allude to, of difference in opinion, they do not exist with me: and I shall be always ready to do what lies in my power, to bring all to an agreement.

As to Dr. Griffith, he is ready to go to England as soon as he shall be provided with money for y<sup>e</sup> purpose; and it was contrary to his opinion, y<sup>e</sup> writing to Bishop Provoost and to me, requesting us, or either of us to consecrate him. My answer was to this purport: that our Convention, by adopting y<sup>e</sup> English Book of Ordination and Consecration, had made it necessary for us to adhere to y<sup>e</sup> canonical number—that, besides this, I should be very cautious of breaking down such a bar against consecrations on surreptitious elections, y<sup>e</sup> evil against which y<sup>e</sup> canonical number was intended—and that it would be indelicate to y<sup>e</sup> English Bishops. I find from Bp. Provoost y<sup>t</sup> he wrote a similar answer. There y<sup>e</sup> matter rests for y<sup>e</sup> present. I remain in hopes that they will now take effectual measures for raising y<sup>e</sup> necessary supplies.

With regard to y<sup>e</sup> Prayer Books, when I wrote last, those left in this city were almost all gone. Since that we have got supplied from other states, where they laid on hand; so that as y<sup>e</sup> distance is great they may as well continue with you, until either you shall despair of selling them, or there shall be a demand elsewhere. I do not wish to give you much trouble in y<sup>e</sup> affair; but perhaps your booksellers would take them by y<sup>e</sup> doz: or half doz: at a discount of 1-5th, and if so, I shall be obliged to you to part with them at that rate. In several of y<sup>e</sup> states y<sup>e</sup> books have lain on hand from an expectation of another edition, of which there is not y<sup>e</sup> least probability until this be sold, if then. The state of y<sup>e</sup> sales, at present, is somewhere between y<sup>e</sup> half and two-thirds; I believe nearer the latter.

The haste in which I am obliged to write my letters is not consistent either with correctness or a fair hand. I beg you will excuse these deficiencies; and am, Rev'd and dear Sir,

Y<sup>r</sup> affectionate Brother, Wm. WHITE.\*

Rev'd Sam'l Parker.

\* From the Bishop Parker Correspondence.

It was almost unavoidable that Mr. Parker, in his efforts to heal the breach between the Connecticut Church and that at the Southward, should lie under suspicion from one so outspoken and so straight forward as Bishop Seabury. At Boston a portion of the "Proposed Book," the Psalter, was reprinted, as has been already stated, for use in the Church over which Mr. Parker was Rector, and other alterations than those required by the changes in the civil relations of the United States were made in the Prayer Book, on the authority of a Convention held shortly after Bishop Seabury's return to this country.

Exaggerated reports of these alterations were borne to the ears of the Bishop of Connecticut; and on the occasion of an invitation being extended to him to preach the annual sermon in Boston before the Episcopal Charitable Society, the Bishop took occasion to refer to these changes, and to express his unwillingness to countenance, by his presence, these unauthorized departures from the "good old Book of Common Prayer." Bishop Seabury's first letter on this subject is not preserved. The answer of Mr. Parker is a valuable contribution to Connecticut as well as Massachusetts Church history:

[*The Rev. Mr. Parker to the Bishop of Connecticut.*]

*Boston, Jan'y 28, 1788.*

R't Rev'd Sir:

Your favour of the 15th did not reach me till the evening of the 21st instant, and the departure of the Post the next morning prevented my answering it the last week.

I am very sorry to find that you have any reluctance to pass the festival of Easter at Boston, on account of any irregular or unpredented conduct in our Church. I know not what accounts may have come to your ears respecting the great alterations we have made in the Liturgy of the Church. I flatter myself you have heard more than is really true. I had the honour of transmitting to you, Sir, a copy of these alterations, adopted by a Convention held in this state, Sept., '85: no others have been since added, except the Psalms. The gentlemen of the Charitable Society would think themselves honoured with your company at their annual festival; but I cannot feel myself at liberty to promise a recession from our present mode of carrying on the service, as I apprehend it would be attended with great convulsions in our Church. And if you will indulge me in the statement of a few facts relating to those alterations we have really made, and the grounds upon which they were adopted, you will be the better able to judge how far our conduct has been reprehensible





In the year 1785, I think in the month of June or July, there being then but four Clergymen of the Episcopal Church in the three states of Rhode Island, Massachusetts and New Hampshire, and there being in those states eighteen or twenty Churches, three of the Clergymen of Massachusetts thought it advisable to invite a Convention of all the Churches to consult upon some plan for maintaining uniformity in Divine Worship, and adopting such other measures as might tend to the union and prosperity of the Episcopal Church. There being but four Clergymen, and so many Churches without, it was absolutely necessary to call in the Wardens and delegates from those Churches who had no Clergymen. This Convention was proposed to be held on Sept. 7, 1785. In the mean time, being informed that the Bishop of Connecticut proposed to meet his Clergy in Convocation, on August 3, in that year, I was requested by my brethren in the ministry, and the wardens and vestry, to attend that meeting, in order to learn what proceedings that body would take, that the proposed Convocation in this state might be able to act in unison with them. The attention and politeness I received from yourself, Sir, and the Clergy of your diocese, demand my grateful acknowledgments. I had the honour of a seat in the first Convention ever held in America. Upon discussing the subject of the expediency of some alterations in the Liturgy of the Church, it was proposed and agreed to, to choose a committee to attend the Bishop, to propose such alterations as should be thought necessary, and to report them to the next meeting of the Convocation. Having the honour of being named on that committee, in conjunction with Rev'd Messrs Jarvis and Bowdoin, you will recollect, Sir, that we spent Friday and Saturday in that week upon this subject, and that most, if not all the proposed alterations were such as we were under obligations to you for, or such as you readily agreed to. These proposed alterations were to be reported to the next meeting of your Convocation, and by your express desire, to the Convention that was to meet in this town the following month, and were, I think, transmitted by you to the Rev'd Dr. Smith, of Maryland, to be communicated to the Convention to be held at Philadelphia, in the month of October. The substitutes for the state prayers were to be immediately recommended to the Churches of Connecticut; and your injunction was received and adopted, with the alteration of one single word by our Convention. The other proposed alterations were also agreed to, and were to be sent to all the Churches in those states for their ratification. In our peculiar situation, without a Bishop, and most of our Churches without a Clergyman, what other mode could we devise? Till then I had not made, and did not think myself at liberty to make, any alterations, even in the state prayers, otherwise than by omitting the prayers for the King, &c. Give me leave, R't Rev'd Sir, to ask what other mode we could have devised, in our peculiar situation, without a Bishop, and most of our Churches without a Clergyman? As we could not proceed in the most regular way of having our Liturgy altered by a Bishop, we thought we had taken the next most regular step, that of

gaining the consent of a neighbouring Bishop, who, we were led to suppose, would enjoin the same in his Diocese. We kept our Convention under adjournments till July following, in order to see what would take effect in Connecticut, and at the Southward. The Convention held in Philadelphia, in October, went more thoroughly into alterations than we had proposed, which terminated in reprinting the Prayer Book. The Churches in Connecticut, taking the alarm at the proceedings of the Philadelphia Convention, began to think it best not to start from the old ground; and, if I am rightly informed, sent memorials to the Bishop in Convocation, not to accede to any alterations in the Liturgy, further than the substitute for the state prayers.

When our Convention met in July, by adjournment, we found that we were left by our brethren in Connecticut—that they thought it not advisable to make any alterations. The Convention at the Southward, though they acceded to some of our alterations, had gone much further, and did not adopt the substitute for the state prayers; and the Churches in this and the neighbouring states had readily come in to our proposed alterations, as they had signified to the Convention, one only excepted: what was there, in the power of the Convention, then left to do, to preserve a uniformity? For my own part I was nonplussed—we found we missed our object, and the only thing left to our choice was, to leave it to the option of the several Churches to adopt the new alterations, or continue the old Liturgy, as should be most agreeable.

My Church chose the alterations, and on the first Sunday in August, 1786, they were introduced, and have been strictly adhered to ever since. With those alterations suggested by yourself, and adopted by this Convention, it was judged best by some of our Church, to take the Psalms as selected by the Convention at Philadelphia. The reasons adduced for this procedure were, the great length of the morning service, which the reading the Psalms thus selected would considerably shorten, and that certain passages, which were peculiar to the state of the Jewish Church, and in particular those called the cursing Psalms, and not so well adapted to worship under the Christian dispensation, were omitted.

This, Sir, being the true state of facts, you will be able to judge how far we have acted irregularly, and whether you can with propriety visit us under these circumstances. I am not, for my own part, so much attached to our alterations, as to be unwilling to part with them, save in two instances: I mean the omission of the Athanasian Creed, and the frequent repetition of the Lord's Prayer. To return to these I should feel a reluctance; but still would be willing to sacrifice my own sentiments to the general good.

I am at the same time confident that, should I attempt it, it would cause a convulsion in my Church, [such] as would go near to its total destruction. And sure I am that is an event you would not wish to see take place. But let us suppose it might be effected without this risque. Will our returning whence we have departed produce a uniformity through these states? If this was probable, I should most





surely advise it. You value us in this state at much too high a rate, by supposing that our joining either side will bring about the desired uniformity. The Church is inconsiderable here, compared with what it is in yours or the Southern States. And would not our returning, without producing the intended end, discover an instability and fondness for change, that would be greatly prejudicial to the welfare of the Churches? This I will venture to assert, that when the several Bishops in America have agreed upon a uniform Liturgy, that it will be adopted by the Churches in this state.

Thus, R't Rev'd Sir, I have taken the liberty to lay before you this statement of facts, and the probable consequences of our compliance with what you wish; and however mistaken I may be, I have endeavored to do it with all that respect due to your character and office. Your known goodness and candour will excuse me if my pen has let any thing slip that is improper, for I assure you it was not intended.

I can only now add, Sir, that the gentlemen of the Charitable Society, and particularly myself, would think ourselves honoured with your company at the annual festival, and highly favoured by your preaching to them on that day, (and I will add, on the Sunday preceding, if you can make it convenient;) but at the same time they cannot authorize me to promise a recession from our present mode of performing the service, as they are apprehensive that such a measure would especially at the present time, when the Episcopal Church is peculiarly situated, tend to create divisions and parties among ourselves.

A committee of the Society was chosen at the last yearly meeting, to appoint some other gentleman to preach, in case you should not accept the invitation. You will, therefore, please to let me know, as soon as convenient, the result of your determination,

And believe me to be, with all possible respect and esteem,

R't Rev'd Sir, your most obedient,

And very humble Servant,

S. PARKER.\*

R't Rev'd Bishop of Connecticut.

It was not in the nature of Bishop Seabury to allow any misconception of his motives, or wrong interpretation of his conduct, to remain long in the mind of a friend unexplained, and the mail soon bore to the hands of Mr. Parker the Bishop's reply. Only a fragment of it is still preserved, and that is contained in the MS. Letter Book of the Bishop, from which we have transcribed it. It is gratifying to know, that this frank discussion caused no interruption in a life-long friendship, and the Easter visit of Bishop Seabury to Boston soon followed, proving how completely all misunderstanding had been removed.

\* From the original draft, preserved among the Bishop Parker Papers.

[Bishop Seabury to Rev. Mr. Parker.]

February 13, 1789.

— It was not my design to excite any resentment, or create any coolness, and I hope I have not done so. Indeed I have no suspicion of it from any expression in your letter. But I could not help observing that it was written with more formality than you used to write. Notwithstanding the statement of matters in it, I cannot help thinking you have been too hasty in adopting the alterations as you have done—that it has rendered a union among the Churches the more difficult, and clouded the small prospect of uniformity, which gave any encouragement to aim at it. That some of our Clergy have been too backward in accommodating the service of the Church to the state, or rather the temper of the country, I will not deny; I have more than once told them so. But errors may be committed through haste, as well as by delay. I am far from ascribing ill designs to you, or to any one who acted with you; but you must forgive me if I repeat it—such alterations as have been made are unprecedented in the Episcopal Church, without the concurrence of your proper Bishop. Forgive me, too, if I say, I did not flatter myself with having any steps taken in returning to the old service for my sake. I have been too long acquainted with my own unimportance, to expect it. But I did and do wish to have as great a uniformity as possible among our Churches; and I was grieved at a measure which I thought impeded so good a work. I never thought there was any heterodoxy in the Southern Prayer Book: but I do think the true doctrine is left too unguarded, and that the offices are, some of them, lowered to such a degree, that they will, in a great measure, lose their influence.\*

It was not long after the return of Bishop Seabury from his visit to the Eastward, that the zealous Mr. Leaming, of Stratford, renewed his correspondence with the Bishop of Pennsylvania. It is an interesting letter, indicating as it does, not only the same obstacle to union that had hindered it from the first, but in its reference, also, to a valuable little work published by the Rector of Stratford, attesting the zeal of this worthy old Missionary, in striving to stem the tide of infidelity and irreligion, then coming in upon the land.

[The Rev. Jeremiah Leaming to Bishop White.]

Stratford, June 16th, 1788.

My Rev. and dear Sir:

I have received your kind and obliging letter, dated the 10th of last February, and I should have answered it before this time, but have waited to hear how the affair turned out, after the Convention in Virginia, with Dr. Griffith.

\* From Bishop Seabury's Letter Book.



— As to the affair upon which our correspondence commenced, it appears to me, that the union of the Churches is, at present, a matter that cannot be effected. I was in hopes to see it accomplished soon after your return from England. But you inform me some object, and will have nothing to do with the Scotch Succession. Dr. P——y\* is at the bottom of the plan. He has contrived it to make this country all *Unitarians*; for, to accomplish that, he must demolish the Church in these States. However, if we do not lend him a helping hand, he cannot do it. The Church will never fall, unless it is pulled down by her own members.

Perhaps you will say, you cannot think there is any such scheme on foot. It will not be long before you will find that what I have told you is fact. The Presbyterians are employed by ——— to fill all the Southern States with their sort of Ministers, before the Church is supplied with Episcopal Clergymen. Where people have no principles about the nature of a Christian Church, a man ordained by the Laity is as good as any. And a man who professes to believe no creed, but only this, *that he believes not in any creed*, is as good a Christian as any man can be. By this scheme the Unitarian doctrine is to take place. In order to preserve the Church, the members should be vigilant, lest the foundation should be undermined by clandestine enemies. If true Christianity is not preserved by the Episcopal Church, it will soon take its flight from these States, for Unitarians will be the whole.

In order that the common people, members of the Church in this state, might understand the nature of the Christian Church, and some of its leading doctrines, I have lately published a small treatise upon various subjects, a copy of which I now send you. This I should not have presumed to do, if you had not in a familiar manner expressed your desire that I would communicate to you any matters that might turn up with regard to our Church.

If you should, upon the reading of it, approve what I have advanced, I should be glad to know if reprinting of it would be of any advantage to the people of your State, who are under your care. If we desire to preserve the Church, we must acquaint the people for what end the Church was appointed, and what the doctrines of a Christian Church are, in order that they may understand them.

Thus I have expressed my sentiments freely, and perhaps have been too open. But this must be my apology: in love I have done it, and in love I hope it may be received.

I am, with every sentiment of esteem and regard, Right Rev. Sir, —  
Your sincere friend and very humble Servant,

JEREMIAH LEAMING.†

Right Rev. Bishop WHITE.

It was from Massachusetts that the proposition tending to unite the divergent lines of Episcopacy finally came. In a letter, the date of which, other than the year, the good Bishop, in the hurry and labor of a wearisome correspondence, forgot to append, the following language is used :

\* Dr. Priestley.

† From the Bishop White Correspondence.

[Bishop White to Mr. Parker.]

Philadelphia, 1788.

Rev'd and dear Sir :

— Give me leave to take y<sup>e</sup> opportunity of asking whether our brethren of Massachusetts are determined still to keep at a distance from us, or whether they will meet us in Convention next July ? If there are any matters in which we do not think exactly alike, you may rely on it that there is an accommodating spirit on our part. If y<sup>e</sup> same should not be found on theirs, also; much more, if there should continue a backwardness even to confer with us; it is evident we shall never build up one respectable Church, pervading y<sup>e</sup> United States; and consequently shall never be so flourishing as some other religious societies who will accomplish that object.

We miss your society in another point of view. Of y<sup>e</sup> Southern States it is evident that y<sup>e</sup> Church is not sufficiently numerous, in some of them, to encourage their choosing a Bishop; while, in others, there are very particular circumstances preventing such a measure: so that even should Dr. Griffith repair to England for consecration, y<sup>e</sup> business would be imperfect, unless there were at least a fourth ready against his return: and we suppose here, that y<sup>e</sup> respectability of y<sup>e</sup> Church in Massachusetts would warrant our looking to them in this business.

I have formerly expressed to you another reason for my wishing you with us; and y<sup>e</sup> reason still exists: y<sup>e</sup> effecting of a junction with our brethren of Connecticut.

It must be considered by all as a surprising instance of negligence in our Church; her not availing herself of y<sup>e</sup> present opportunity of obtaining y<sup>e</sup> entire and independent possession of that Episcopacy which she had so long complained of y<sup>e</sup> want of. Our brethren in Virginia are no doubt most to blame. But when their indifference in y<sup>e</sup> case of Dr. Griffith had shown that there was no dependence from them, it should have been taken up elsewhere. The only excuse is what I have already stated—y<sup>e</sup> smallness of our communion in some states, and very particular circumstances in others. —

I can only add further at present, that I remain

Your affectionate Brother,

Rev'd S. Parker.

WM: WHITE.\*

This letter was a great advance toward the union so ardently desired by the Churchmen of the North. It was doubtless communicated to the Bishop of Connecticut, whose criticism upon the propositions it contains we have in a letter of his addressed to Mr. Parker. This letter we give below :

\* From the Bishop Parker Correspondence.





[*Bishop Seabury to the Rev. Mr. Parker.*]

December 16, 1788.

Rev'd and dear Sir:

I intended to have written to you more particularly concerning a union with the Southern Churches: but I am obliged to go out of town for two or three days, and shall not be back in time for the post. I can now only observe, that as it appears to me, all the difficulty lies with those Churches, and not with us in Connecticut. I have several times proposed and urged a union. It has been received and treated, I think, coldly. And yet I have received several letters urging such a union on me, as though I was the only person who opposed it. This is not fair. I am ready to treat of and settle the terms of union on any proper notice. But Bishops W. and P. must bear their part in it, actively, as well as myself; and we must come into the union on even terms, and not as underlings.

Your affectionate, humble servant,

SAMUEL CONNECT.\*

The following month Mr. Parker replied to the letter addressed to him by the Bishop of Pennsylvania. It is a long and able discussion of the matter, and its temperate and conclusive arguments must have carried conviction with them.

[*The Rev. Mr. Parker to Bishop White.*]

Boston, January 20th, 1789

Right Rev. Sir:

I was honoured sometime last month with your letter, which being without date leaves me uncertain how long it was on its passage, nor could I find out the bearer. I have been waiting some weeks for an opportunity to send to Philadelphia by a private hand, otherwise should have been more punctual in acknowledging the receipt of yours.

You ask, Sir, "whether your brethren of Massachusetts are determined still to keep at a distance from you?" I am quite at a loss how to answer the question. True it is that the Churches in Massachusetts have at present more the resemblance of Independent congregations than of Episcopal Churches, having one common centre of union and communion. There are but six Episcopal Clergymen in the state: two of these have received Orders since the Revolution; one from yourself, the other from Bishop Seabury; two of the other four are so lax in their principles of Episcopal government, that I rather think them averse to uniting under any common head. The Churches are without funds, and the Clergy supported by voluntary contributions, and most of them so small and poor as to afford their ministers but slender support. This being the case, your supposition that the respectability of the Church of Massachusetts would warrant your looking to them to complete the number of Bishops

\* From the original letter among the Bishop Parker Correspondence.

in the English line, is not, you will readily perceive, well founded. Greater difficulties would arise in this matter than a stranger would imagine; so great, indeed, that I despair of ever seeing it effected here.

If there is anything in the power of the clergy here that could effect a reconciliation between the Church of Connecticut and Philadelphia, it will, I am sure, be embraced with cheerfulness. Something I hope will be attempted in the spring. It appears to me that a union might take place, even if the constitutions of government and the Liturgy varied a little in the different States. An absolute uniformity of government and worship, perhaps, will never take place under a Republican form of civil government, and where there is such a variety of sentiments in religious matters. Still I conceive we may become so far united as to be one Church, agreeing in the general principles of discipline and worship.

The late alteration that has taken place in the political principles of the Non-jurors in Scotland, their being no longer entitled to that name, I should suppose will remove one bar to a reconciliation with Bishop Seabury. If our brethren in Connecticut are so tenacious of the rights of the Clergy, as not to be willing to yield any part of Church government to the Laity, why need that be an impediment to an union with those in offices pertaining to the Episcopal chair, who think the Laity are entitled to a share of the government? For my own part, I am not of opinion that the Church of England is entirely free from Lay government, and I am still more of the opinion that a Church existing under such constitutions of civil government as are adopted in the United States, especially where it has no funds of its own to support its officers, can never flourish without yielding to the Laity who hold the purse-strings, a share in the government.

This, however, in my mind, is the greatest obstacle to a union with our brethren in Connecticut. It is in vain to dispute which form comes nearest to the primitive practice. The question is, which is most expedient under our present circumstances? They are doubtless too rigid in their sentiments, at least for the latitude of America, and must finally be obliged to relax a little. They think, on the other hand, that your Constitution is to democratical for Episcopal government, and especially in permitting the Laity to sit as judges at the trial of a Bishop, and to have a voice in deposing him. Bishop Seabury in a letter to me last month, has these words: "All the difficulty in effecting a union lies with the Southern Churches, and not with us in Connecticut. I have several times proposed and urged a union, it has been received and treated, I think, coldly. And yet I have received several letters urging such an union on me, as though I was the only person who opposed it; this is not fair. I am ready to treat of and settle the terms of union, on any proper notice; but Bishops White and Provoost must bear their part in it actively as well as myself, and we must come into the union on even terms." Here certainly appears a disposition to unity; where, then, is the impediment?

I have lately heard that some proposals have been made by the Convocation at New York for a reconciliation. What they are, if any such have been made, I am not yet able to learn. I heartily wish that we were one body, and the Church in every state completely organized. Nothing on my part shall be wanting to effect this desirable end. If my meeting you in Convention next July would have any tendency to bring this to pass, I would willingly accept your kind invitation, and would endeavour to come properly authorized to accede to any proper terms of accommodation. In the mean time, I could wish to know if any general principles are agreed upon which it is supposed the opposite parties will accede to, and which would be the basis of the union. If some preliminaries of this kind were previously settled, it would much facilitate the business, and afford a more pleasing prospect of success.



Any communications of this kind you can find leisure to make will be most gratefully received by  
Your most obedient and very humble Servant,

S. PARKER.\*

Right Rev. Bishop WHITE.

Strange it is, but true, that even at this late day, Bishop Provost was still implacable. His own Convention, much to his annoyance, as we shall see, had taken measures looking to a union. He had himself declined acting on the absurd proposition of the Virginia Convention, that, in connection with Bishop White, he should proceed to the consecration of Dr. Griffith to the Episcopate of Virginia, without waiting the completion of the canonical number of Consecrators. But in his deep-seated dislike of Bishop Seabury, even in the midst of the presages of the much-desired union, which all his efforts could not prevent, he thus wrote to Bishop White :

[*Bishop Provost to Bishop White.*]

Right Reverend and dear Sir :

— The members of the Committee of Correspondence in this state will not be able to meet together till the adjournment of our Legislature, which it is expected will take place in a few days. There is no doubt but that Dr. Smith's proposal will be approved of by them, except as to Connecticut. An invitation to the Church in that state to meet us in General Convention, I conceive to be neither necessary nor proper—not necessary, because I am informed that they have already appointed two persons to attend the next General Convention, without our invitation—not proper, because it is so publicly known that they have adopted a form of Church government which renders them inadmissible as members of the Convention or union. —

Your affectionate Brother,  
SAM'L PROVOST.†

*New York, February 24, 1789.*

Without waiting for the receipt of Mr. Parker's reply, Bishop White addressed a cordial invitation to Bishop Seabury and the Connecticut Church, to send representatives to the coming Con-

\* From the Bishop White Correspondence.

† Ibid.

vention in Philadelphia, on terms honorable to both parties. This overture was met in the kindly spirit which prompted it, and a hurried note from the good Bishop of Connecticut to Mr. Parker tells the result to one who, perhaps, more than any other, had been made the instrument of healing the divisions of the American Church. To this brief note we add a longer communication from the excellent Mr. Leaming, and then proceed to give, in full, Bishop Seabury's letters to Bishop White and Dr. William Smith.

[*Bishop Seabury to the Rev. Mr. Parker.*]

*April 10th, 1789.*

Rev'd and dear Sir :

— I believe we shall send two Clergymen to the Philadelphia Convention, to see whether a union can be effected. If it fail, the point I believe will here be altogether given up. —

I am, Rev. Sir, your affect. Bro'r and Serv't,  
SAMUEL, Bp. *Connect.*\*

[*The Rev. Mr. Leaming to Bishop White.*]

*Stratford, June 9, 1789.*

Rev'd and dear Sir :

The circumstances of my family have prevented my attendance upon the two last Conventions in this state; but I hear Bishop Seabury had a letter from you, in which you observed that you had received a letter from me and had answered it; but as you heard nothing from me, supposed it had miscarried. You were right in that conclusion, for that letter hath not come to hand.

I am unacquainted with the subject of your letter to Bishop Seabury; but report says there was something in it concerning the union of the Churches—which thing I most reverently wish might take place upon that plan that we may worship God according to our consciences.

I have no doubt that such an event would be agreeable to Bishop Seabury, and to all the Clergy of this state, and to the Church Universal.

I cannot conceive the reason why you should apply to the Bishops of England to consecrate a Bishop for these States, when we have three Bishops in them already. It appears to me we ought to be united, in order that the line of succession of the English and Scotch Bishops *might unite in America*, as they were derived from the same line originally.

Bishop Seabury has twenty Clergymen in this state, and a very respectable body of people under their care, who are true sons of the

\* From the Bishop Parker Correspondence.





Church; and if any state should send to the English Bishops to consecrate a Bishop, it would cast such a face upon affairs, as would exclude all possibility of a union: for such a measure would not be adopted, unless they designed to keep up a separation from us. We shall do every thing in our power for a union, that is consistent with prudence, benevolence and religion. More than this no one can expect.

I am not able to see why there may not be a general union, although we did not agree in every little circumstance. I suppose you agree with us in all Articles of Faith. Although you have cast out two of our creeds, I imagine you do not mean to deny the Divinity of our blessed Lord: for if we are ever justified, it must be by the merits of Christ, and no created being can do any thing by merit for another. All he can do is only to act up to the dignity of his nature; and God has a right to all this, because He gave all the ability.

I do not wish this letter to be laid before the General Convention: but if you think proper, I should have no objection to its being seen by some Gentlemen of candour, that wish a union of this Church with yours.

I am your most obedient, humble Servant,

JEREMIAH LEAMING.\*

[*Bishop Seabury to Right Rev. Dr. White, Philadelphia.*]

*New London, June 29th, 1789.*

Right Rev. and dear Sir:

Your favour of December 9th, 1788, came safely to me, though not till the middle of February. I heartily thank you for it, and for the sentiments of candor and Christian unity it contains, and beg you to believe that nothing on my part shall be wanting to keep up a friendly intercourse, and the nearest possible connection with you, and with all the Churches in the United States, that our different situations can permit.

That your letter has not been sooner attended to has not been owing to disrespect or negligence. I was unwilling to reply to the great and interesting subject of union between the Church of Connecticut and the Southern Churches, merely on the dictates of my own judgment; and as we were about to call a Convention of Lay delegates from our several congregations, to provide for the support of their Bishop, and to consider of the practicability of instituting an Episcopal Academy in this state, it was thought best that the point of sending Lay delegates to the General Convention should come fairly before them. The annual Convocation of our Clergy was also to meet in June, and I determined to take their sentiments on the subject of sending some of their body to your Convention.

When the matter was proposed to the Lay Convention, after some conversation, they declined every interference in Church government or in reformation of Liturgies. They supposed the government of the Church to be fixed, and that they had no right to alter it by introducing a new power into it. They hoped the old Liturgy would be retained, with little alteration; and these mat-

† From the Bishop White Correspondence.

ters, they thought, belonged to the Bishops and Clergy, and not to them. They therefore could send no delegates, though they wished for unity among the Churches, and for uniformity of worship; but could not see why these great objects could not be better secured on the old ground than on the new ground that had been taken with you.

The Clergy supposed that, in your Constitution, any representation from them would be inadmissible without Lay delegates, nor could they submit to offer themselves to make a part of any meeting where the authority of their Bishop had been disputed by one Bishop, and probably by his influence, by a number of others who were to compose that meeting. They, therefore, must consider themselves as excluded, till that point shall be settled to their satisfaction, which they hope will be done by your Convention.

For my own part, gladly would I contribute to the union and uniformity of all our Churches; but while Bishop Provost disputes the validity of my consecration, I can take no step towards the accomplishment of so great and desirable an object. This point, I take it, is now in such a state that it must be settled, either by your Convention, or by an appeal to the good sense of the Christian world. But as this is a subject in which I am personally concerned, I shall refrain from any remarks upon it, hoping that the candour and good sense of your Convention will render the future mention of it altogether unnecessary.

You mention the necessity of having your succession completed from England, both as it is the choice of your Churches, and in consequence of implied obligations you are under in England. I have no right to dictate to you on this point. There can, however, be no harm in wishing it were otherwise. Nothing would tend so much to the unity and uniformity of our Churches, as the three Bishops now in the States joining in the consecration of a fourth. I could say much on this subject, but should I do so, it may be supposed to proceed from interested views. I shall therefore leave it to your own good sense, only hoping you and the Convention will deliberately consider whether the implied obligations in England, and the wishes of your Churches be so strong that they must not give way to the prospect of securing the peace and unity of the Church.

The grand objection in Connecticut to the power of Lay delegates in your Constitution, is their making part of a *judicial* Consistory for the trial and deprivation of Clergymen. This appears to us to be a new power, utterly unknown in all Episcopal Churches, and inconsistent with their Constitution. That it should be given up, we do not expect; power, we know, is not easily relinquished. We think, however, it ought to be given up; and that it will be a source of oppression, and that it will operate as a clog on the due execution of ecclesiastical authority. If a Bishop with his Clergy are not thought competent to censure or depose a disorderly brother, or not to have sufficient principle to do it, they are unfit for their stations. It is, however, a presumption that cannot be made, and therefore can be no ground of action.

If the power with which your Constitution invests Lay delegates be conformable to the *sentiments of some of our best writers*, I confess I am unacquainted with them; and as I profess myself to be always open to conviction and information, I should be glad to know to what writers I am to apply for that purpose. And as to the *principles which have governed in the English Church*, I have always understood that the Liturgy and Canons and Articles were settled and agreed upon by the Convocation, and were then, by Act of Parliament, made part of the English Constitution. I know not that the Laity had anything further to do with it.

With regard to Massachusetts and Rhode Island, I never understood your Constitution has been adopted in either of them. Mr. Parker, in Boston, and





I suppose the other congregation there, adopted your Liturgy with but little variation; but I know not that it was done elsewhere. And an attempt to introduce it into Newport, I speak my own opinion, has laid the foundation of such dissensions in that congregation as, I fear, will long continue.

Was it not that it would run this letter to an unreasonable length, I would take the liberty to mention at large the objections that have been here made to the Prayer Book published at Philadelphia. I will confine myself to a few, and even these I should not mention but from a hope they will be obviated by your Convention. The mutilating the Psalms is supposed to be an unwarrantable liberty, and such as was never before taken with Holy Scriptures by any Church. It destroys that beautiful chain of Prophecy that runs through them, and turns their application from Messiah and the Church to the temporal state and concerns of individuals. By discarding the word Absolution, and making no mention of Regeneration in Baptism, you appear to give up those points, and to open the door to error and delusion. The excluding of the Nicene and Athanasian Creed has alarmed ye steady friends of our Church, lest ye doctrine of Christ's divinity should go out with them. If the doctrine of those Creeds be offensive, we are sorry for it, and shall hold ourselves so much the more bound to retain them. If what are called the damnable clauses in the latter be the objection, cannot those clauses be supported by Scripture? Whether they can or cannot, why not discard those clauses, and retain the doctrinal part of the Creed? The leaving out the *descent into Hell* from the Apostles' Creed seems to be of dangerous consequence. Have we a right to alter the analogy of faith handed down to us by the Holy Catholic Church? And if we do alter it, how will it appear that we are the same Church which subsisted in primitive times? The article of the *descent*, I suppose, was put into the Creed to ascertain Christ's perfect humanity, that he had a human soul, in opposition to those heretics who denied it, and affirmed that his body was actuated by the divinity. For if when he died, and his body was laid in the grave his soul went to the receptacle of departed spirits, then he had a human soul as well as body, and was very and perfect man. The Apostles' Creed seems to have been the Creed of the Western Church; the Nicene, of the Eastern; and the Athanasian, to be designed to ascertain the Catholic doctrine of the Trinity, against all opposers. And it always appeared to me, that the design of the Church of England, in retaining the three Creeds, was to show that she did retain the analogy of the Catholic faith, in common with the Eastern and Western Church, and in opposition to those who denied the Trinity of persons in the Unity of the Divine Essence. Why any departure should be made from this good and pious example I am yet to seek.

There seems in your book a dissonance between the Offices of Baptism and Confirmation. In the latter there is a renewal of a vow, which in the former does not appear to have been explicitly made. Something of the same discordance appears in the Catechism.

Our regard for primitive practice makes us exceedingly grieved that you have not absolutely retained the sign of the Cross in Baptism. When I consider the practice of the ancient Church, before Popery had a being, I cannot think the Church of England justifiable in giving up the sign of the Cross, where it was retained by the first Prayer Book of Edward the VI. Her motive may have been good; but good motives will not justify wrong actions. The concessions she has made in giving up several primitive, and I suppose apostolical usages, to gratify the humours of fault-finding men, shows the inefficacy of such a conduct. She has learned wisdom from her experiences. Why should not we also take a lesson in her school? If the humour be pursued of giving up points on every demand, in fifty years we shall scarce have the name of Christianity left. For God's sake, my dear Sir, let us remember that it is the particular

business of the Bishops of Christ's Church to preserve it pure and undefiled, in faith and practice, according to the model left by apostolic practice. And may God give you grace and courage to act accordingly!

In your Burial Office, the hope of a future resurrection to eternal life is too faintly expressed, and the acknowledgment of an intermediate state, between death and the resurrection, seems to be entirely thrown out; though, that this was a catholic, primitive and apostolical doctrine, will be denied by none who attend to this point.

The articles seem to be altered to little purpose. The doctrines are neither more clearly expressed nor better guarded; nor are the objections to the old articles obviated. And, indeed, this seems to have been the case with several other alterations; they appear to have been made for alteration's sake, and at least have not mended the matter they aimed at.

That the most exceptionable part of the English book is the Communion Office may be proved by a number of very respectable names among her Clergy. The grand fault in that office is the deficiency of a more formal oblation of the elements, and of the invocation of the Holy Ghost to sanctify and bless them. The Consecration is made to consist merely in the Priest's laying his hands on the elements and pronouncing, "*This is my body*," &c., which words are not consecration at all, nor were they addressed by Christ to the Father, but were declarative to the Apostles. This is so exactly symbolizing with the Church of Rome in an error; an error, too, on which the absurdity of Transubstantiation is built, that nothing but having fallen into the same error themselves, could have prevented the enemies of the Church from casting it in her teeth. The efficacy of Baptism, of Confirmation, of Orders, is ascribed to the Holy Ghost, and His energy is implored for that purpose; and why He should not be invoked in the consecration of the Eucharist, especially as all the old Liturgies are full to the point, I cannot conceive. It is much easier to account for the alterations of the first Liturgy of Edward the VI. than to justify them; and as I have been told there is a vote on the minutes of your Convention, anno. 1786, I believe, for the revision of this matter, I hope it will be taken up, and that God will raise up some able and worthy advocate for this primitive practice, and make you and the Convention the instruments of restoring it to His Church in America. It would do you more honor in the world, and contribute more to the union of the Churches than any other alterations you can make, and would restore the Holy Eucharist to its ancient dignity and efficacy.

I shall close this letter with renewing a former proposal for union and uniformity, viz: that you and Bishop Provost, with as many proctors from the Clergy as shall be thought necessary, meet me with an equal number of proctors from Connecticut. We should then be on equal ground, on which ground only, I presume, you would wish to stand, and I doubt not everything might be settled to mutual satisfaction, without the preposterous method of ascertaining doctrines, &c., &c., by a majority of votes.

Hoping that all obstructions may be removed by your Convention, and beseeching Almighty God to direct us in the great work of establishing and building up His Church in peace and unity, truth, and charity, and purity,

I remain, with great regard and esteem, your affectionate  
Brother and very humble Servant,

SAMUEL, Dp. Connect.

I presume you will lay this letter before the Convention, and I have to request that I may be informed of their proceedings, as soon as convenient, as all our proceedings will be suspended till then or, at least, till November.

The remarks on your Prayer Book are the principal ones I have heard made. They are here repeated from memory, and I have not your Book at hand with which to compare them.



I observe you mention that the authority of Lay delegates in your Constitution is misunderstood. We shall be glad to be better informed, and shall not pertinaciously persist in any unfair constructions, when they are fairly pointed out to us. That the assent of the Laity should be given to the laws which affect them equally with the Clergy, I think is right, and I believe will be disputed no where, and the rights of the Laity we have no disposition to invade.\*

[*Bishop Seabury to the Rev. Dr. Wm. Smith.*]

*New London, July 23, '89.*

— The wish of my heart, and the wish of the Clergy and of the Church people of this state, would certainly have carried me, and some of the Clergy, to your General Convention, had we conceived we could have done it with propriety. The ground on which Bishop P. disputes the validity of the Scotch Episcopal succession can best be explained by himself: I know not what it is. And the ground on which the Letters of Orders were called for from every Clergyman, in a former Convention at Philadelphia—if I have been rightly informed—in order to make a distinction between English and Scotch ordinations, they can best explain who were concerned in it. As I know not precisely how this matter ended, I shall say no more about it. But while this matter stands as it does, and there is a Resolve on the minutes of the New York Convention strongly reflecting on Bishop Seabury's Episcopal character—while by your own Constitution no representation of Clergymen can be admitted without Lay delegates; and no Church can be taken into your union without adopting your whole plan, I leave you to say whether it would be right for me, or for my Clergy, to offer ourselves at a Convention where we could be admitted only in courtesy? Should we feel ourselves at home? or, as being on an equal footing with the other ministers?

The necessity of a union of all the Churches, and the disadvantages of the present disunion, we feel and lament equally with you; and I agree with you, that there may be a strong and efficacious union between Churches where the usages are different. I see not why it may not be so in this case, as soon as you have removed those obstructions which, while they remain, must prevent all possibility of uniting.

My joining with Bishops W. and P. in consecrating a fourth Bishop was some time ago proposed to Bishop W., and by him declined. His noncompliance has had a bad effect here. It has raised a jealousy of attempting an undue superiority over the Church of Connecticut, which, as it at present consists of nineteen Clergymen, in full orders, and more than 20,000 people, they suppose as respectable as the Church in any state in the Union.

Before I wrote to Bishop White I took the most deliberate pains to

\* From the original MS. preserved among the Bishop White papers. As this letter is mutilated more or less on every page, we have supplied the omissions from the first draft of this paper contained in Bishop Seabury's Letter-book.

obtain the sentiments of both Clergy and Laity; and I should not now think myself at liberty to act contrary to their sentiments, even did not my own coincide with theirs. I have, however, the strongest hope that all difficulties will be removed by your Convention—that the Connecticut Episcopacy will be explicitly acknowledged, and that Church enabled to join in union with you, without giving up her own independency.

A great deal, my dear sir, will depend on the part you now act. The dread of alterations in the Liturgy here arises from the observation, that every review of the Liturgy has set the offices of the Church lower, and departed further from primitive practice and simplicity. The book you published was a remarkable instance of depreciating the offices, and we hope to see it remedied. To enter into particulars, after what I have written to Bishop W. will be useless. But if a uniformity of worship be aimed at, I know of no other method besides the one I mentioned to Bishop W.—to leave the matter to the Bishops and the Clergy. It is their business; and if your Laity will not consent to it, they interfere out of their sphere. —\*

At the meeting of the Convention of the Church in the Middle and Southern States, in July, 1789, a letter from the Rev. Samuel Parker, enclosing an invitation from the Clergy of Massachusetts and New Hampshire to the Bishops of Pennsylvania and New York, to unite with the Bishop of Connecticut in the consecration of the Rev. Edward Bass, their Bishop elect, demanded immediate attention. This measure, we are assured by Bishop White, and his testimony is borne out by other authorities, was set on foot by the energetic Parker; and, as appears in the sequel, was not so much intended to bring about Mr. Bass's consecration, as, by the presentation of a case in point, to effect that union which was the desire of the great body of Churchmen throughout the land. The tendency of this measure had not escaped the vigilant eyes of Bishop Provoost in New York, and the attempt was made by the most prominent Layman of Massachusetts, Dudley Atkins Tyng, Esq., to interest the various vestries of Massachusetts and New Hampshire in opposition to Mr. Bass's consecration, on the ground, that none but the Clergy had been permitted to participate in his election. It required the most determined and painstaking effort, on the part of Mr. Parker, to counteract this opposition, to the strength of which he refers in a letter.

\* From Bishop Seabury's MS. Letter Book







we shall subsequently give. But by his judicious measures, the growing discontent was allayed, and on the third day of the session the following document was introduced.

"An act of the Clergy of Massachusetts and New Hampshire, recommending the Rev. Edward Bass for consecration, was laid before the Convention, by the Right Rev. Dr. White, and is as follows:

The good providence of Almighty God, the fountain of all goodness, having lately blessed the Protestant Episcopal Church in the United States of America, by supplying it with a complete and entire Ministry, and affording to many of her communion the benefit of the labours, advice and government of the successors of the Apostles:

We, Presbyters of said Church in the States of Massachusetts and New Hampshire, deeply impressed with the most lively gratitude to the Supreme Governor of the universe, for his goodness in this respect, and with the most ardent love to his Church, and concern for the interest of her sons, that they may enjoy all the means that Christ, the great Shepherd and Bishop of souls, has instituted for leading his followers into the ways of truth and holiness, and preserving his Church in the unity of spirit and the bond of peace, to the end that the people committed to our respective charges may enjoy the benefit and advantage of those offices, the administration of which belongs to the highest Order of the Ministry, and to encourage and promote, as far as in us lies, a union of the whole Episcopal Church in these States, and to perfect and complete this mystical body of Christ, do hereby nominate, elect and appoint the Rev. Edward Bass, a Presbyter of said Church, and Rector to St. Paul's, in Newburyport, to be our Bishop; and we do promise and engage to receive him as such, when canonically consecrated and invested with the apostolic office and powers by the Right Reverend the Bishops hereafter named, and to render him all that canonical obedience and submission which, by the laws of Christ, and the constitution of our Church, is due to so important an office.

And we now address the Right Reverend the Bishops in the States of Connecticut, New York and Pennsylvania, praying their united assistance in consecrating our said Brother, and canonically investing him with the apostolic offices and powers. This request we are induced to make from a long acquaintance with him, and from a perfect knowledge of his being possessed of that love to God and benevolence to men, that piety, learning and good morals, that prudence and discretion, requisite to so exalted a station, as well as that personal respect and attachment of the communion at large in these States, which will make him a valuable acquisition to the Order, and, we trust, a rich blessing to the Church.

Done at a meeting of the Presbyters whose names are underwritten, held at Salem, in the County of Essex, and Commonwealth of Massachusetts, the fourth day of June, Anno Salutis, 1789.

SAMUEL PARKER, Rector of Trinity Church, Boston.

T. FITCH OLIVER, Rector of St. Michael's Church, Marblehead.

JOHN COUSSENS OGDEN, Rector of Queen's Chapel, Portsmouth, N. H.

WILLIAM MONTAGUE, Minister of Christ Church, Boston.

TILLOTSON BRUNSON, Assistant Minister of Christ Church, Boston.

A true copy. Attest: SAMUEL PARKER.

At the meeting aforesaid,

Voiced—That the Rev. Samuel Parker be authorised and empowered to transmit copies of the foregoing Act, to be by him attested, to the Right Reverend the Bishops of Connecticut, New York and Pennsylvania; and that he be our agent to appear at any Convocation to be holden at Pennsylvania or New York, and to treat upon any measures that may tend to promote an union of the Episcopal Church throughout the United States of America, or that may prove advantageous to the interests of said Church.

EDWARD BASS, *Chairman*.  
A true copy. Attest: SAMUEL PARKER."

Following the presentation of this important document, as we learn from the journals—

"A letter was also read from the Right Rev. Dr. Seabury, Bishop of the Church in Connecticut, to the Right Rev. Dr. White, and one from the same gentleman to the Rev. Dr. Smith.

Upon reading the said letters, it appearing that Bishop Seabury lay under some misapprehensions concerning an entry in the Minutes of a former Convention, as intending some doubt of the validity of his consecration—

Resolved unanimously, That it is the opinion of this Convention, that the consecration of the Right Rev. Dr. Seabury to the Episcopal office is valid.\*"

On being referred to the committee of the whole, this matter was discussed day by day, until Wednesday, August 30, 1789, when, as appears from the Journal—

"The Rev. Dr. Smith, in order to bring the business before them to a conclusion, offered the following resolves:

"The Committee of the whole, having had under their deliberate consideration the application of the Clergy of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, as their Bishop, do offer to the Convention the following resolves:

1st, *Resolved*, That a complete Order of Bishops, derived as well under the English as the Scots line of Episcopacy, doth now subsist within the United States of America, in the persons of the Right Rev. William White, D. D., Bishop of the Protestant Episcopal Church in the State of Pennsylvania; the Right Rev. Samuel Provost, D. D., Bishop of the said Church in the State of New York, and the Right Rev. Samuel Seabury, D. D., Bishop of the said Church in the State of Connecticut.

2d, *Resolved*, That the said three Bishops are fully competent to every proper act and duty of the Episcopal office and character in these United States,

\* Journals of the General Convention, Hawks and Perry's reprint, I. pp. 70, 71.



as well in respect to the consecration of other Bishops, and the ordering of Priests and Deacons, as for the government of the Church, according to such rules, Canons and institutions as now are, or hereafter may be duly made and ordained by the Church in that case.

3d, *Resolved*, That in Christian charity, as well as of duty, necessity and expediency, the Churches represented in this Convention ought to contribute, in every manner in their power, towards supplying the wants and granting every just and reasonable request of their sister Churches in these States; and, therefore,

4th, *Resolved*, That the Right Rev. Dr. White and the Right Rev. Dr. Provoost be, and they hereby are requested to join with the Right Rev. Dr. Seabury, in complying with the prayer of the Clergy of the States of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, Bishop elect of the Churches in the said States; but, that before the said Bishops comply with the request aforesaid, it be proposed to the Churches in the New England States to meet the Churches of these States, with the said three Bishops, in an adjourned Convention, to settle certain articles of union and discipline among all the Churches, previous to such consecration.

5th, *Resolved*, That if any difficulty or delicacy, in respect to the Archbishops and Bishops of England, shall remain with the Right Rev. Drs. White and Provoost, or either of them, concerning their compliance with the above request, this Convention will address the Archbishops and Bishops, and hope thereby to remove the difficulty.

These resolves were unanimously agreed to as the Report of the Committee.

The Committee having finished the business committed to them, rose and reported to the Convention the above resolves.

On motion of the Rev. Dr. Smith, seconded by Mr. Andrews, this report was unanimously agreed to.\*

The measures thus happily inaugurated are again referred to as the Convention drew near its adjournment, when the following action took place :

"The committee for preparing an address to the Most Rev. Archbishops of Canterbury and York, reported an address, which was read and adopted.

Ordered, that it be engrossed for signing, and that it be signed by the members of the Convention, as their address, and by the President officially.

Ordered, that it be published in the Journal of the adjourned meeting of this Convention.

On motion, Resolved, That the Right Rev. Dr. White, Rev. Dr. Smith, Rev. Dr. Magaw, Hon. Mr. Hopkinson, Mr. T. Cox, and Mr. Burrows, be a Committee to forward the above-mentioned address; to prepare and forward the necessary answers to the Rev. Mr. Parker and the Clergy of Massachusetts and New Hampshire, respecting their application for the consecration of the Rev. Edward Bass, their Bishop elect; to answer, as far as may be necessary, the Right Rev. Dr. Seabury's letters; to forward the minutes and proceedings of

\* Reprint of the Journals, Hawks and Perry's edition, I. 74, 75.

this Convention to the English Archbishops and Bishops; and also to the Right Rev. Dr. Seabury, and to the Eastern and other Churches not included in this union, to notify to them the time and place to which this Convention should adjourn, and request their attendance at the same, for the good purposes of union and general government; and to call such special meetings of the Convention as may be necessary.\*

Bishop White lost no time in addressing a hurried note to Bishop Seabury, expressing his satisfaction at the prospect of a speedy union, on terms such as could not fail to commend themselves to all right-minded men.

[*Bishop White to Bishop Seabury.*]

*Philadelphia, Aug. 11th, 1789.*

Right Rev. and dear Sir :

My delaying to acknowledge the receipt of your last letter arose from y<sup>e</sup> near meeting of y<sup>e</sup> Convention, to which it had an evident relation. And I now defer it longer, with y<sup>e</sup> expectation of our soon discussing y<sup>e</sup> weighty contents of it more fully and effectually than can be done in correspondence. For I cannot for a moment suppose that you will see cause to decline y<sup>e</sup> unanimous invitation which you will herewith receive from y<sup>e</sup> Convention to their adjourned meeting.

However conscious of rectitude in the part I have taken, and which will appear to you from the Journal, I am not without apprehension that it will be misunderstood by a Brother, for whom I entertain a sincere esteem, and with whom I wish to be united in religious labors. I can conscientiously declare that my professed obligations are not supposed, either without due deliberation, or with a desire to create difficulties.†

Before I conclude, permit me, Sir, to draw your attention to y<sup>e</sup> case of a Mr. Marsh, a young gentleman born and educated in Connecticut, whom I ordained a Deacon last winter, for y<sup>e</sup> purpose of assisting (as a Curate) a Clergyman of my acquaintance in Maryland, who employed him in y<sup>e</sup> capacity of a Tutor in a large boarding school. Mr. Marsh has lately informed me that some domestic affairs induce his settling in his native country, and that he has y<sup>e</sup> offer of a parochial cure there. My reason for mentioning him to you is, partly to assure you that I believe his title to have been a sincere one, according to his prospects at that time, and partly to testify in his favour, that from y<sup>e</sup> accounts I have received of him from gentlemen in y<sup>e</sup>

\* Reprinted Journals, I. 86.

† In the original draft of this letter, from which we transcribe it, the following paragraph is here appended: "And if it shall appear from y<sup>e</sup> answer of y<sup>e</sup> Archbishops, either that I am released from y<sup>e</sup> said obligations, or that they were imaginary, I will join, without delay, in the proposed consecration of Mr. Bass. Further, it is my earnest wish to be relieved from them, that one of these two may appear, and I have so expressed myself in my letter to y<sup>e</sup> Archbishop of Canterbury."





neighbourhood of his late residence, some of them my friends and near relatives, I believe him to be a deserving young man, and of unblemished morals.

With y<sup>e</sup> agreeable expectation of soon taking you by y<sup>e</sup> hand,  
I am, Right Rev. and dear Sir, your aff. Brother,

WM. WHITE.\*

P. S. Dr. Smith informs me he expects Bishop Seabury will take a bed at his house. This prevents an invitation to mine, to which I had previously invited Bishop Provost, and in which I could not accommodate both in a suitable manner, and agreeably to my own wishes. But I shall hope to have much of Bishop Seabury's company at my house, as his convenience shall allow.

The address to the English Prelates we give in full, and add to it the interesting letter from Bishop White to the Archbishop of Canterbury, which accompanied it, prefacing the whole with the brief minutes of the Committee appointed to forward it, which we transcribe from the original MS. in the hand-writing of Dr. Smith, among the papers of the General Convention.

#### MINUTES OF THE PROCEEDINGS OF THE COMMITTEE.

August 14th, at Mr. Hopkinson's. *Present*, Right Rev. Dr. White, Dr. Smith, Dr. Magaw, Mr. Hopkinson and Mr. Coxé.

The address to the Archbishops of Canterbury and York, enclosed in a letter from the Committee, accompanied with a private letter from Bishop White, and two copies of the Journal of the Convention were forwarded to New York, to the Hon. Robert Morris, with a request, that he would forward the same to England by the first and safest conveyance; Bishop White to have the charge of writing to Mr. Morris.

Agreed that a duplicate of the Address to the Archbishops, and all the accompanying papers, be immediately prepared and sent by Dr. Smith to the Rev. Dr. West, in Baltimore, to be forwarded to England by a ship from that port, which is speedily to sail.

Agreed that the letter to Bishop Seabury with the Journal of Convention, and copy of the address to the Archbishops, be forwarded to the Hon. Samuel Johnson, LL. D., at New York, to be by him sent to Bishop Seabury. Dr. Smith to take the charge of this communication to Bishop Seabury, through the hands of Dr. Johnson.

The letter to the Rev. Dr. Parker, in answer to the application of the Clergy of Massachusetts, respecting the consecration of the Rev. Dr. Bass, accompanied with a copy of the address to the Archbishops, were committed to the care of Mr. Trench Coxé, to be by him forwarded to New York, and from thence through the hands of some of the Massachusetts delegates, to Dr. Parker in Boston.

Dr. White is requested to write to Dr. Parker by post, to notify him that he may soon expect to receive this communication, in the way above directed, and to request Dr. Parker to acknowledge the receipt of the same as soon as possible.

The letter to the Clergy of North Carolina, addressed to the Rev. Mr. Cut-

\* From the Bishop White Correspondence.

ting, to be communicated, was committed to the care of Bishop White, to be forwarded by the Rev. Mr. Wilson, lately ordained Presbyter for the Church in that State, or by some other safe and speedy conveyance.

The letter to the Clergy of Georgia was committed to the care of Mr. Coxé, to be forwarded by water to Savannah.\*

#### AN ADDRESS TO THE MOST REVEREND THE ARCHBISHOPS OF CANTERBURY AND YORK.

Most Venerable and Illustrious Fathers and Prelates:

We, the Bishops, Clergy and Laity of the Protestant Episcopal Church in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, impressed with every sentiment of love and veneration, beg leave to embrace this earliest occasion, in General Convention, to offer our warmest, most sincere and grateful acknowledgments to you, and (by your means) to all the venerable Bishops of the Church over which you preside, for the manifold instances of your former condescension to us, and solicitude for our spiritual welfare. But we are more especially called to express our thankfulness for that particular act of your fatherly goodness, whereby we derive, under you, a pure Episcopacy and succession of the ancient Order of Bishops, and are now assembled, through the blessing of God, as a Church duly constituted and organized, with the happy prospect before us of a future full and undisturbed exercise of our holy religion, and its extension to the utmost bounds of this continent, under an ecclesiastical constitution, and a form of worship which we believe to be truly apostolical.

The growing prospect of this happy diffusion of Christianity, and the assurance we can give you, that our Churches are spreading and flourishing throughout these United States, we know, will yield you more solid joy, and be considered as a more ample reward of your goodness to us, than all the praises and expressions of gratitude which the tongues of men can bestow.

It gives us pleasure to assure you, that during the present sitting of our Convention, the utmost harmony has prevailed through all our deliberations; that we continue, as heretofore, most sincerely attached to the faith and doctrine of the Church of England, and not a wish appears to prevail, either among our Clergy or Laity, of ever departing from that Church in any essential article.

The business of most material consequence which hath come before us, at our present meeting, hath been an application from our sister Churches in the Eastern States, expressing their earnest desire of a general union of the whole Episcopal Church in the United States, both in doctrine and discipline; and, as a primary means of such union, praying the assistance of our Bishops in the consecration of a Bishop elect for the states of Massachusetts and New Hampshire. We therefore judge it necessary to accompany this address with the papers which have come before us on that very interesting subject, and of the proceedings we have had thereupon, by which you will be enabled to judge concerning the particular delicacy of our situation, and, probably, to relieve us from any difficulties which may be found therein.

The application from the Church in the states of Massachusetts and New Hampshire is in the following words, viz:

The good providence of Almighty God, the fountain of all goodness, having lately blessed the Protestant Episcopal Church in the United States of America, by supplying it with a complete and entire Ministry, and affording to many of her communion the benefit of the labours, advice, and government of the successors of the Apostles:

\* In the handwriting of Rev. Dr. Wm. Smith, and preserved among the papers of Bishop White.





We, Presbyters of said Church in the States of Massachusetts and New Hampshire, deeply impressed with the most lively gratitude to the Supreme Governor of the universe, for his goodness in this respect, and with the most ardent love to his Church, and concern for the interest of her sons, that they may enjoy all the means that Christ, the great Shepherd and Bishop of souls, has instituted for leading his followers into the ways of truth and holiness, and preserving his Church in the unity of the spirit and in the bond of peace, to the end that the people committed to our respective charges may enjoy the benefit and advantage of those offices, the administration of which belongs to the highest Order of the Ministry, and to encourage and promote, as far as in us lies, a union of the whole Episcopal Church in these States, and to perfect and compact this mystical body of Christ, do hereby nominate, elect and appoint, the Rev. Edward Bass, a Presbyter of said Church, and Rector of St. Paul's, in Newburyport, to be our Bishop; and we do promise and engage to receive him as such, when canonically consecrated and invested with the apostolic office and powers by the Right Reverend the Bishops hereafter named, and to render him all that canonical obedience and submission which, by the laws of Christ, and the Constitution of our Church, is due to so important an office.

And we now address the Right Reverend the Bishops in the states of Connecticut, New York and Pennsylvania, praying their united assistance in consecrating our said brother, and canonically investing him with the apostolic office and powers. This request we are induced to make, from a long acquaintance with him, and from a perfect knowledge of his being possessed of that love to God and benevolence to men, that piety, learning and good morals, that prudence and discretion, requisite to so exalted a station, as well as that personal respect and attachment to the communion at large in these States, which will make him a valuable acquisition to the Order, and, we trust, a rich blessing to the Church.

Done at a meeting of the Presbyters whose names are underwritten, held at Salem, in the County of Essex, and Commonwealth of Massachusetts, the fourth day of June, Anno Salutis, 1789.

SAMUEL PARKER, Rector of Trinity Church, Boston.

T. FRICH OLIVER, Rector of St. Michael's Church, Marblehead.

JOHN COUSSENS OGDEN, Rector of Queen's Chapel, Portsmouth, N. H.

WILLIAM MONTAGUE, Minister of Christ Church, Boston.

TILLOTSON BRUNSON, Assistant Minister of Christ Church, Boston.

A true copy. Attest: SAMUEL PARKER.

At the meeting aforesaid,

Voted, That the Rev. Samuel Parker be authorized and empowered to transmit copies of the foregoing Act, to be by him attested, to the Right Reverend the Bishops in Connecticut, New York and Pennsylvania; and that he be appointed our agent, to appear at any Convocation to be holden at Pennsylvania or New York, and to treat upon any measures that may tend to promote an union of the Episcopal Church throughout the United States of America, or that may prove advantageous to the interests of the said Church.

EDWARD BASS, *Chairman*.

A true copy. Attest: SAMUEL PARKER.

This was accompanied with a letter from the Rev. Samuel Parker, the worthy Rector of Trinity Church, Boston, to the Right Rev. Bishop White, dated June 21st, 1789, of which the following is an extract:

"The Clergy here have appointed me their agent, to appear at any Convocation to be held at New York or Pennsylvania; but I fear the situation of my family and parish will not admit of my being absent so long as a journey to Philadelphia would take. When I gave you encouragement that I should at-

tend, I was in expectation of having my parish supplied by some gentlemen from Nova Scotia; but I am now informed they will not be here till some time in August. Having, therefore, no prospect of attending in person at your General Convention next month, I am requested to transmit you an attested copy of an act of the Clergy of this and the state of New Hampshire, electing the Rev. Edward Bass our Bishop, and requesting the united assistance of the Right Reverend Bishops of Pennsylvania, New York and Connecticut, to invest him with apostolic powers. This act I have now the honour of enclosing, and hope it will reach you before the meeting of your General Convention in July.

"The Clergy of this State are very desirous of seeing an union of the whole Episcopal Church in the United States take place; and it will remain with our brethren at the southward to say, whether this shall be the case or not—whether we shall be an united or divided Church. Some little difference in government may exist in different States, without affecting the essential points of union and communion."

In like spirit, the Right Rev. Dr. Seabury, Bishop of the Church in Connecticut, in his letter to the Rev. Dr. Smith, dated July 23d, writes on the subject of union, etc., as followeth:

"The wish of my heart, and the wish of the Clergy and of the Church people of this State, would certainly have carried me and some of the Clergy to your General Convention, had we conceived we could have attended with propriety. The necessity of an union of all the Churches, and the disadvantages of our present dis-union, we feel and lament equally with you; and I agree with you, that there may be a strong and efficacious union between Churches, where the usages are different. I see not why it may not be so in the present case, as soon as you have removed those obstructions which, while they remain, must prevent all possibility of uniting. The Church of Connecticut consists, at present, of nineteen Clergymen in full orders, and more than twenty thousand people, they suppose, as respectable as the Church in any State in the union."

After the most serious deliberation upon this important business, and cordially joining with our brethren of the Eastern or New England Churches in the desire for union, the following resolves were unanimously adopted in Convention, viz.:

*Resolved*—1st, That a complete Order of Bishops, derived as well under the English as the Scots line of succession, doth now subsist within the United States of America, in the persons of the Right Rev. William White, D. D., Bishop of the Protestant Episcopal Church in the state of Pennsylvania; the Right Rev. Samuel Provoost, D. D., Bishop of the said Church in the state of New York; and the Right Rev. Samuel Seabury, D. D., Bishop of said Church in the state of Connecticut.

2d, That the said three Bishops are fully competent to every proper act and duty of the Episcopal office and character in these United States; as well in respect to the consecration of other Bishops, and the ordering of Priests and Deacons, as for the government of the Church, according to such canons, rules and institutions as now are, or hereafter may be duly made and ordained by the Church in that case.

3d, That in Christian charity, as well as of duty, necessity and expediency, the Churches represented in this Convention ought to contribute in every manner in their power, towards supplying the wants, and granting every just and reasonable request of their sister Churches in these States; and, therefore,

*Resolved*—4th, That the Right Rev. Dr. White and the Right Rev. Dr. Provoost be, and they hereby are requested to join with the Right Rev. Dr. Seabury, in complying with the prayer of the Clergy of the states of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, Bishop



elect of the Churches in the said States; but that, before the said Bishops comply with the request aforesaid, it be proposed to the Churches in the New England States to meet the Churches of these States, with the said three Bishops, in an adjourned Convention, to settle certain articles of union and discipline among all the Churches, previous to such consecration.

5th, That if any difficulty or delicacy, in respect to the Archbishops and Bishops of England shall remain with the Right Rev. Drs. White and Provoost, or either of them, concerning their compliance with the above request, this Convention will address the Archbishops and Bishops, and hope thereby to remove the difficulty.

We have now, most venerable Fathers, submitted to your consideration whatever relates to this important business of union among all our Churches in these United States. It was our original and sincere intention to have obtained three Bishops, at least, immediately consecrated by the Bishops of England, for the seven States comprehended within our present union. But that intention being frustrated through unforeseen circumstances, we could not wish to deny any present assistance, which may be found in our power to give to any of our sister Churches, in that way which may be most acceptable to them, and in itself legal and expedient.

We ardently pray for the continuance of your favour and blessing, and that, as soon as the urgency of other weighty concerns of the Church will allow, we may be favoured with that fatherly advice and direction, which to you may appear most for the glory of God and the prosperity of our Churches, upon the consideration of the foregoing documents and papers.

Done in Convention, this eighth day of August, 1789, and directed to be signed by all the members as the act of their body, and by the President officially.

WILLIAM WHITE, D. D., Bishop of the Protestant Episcopal Church, in the Commonwealth of Pennsylvania, and President of the Convention.

NEW YORK . . . ABRAHAM BEACH, D. D., Assistant Minister of Trinity Church, in the City of New York.

BENJAMIN MOORE, D. D., Assistant Minister of Trinity Church, in the City of New York.

MOSES ROGERS, Lay Deputy from New York.

NEW JERSEY . . . WILLIAM FRAZER, A. M., Rector of St. Michael's Church, in Trenton, and St. Andrew's Church, in Amwell.

UZAL OGDEN, Rector of Trinity Church, Newark.

HENRY WADDELL, Rector of the Churches of Shrewsbury and Middleton.

GEORGE H. SPIEREN, Rector of St. Peter's Church, Perth Amboy.

JOHN COX, SAMUEL OGDEN, ROBERT S. JONES, } Lay Deputies.

PENNSYLVANIA . . . SAMUEL MAGAW, D. D., Rector of St. Paul's, Philadelphia, and Vice-Provost of the University.

ROBERT BLACKWELL, D. D., Senior Assistant Minister of Christ Church and St. Peter's, Philadelphia:

JOSEPH PILMORE, Rector of the United Churches of Trinity, St. Thomas' and All Saints.

JOSEPH G. J. BEND, Assistant Minister of Christ Church and St. Peter's, in Philadelphia.

GERARDUS CLARKSON, } Lay Deputies.  
TENCH COXE, }

FRANCIS HOPKINSON, }

JOSEPH COWDEN, Clerical Deputy.

STEPHEN SYKES, Clerical Deputy.

JAMES SYKES, Lay Deputy.

WILLIAM SMITH, D. D., Provost of the College and Academy of Philadelphia, and Clerical Deputy as late Rector of Chesler Parish, Kent County, Md. And for

THOMAS JOHN OLAGGETT, Rector of St. Paul's, Prince George's County.

COUTIN FERGUSON, D. D., Rector of St. Paul's, Kent County.

JOHN BISSETT, A. M., Rector of Shrewsbury Parish.

RICHARD CARMICHAEL, } Lay Deputies.

WILLIAM FRISBY, }

VIRGINIA . . . ROBERT ANDREWS, Professor of Mathematics in the College of William and Mary.

SOUTH CAROLINA. ROBERT SMITH, D. D., Rector of St. Philip's Church, and Principal of Charleston College.

WILLIAM BRISBANE, } Lay Deputies,

WILLIAM BURROWS, }

[Bishop White to the Archbishop of Canterbury.]

Most Rev. Father in God:

When I had y<sup>e</sup> honor of taking leave of your Grace at Lambeth, and even when I addressed you after my return to Philadelphia, I little expected that there would again come under your Grace's deliberation any difficulty in y<sup>e</sup> concerns of a Church for which you had so affectionately interposed your good offices. And it was my opinion that nothing remained but y<sup>e</sup> presentation of a third candidate with y<sup>e</sup> recommendations which had been prescribed.

It was not long, however, before an application came to me from y<sup>e</sup> Church in Virginia, a similar one being sent to my Brother, Bishop Provoost, desiring us to consecrate y<sup>e</sup> worthy gentleman who had been before appointed by y<sup>e</sup> Church to repair to England for consecration. But although we have on all occasions done your Grace y<sup>e</sup> justice to declare how far you have been from imposing any restrictions interfering with the ecclesiastical independence which has arisen from y<sup>e</sup> civil Revolution in our country, yet we thought there were obligations laid on us, by y<sup>e</sup> nature of y<sup>e</sup> transaction, and especially by those addresses of our Conventions which had received y<sup>e</sup> interpretation of y<sup>e</sup> English Prelates. The responsibility I profess on this subject must be my apology for troubling your Grace with my





enclosed answer to y<sup>e</sup> proposal from Virginia. Bishop Provoost sent a similar answer, and we have y<sup>e</sup> satisfaction of knowing that our conduct was agreeable to y<sup>e</sup> Churches in which we respectively preside. Owing either to neglect, manifested by y<sup>e</sup> Church in Virginia, or else some causes of which I am not a competent judge, y<sup>e</sup> worthy Dr. Griffith found himself obliged by Providence, honor and delicacy, to resign his appointment, and has lately deceased, much lamented by a numerous acquaintance in this part of America. So that, at present, there is not the least appearance of a speedy appointment for consecration from any State southward of this, of which I pretend not to assign y<sup>e</sup> cause; although I can declare y<sup>e</sup> full belief, and I think I may say knowledge, that it is not from any desire of relinquishing Episcopal Government and Ordination. But within a short time, Bishop Provoost and I have received an application from y<sup>e</sup> Clergy of Massachusetts and New Hampshire, requesting us to join with y<sup>e</sup> Right Rev. Bishop Seabury, in y<sup>e</sup> consecration of their Bishop elect. Bishop Provoost's indisposition, by occasioning his absence from y<sup>e</sup> late Convention, made it necessary for me to make up my mind without his opinion and advice, although I entertain no doubts of his concurrence. The principles governing me in y<sup>e</sup> whole of this business, require me to lay before your Grace my answer to y<sup>e</sup> Clergy of y<sup>e</sup> aforesaid applicant States, which I shall accordingly enclose.

There will be forwarded to your Grace, by this opportunity, y<sup>e</sup> proceedings of y<sup>e</sup> General Convention on y<sup>e</sup> above business; of which I have only to remark, that if in y<sup>e</sup> issue it should appear, from respect to y<sup>e</sup> Convention, as I wish it may, either that I am released from my obligations, or that I have been mistaken in y<sup>e</sup> supposing of them, there is neither principle nor personal considerations that can for a moment prevent my joining in y<sup>e</sup> solicited consecration. On y<sup>e</sup> contrary, all my endeavours have tended to an union with our Eastern Brethren, still in consistency with y<sup>e</sup> completing of y<sup>e</sup> succession from England.

I cannot conclude without taking notice, that by y<sup>e</sup> blessing of God, your Grace's labors for y<sup>e</sup> Church in which I preside have not been unsuccessful. I have had y<sup>e</sup> satisfaction of supplying, not only y<sup>e</sup> Church in this State, but also very many distant Churches with, I trust, able and faithful Pastors. The apostolic rite of Confirmation has been of great efficacy in calling y<sup>e</sup> attention of many to y<sup>e</sup> other ordinances of religion, and in every respect there appears an increasing desire, in all y<sup>e</sup> different orders of our Church, to promote her prosperity. And what adds greatly to our happiness, we live in uninterrupted unity among ourselves, and in peace with our fellow-Christians of other persuasions. My parochial engagements prevent my wholly devoting of myself to y<sup>e</sup> duties of y<sup>e</sup> Episcopacy; although in this respect my situation has been considerably bettered by y<sup>e</sup> generosity of y<sup>e</sup> Vestry of my Churches, who have given me additional assistance, on such a plan as considerably relieves me from y<sup>e</sup> more fatiguing duties of y<sup>e</sup> pastoral charge.

I beg, my Lord, to present my most respectful compliments to Mrs. Moore, whose polite attentions I still hold in grateful remembrance.

Commending myself and y<sup>e</sup> Church under my care, to your Grace's prayers, I have y<sup>e</sup> honour to subscribe myself  
Your Grace's obliged and very humble Servant,  
WM. WHITE.\*

[Rev. Dr. Smith to Rt. Rev. Ep. Seabury.]

From the original draft in Dr. Smith's hand-writing, (endorsed,)

August 16<sup>th</sup>, 1789.

Right Rev'd and dear Sir:

I was happy to receive your letter of 23d July, in answer to mine of the 13th, from New York, which came to hand at a very critical moment, viz: the first day of our Convention, and enabled me to be more effectually instrumental in projecting and prosecuting, I trust, to a nobler issue, the plan of an *union* of all our Churches, than your letter of a prior date to Bishop White, gave us room to hope. The *healing* and *charitable idea* of "an efficacious union and communion in all Essentials of Doctrine, as well as Discipline, notwithstanding some differences in the usages of Churches," in which your letter as well as mine agreed, and which was at the same time strongly held up in the Address of the Churches of Massachusetts and New Hampshire, and also in Dr. Parker's Letter, gave an opening at last, as well by a new clause, viz: the 2d in our ecclesiastical Constitution, as by 5 Resolves unanimously passed, to lay the foundation of an union, whereon a superstructure may be raised, against which even the gates of Hell shall never prevail.

The 4th of those Resolves, inviting you through the door so widely opened, to meet us in the Convention at Philadelphia, adjourned for that end to Sept'r 29th, is the preliminary Article of this union; and I scarce entertain a doubt but that the great Head of the Church will, by His blessed Spirit, so replenish our hearts with love, and so bless our joint councils, that we shall attain a *perfect uniformity* in all our Churches: or, what is, perhaps, alike lovely in the sight of God, a perfect harmony and brotherly agreement wherever, through local circumstances and use, smaller differences may prevail.

You will see from our printed journal herein enclosed, that, in a committee of the whole, the business of the Eastern Churches engaged our attention for the first five days of our sitting, and though a desire of union was every where evident among the members, yet much difficulty and variety of sentiment and apprehension prevailed as to the means, in-so-far that there appeared more than a probability of coming to no conclusion. In this stage of the business, I requested a postponement for one night, on the promise of proposing something against next morning which might meet the apprehensions of all; as we all had but one great object of union in view: and I shall

\* From the original draft, in the handwriting of Bishop White and preserved among his papers.



ever rejoice in it as the happiest incident of my life, and the best service I have ever been able to render to our Church, that the Resolves which were offered the next morning were unanimously and almost instantly adopted, as reconciling every sentiment, and removing every difficulty which had before appeared to obstruct a general union.

Bishop White, whom I consulted in framing the Resolves, and Dr. Moore, of New York, and Mr. (now Dr.) Smith, of South Carolina, were particularly zealous in whatever tended to promote this good work; and I am well assured that you are in some mistake respecting Bishop White's having declined a "Proposal" for your joining with him and Bishop P. in consecrating a fourth Bishop. He has assured me, and also declared in Convention, that no such proposal was ever made to him; and I believe he has written, or will write to you on this subject. His whole conduct, wherever your name and Episcopate have been mentioned, does him honour, and is perfectly agreeable to his well-known excellent temper, and zeal for the peace and unity of the Church. It was Dr. White who seconded, on a former occasion, my motion for not suffering any question in Convention, which might imply even a doubt of the validity of your consecration, and that at a time when admitting a doubt of that kind was considered by some as a good means of forwarding his own and Dr. Provoost's consecration.

No, I cannot have the least doubt of your attending the adjourned Convention, according to the truly respectable invitation given you. I must again repeat the invitation, that you will make my house your home, or place of residence, during your stay in Philadelphia. The Rev. Dr. Moore, of New York, will be my other and only guest, in the chamber adjoining yours, and he will accompany you from New York or Elizabeth to my house in Philadelphia, as you may agree: and I trust you will be with us a day or two before the 29th of Sept'r, rather than a day after, as we shall be pressed in respect of time.

I have enclosed some printed Proposals for publishing a body of sermons, in 4 or 5 vols., and have written on a blank leaf, (after the recommendation given to the design by Convention) what would be my wish respecting your approbation and recommendation of it to your Clergy.

The College of Philadelphia have, on Dr. White's recommendation and mine, granted the degree of D. D. to the Rev. Mr. Bass and Mr. Parker, which we thought a proper compliment to the New England Churches. We are sorry we forgot to pay the same compliment to the venerable old Mr. Learning, of the Connecticut Church. I hope he will accompany you to Philadelphia, and receive that compliment from us in person, if he has no where else received it before.

[The Committee to Bishop Seabury.]

Philadelphia, Aug. 16th, 1789.

Bishop Seabury:

Right Rev. Sir:

Your letter to the Right Rev. Bishop White, and also yours of a posterior date to the Rev. Dr. Smith, were laid before the General Convention of our Churches, and read with that deference and regard which are due to the communications of the Bishop and Pastor of a respectable sister Church.

As we "feel equally with you the necessity of a general union of all our Churches in the United States, and lament whatever may occur as tending towards the continuance of disunion," those parts of your letters which had any reference to this important point became the immediate subject of the most affectionate, candid and serious discussion; leaving every other part, either to future joint deliberations, or to be noticed in the answers of the gentlemen to whom your letters were, in part, personally addressed.

As a committee appointed for that purpose, we herewith transmit to you the printed proceedings of our Convention, and also a copy of our Address to the Archbishops and Bishops of England. By those documents you will readily perceive, that nothing hath been left unattempted on our part, which we conceived to be conducive, either towards the basis or superstructure of an union, so seemly and needful in itself, and so ardently desired by all.

By the *second* Article of our printed Constitution (as now amended) you will observe that your first and chief difficulty respecting Lay representation is wholly removed, upon the good and wise principles admitted by you as well as by us, viz: "That there may be a strong and efficacious union between Churches, where the usages are in some respects different." It was long so in the different dioceses of England.

By the Article of our Constitution above mentioned, the admission of yours and the other Eastern Churches is provided for upon *your own principles of representation*; while our Churches are are not required to make any sacrifice of theirs; it being declared

"That the Church in each state shall be *entitled* to a representation either of Clergy, or Laity, or of both. And in case the Convention [or Church] of any state should neglect or decline to appoint their deputies of either order, or if it should be their rule to appoint only out of one order; or if any of those appointed should neglect to attend, or be prevented by sickness, or any other accident, the Church in such state, [district or diocese] shall, nevertheless, be considered as duly represented by such deputy or deputies as may attend, of either order."

Here, then, every case is intended to be provided for, and experience will either demonstrate that *an efficacious union* may be had upon these principles; or mutual good will, and a further reciprocation of sentiments will eventually lead to a more perfect uniformity of Discipline as well as of Doctrine.





[The representation in those states where the Church appoints Clerical deputies only, or chooses to be wholly represented by its Bishop, will be considered as complete; and as it cannot be supposed that the Clergy will ever neglect to avail themselves of their voice and negative, in every ecclesiastical decision, so neither can the Laity complain in those states where they claim no representation; and still less where they are declared to have a voice, and claim a representation, but neglect to avail themselves of their claim: which latter is too likely to be the case in some of the states within our present union, where it is difficult to procure any Lay representation, although earnestly solicited by some of the Clergy, who are fully sensible of the advantages derived to our former Conventions, from the wise and temperate counsels, and the respectable countenance and assistance of our Lay-members.]

As to the second point, respecting your own *consecration* and the *Scots Episcopacy*, we are persuaded that you have fallen into some misapprehension concerning an entry made in the Journal of a former Convention, or have been misinformed of the circumstances attending it. Nothing was ever agitated in that Convention concerning the Scots Episcopacy, but the contrary. You may perceive by the Journal, that the Convention refused to come to any Resolution which would imply even a doubt of the validity of your consecration; and the proceedings of the present Convention upon that subject, we are persuaded, will be more than sufficient to remove every obstacle of our future *union*, which might have been apprehended on that score.

As the last and greatest proof which we could give of respect for our sister Churches, and our desire of their assistance in the completion of our ecclesiastical system, we have postponed every thing, except what was intended immediately to open the door of union: and have adjourned our Convention till the 29th day of September, in the full confidence of then meeting a representation from all the Churches in the Eastern States, for the purpose of devising and executing such measures as, through the blessing of God, may concentrate all our future labours in the promotion of truth and righteousness, and for preserving our Church in the unity of the Spirit, and the bond of peace.

We hope that the time to which the Convention had adjourned may be found convenient to you and to your Churches. An early day was necessary, as the members from some of the Southern States could neither be detained long from home, nor return to their respective charges, with any prospect of attending at any more remote day, during the present year.

The day to which the adjournment was made, viz: Tuesday, September 29th, falls one week before the annual meeting of the Corporation for the relief of the widows and children of the Clergy, for the states of New York, New Jersey and Pennsylvania, of which you are a member; and the very existence of that pious and charitable institution depends upon our obtaining a full board for the explaining and amending some of the fundamental laws. It was, there-

fore, proper to make the adjournment of the Convention a week earlier than the meeting of the Corporation, that the business of both might be better transacted without interference: and the City of Philadelphia is the place where, according to *Charter*, the Corporation is to meet this present year: and, exclusive of this consideration, Philadelphia was considered as more central and convenient, as well as less expensive, perhaps, to the members, than New York during the sessions of Congress, and the present concourse of strangers to that city.

We have now only to request your acknowledgement of the receipt of this Address as soon as convenient after it comes to your hand, with which we doubt not to have the agreeable assurance of meeting you (and such representation of your Church as your own rules may provide) in our adjourned Convention at Philadelphia, on the said 29th of September next.

We are, with all respect,

Your affectionate Brethren and humble Servants,

W. W.

W. S.

S. M.

F. H.

T. C.\*

16th August, 1789.

Two letters written the same day by the Bishops of Connecticut and New York, the one before the writer was acquainted with the final action of the Convention; the other, with that action fully understood, next claim our notice. The readiness of Bishop Seabury for the union, and the stubborn opposition of Bishop Provost to any measure for comprehension and conciliation, are marked and suggestive features of these characteristic communications.

New London, Aug. 26th, 1789.

Rev. and dear Sir:

Have you yet heard the result of your application to the Southern Bishops respecting Mr. Bass's consecration? The Rev. Dr. Moore, of New York, informs me the application was referred to the Convention, and directions given to write to the English Bishops for their opinion. These steps to me look queer, and shew a degree of thralldom, both to the Convention and English Archbishops, that ought not to be. Dr. Moore urges me very strongly to go to the adjourn-

\* From the original draft preserved among the papers of the Rev. Dr. William Smith, of Philadelphia. The initials appended to this communication are those of Bishop White, the Rev. Drs. Wm. Smith and Samuel Magaw, and Messrs. Francis Hopkinson and Tench Coxe, Esquires.





ed Convention at Philadelphia, Sept. 29. And as they have removed the objections I made, I should be much inclined to go, was it not for the promise I made of visiting Portsmouth at that time. Having before twice disappointed them, I know not how to apologize again. Let me have your opinion on that matter, and also whether I ought to go to Philadelphia without an official invitation, which yet I have not received.

So far had I written, when the post brought me the proper official invitation, with the various communications from the Convention. These, I suppose, you will also receive by the post. I have determined to go to Philadelphia, and hope to see you there. Time will not permit me to add more, than that I am

Your affectionate, humble Servant,

REV. DR. PARKER. S., Bp. *Connect.\**

[*Bishop Provost to Bishop White.*]

— How far I shall be able in future to act in concert with the General Convention of the Protestant Episcopal Church will depend upon the proceedings at their next meeting. The delegates from New York have grossly deviated from their instructions, which were worded, with their consent, and at my particular request, in a manner that was intended to prevent their accession to any scheme of union, which might be purchased at the expense of the general constitution, which had been ratified in the Church of New York since my return from Europe, or which might endanger the preservation of the succession of our Bishops in the English line. I shall only add upon the subject, that it is not an absolution from the Archbishops and Bishops of England, that will induce me to sacrifice the principles upon which I first entered into the union, and upon which I have since uniformly acted.

Your affectionate Brother,

SAM<sup>l</sup>. PROVOST.†

*New York, August 26th, 1789.*

The following day Bishop Seabury replied to the letter from Bishop White we have printed a little before. It is brief, but to the point; and in its prompt acceptance of the invitation to Philadelphia, and in its expression of a full determination to overcome all obstacles in the way to securing a representation from Connecticut, it must have borne to the amiable Bishop of Pennsylvania the earnest of the coming day of union, peace and love.

\* From the Bishop Parker Correspondence.

† From the Bishop White Correspondence.

[*Bishop Seabury to Bishop White.*]

*New London, August 27th, 1789.*

Rt. Rev'd and dear Sir:

The post coming late in the evening into this town, and going out early the next morning, prevents my saying more than to acknowledge the receipt of your favour of the 12th instant, and to inform you that I will, God permitting, most willingly join you at your adjourned Convention, the 29th Sept.

The time is so short, that I fear we shall not be able to get our dispersed Clergy together; but every thing shall be done that can be done; and I presume, on so sudden an emergency, any little informality in the appointment of their representatives will be overlooked.

Accept my wishes for your health and usefulness, and my acknowledgments for your kind attentions. Will you do me the favour to acquaint Dr. Smith, that I have received his communications, and to thank him for them. It is impossible for me to write now to him; and, indeed, it is unnecessary, as I hope so soon to have a personal interview with him.

Believe me, Rt. Rev'd and dear Sir, to be

Your affectionate Brother and very humble Servant,  
S., Bp. *Connect.\**

Bishop White was not wanting in efforts to conciliate the Bishop of New York. We have no means of re-producing his letters, which, if preserved, are not in our hands; but their general character can be inferred from the replies of Bishop Provost, which are still on file among the papers of his correspondent.

[*Bishop Provost to Bishop White.*]

Right Reverend and dear Sir:

— I am often surprised to find, that different persons will think so very differently upon the same subject. It was always my settled opinion, that the members of the General Convention, since their first meeting, were bound together by some general principles, which were to be kept inviolate as the basis of their union. Among these fundamental principles, the following stand foremost in my mind: I have always esteemed them as the best guard against an improper connection with other Churches, and I shall not readily consent to a deviation from them.

"There shall *shall* be in General Convention a representation of both Clergy and Laity of the Church in each state, &c.

"That in the said Church, in every State, there *shall* be a State Convention, consisting of Clerical and Lay Deputies."

\* From the Bishop White Correspondence.



As to what you stile an implied engagement to the English Bishops, I look upon it, in regard to myself, as a positive one. I entered into it, *Ex Animo*, upon principle; and do not wish to ask or accept a release from it.

It is a fact not to be denied, that a General Convention was held out and recommended to the state Conventions of the Church for their consideration and ratification; or, if you choose another word, for their approbation and adoption. New York had considered and adopted it (this will appear from the minutes of our Convention which are in your hands; for they are printed no further than 1787,) and had an undoubted right to restrict their delegates from consenting to any alteration of it. That the New York delegates have grossly varied from their instructions, they themselves do not deny; and, if the professions of men are to be believed, some of them are much concerned at their conduct. Dr. Beach saw the letter I wrote to you, and assented to the truth of every part of it. This was all I intended to assert in my last.

If you knew the particular circumstances under which these instructions were given you would allow their variation from them to be inexcusable. But to give you a precise idea of this matter would require too long a detail for me to attempt, with the present disorder in my head. You will probably hear from me again before the meeting of the Convention.

I am, dear Sir, your affectionate Brother,

SAMUEL PROVOOST.\*

New York, Sept. 7, 1789.

[*Bishop Provoost to Bishop White.*]

Right Reverend and dear Sir:

When I wrote last, it was with so violent a disorder in my head, that it is not surprising if I did not express myself so fully as to prevent a possibility of misconception. I now sit down to answer the material parts of your last letter of Sept'r 15, 1789. And, in the first place, I shall give, in a few words, my reasons why the Delegates from New York were inexcusable in their deviation from their instructions. Previous to the meeting of the last state Convention, . . . . should be instructed to promote a general union of the Episcopal Church in the United States. [*Sic.*]

I observed to Mr. Harrison, that I should oppose his motion, being perfectly convinced, that while he was seeking an imaginary union, he would eventually bring about a real schism; that, for my own part, I should never consent to any proposals for a union, which would risk the Constitution of our Church, or endanger the continuation

of the succession of our Bishops in the English line. Mr. Harrison and the gentleman who sided with him replied, that they only wished for a union which would be consistent with the Constitution, and proposed succession from the English Bishops; and he endeavoured to vary the words of his motion in a manner that might afford me satisfaction; but, as I still thought the points I had at heart were not sufficiently guarded by his alterations, I had my dissent to the motion entered upon the Church Book. Expecting that the same motion would be renewed in the state Convention, which was to meet in a few days, I called the council of advice, consisting of the Reverend Drs. Beach, Moore, and Mr. Duane, to take their opinions how I might most effectually oppose it, and with the least altercation. It was the sentiment of Dr. Moore, that Mr. Harrison should draw up his motion so particularly, and the Delegates to the General Convention be tied down so strictly to an adherence to the Articles which I requested might be secured, that my scruples as to any intention of varying from them might be entirely removed. This we all consented to. The resolve was accordingly drawn up by Mr. Harrison in words I inclosed to you. It was submitted next morning to the inspection of Mr. Duane and myself, and being deemed satisfactory, was permitted to pass in Convention without objection. I now remained perfectly easy in my own mind, concluding that whatever change might take place in the sentiments and proceedings of the General Convention, the members of the Church of New York would continue united among themselves. My expectations have been a little disappointed, but whatever may be the event, I shall always endeavour to preserve a consistency of character and conduct.

I must still insist upon it, that the general principles mentioned — — —\* the great leading principles which the gentlemen assembled at New York, in 1784, understood they were to act upon. This appears from the State Conventions, consisting of Clergy and Laity, that were immediately formed by the Churches that these were to unite upon the system we had agreed on. These principles are in fact virtually contained in the printed proceedings of that meeting. They were more fully expressed and incorporated in the constitutions recommended by the Conventions of '85 and '86, and they were decided upon in the Convention held at Wilmington, in October, '86, as is evident from the following words, extracted from the minutes, page 14:

"A question was then proposed and seconded, viz.: Whether the Convention hath authority to admit members, persons deriving their appointment not from a *State Convention*, but from a particular parish or parishes only? On the question being put, it was determined in the negative."

"Another question was then proposed and seconded, viz.: Whether this Convention can consistently with its fundamental articles admit

\* Two or three words in the MS. are illegible at this place.

\* From the Bishop White Correspondence.





a State to be represented by a Clerical or Lay Deputy only? Which was also determined in the negative.”\*

I shall now endeavour to prove that the State Convention of New York had ratified or adopted the general constitution submitted to their consideration, as fully as the General Convention or any reasonable person could have required.

If you will examine again our minutes, page 16, you will find these words: “The eight first articles approved of by the last Convention were again ratified.”† You will also find that the ninth, which relates to the new Prayer Book, was received in the manner recommended by the General Convention, “the respective congregations of this Church be at liberty to use the new form of Prayer,” &c.,‡ page 17, “approved of by last Convention.” The addition proposed to the sixth article was only commendatory. The article itself had been before unconditionally adopted.

I have enlarged more upon this than was necessary for the argument in my former letter; for if our Convention had only adopted the 2d and 3d articles of the Constitution, they would unquestionably have had a right to tie down their delegates to a strict observance of the said two articles.

I have read the above to John Jay and James Duane, Esqs., who entirely agree with me in sentiment, and allow it to be a true and accurate statement of facts. I again enclose a copy of the instructions to the New York delegates, which it may perhaps be proper for you to lay before the Convention, as I shall not think myself bound by any proceedings of said delegates which run counter to the tenor of their instructions.

I thank you for the concern you express at my disorder. It is not a new complaint with me. I was once before confined with it for near three months. Though something better for the last few days, I shall not be able to attend Convention.

I should have added a line or two concerning the nature of my engagements to the English Bishops; but as my paper is nearly exhausted and my complaint returning, I must conclude.

Your most affectionate Brother,

SAMUEL PROVOOST. §

\* Vide Hawks and Perry's reprint of the Journals of the General Conventions, I. page 57.

† Vide “Journals of the Convention of the Prot. Ep. Church in the Diocese of New York,” reprinted 1844, p. 17.

‡ Ibid. The references in the Bishop's letter are to the “Proceedings of the Convention of the Prot. Ep. Church in the State of New York, held in the city of New York.” New York, printed by Hugh Gaige, 1787.

§ From the Bishop White Correspondence.

[Copy of a Resolve passed in the last Convention of the Protestant Episcopal Church in the State of New York.]

Upon motion of Mr. Harrison, seconded by Mr. Rogers, it was universally Resolved, That it is highly necessary, in the opinion of this Convention, that measures should be pursued to preserve the Episcopal Succession in the English line; and resolved, also, that the union of the Protestant Episcopal Church, in the United States of America, is of great importance and much to be desired, and that the delegates of this State, in the next General Convention, be instructed to promote that union by every prudent measure consistent with the constitution of the Church, and the continuance of the Episcopal Succession in the English line.

A long and interesting letter, written by Dr. Parker to his brother-in-law, on the 27th of September, from New York, after mentioning his interview with Bishop Seabury and Messrs. Jarvis and Hubbard, at Dr. Benjamin Moore's, gives us some interesting chat with reference to the whole matter :

“I shall set out to-morrow for Philadelphia, if the weather permits. But I have some presentiments that nothing will be accomplished by the Convention. The aspect is unfavourable in this quarter, and I find that a certain gentleman\* who has interested himself in Church matters in Massachusetts, was set at work by some characters here who are opposing a union with Bishop Seabury with great vehemence. If they go to the Convention, and have any influence, we shall bring nothing to pass. Bishop Provoost, Mr. Duane, the Mayor, and one other person here, are the characters I allude to. Provoost will not go to Philadelphia.”†

Happily these presentiments were not verified. There remains among the interesting papers preserved by Bishop White, a dingy yellow half sheet of paper bearing these words :

“We do hereby agree to the Constitution of the Church, as modified this day in the Convention. 2d October, 1789.

SAMUEL SEABURY, D. D.,

Bp. Ep'l Ch'ch, Connect.

ABRAHAM JARVIS, A. M.,

Rector of Christ's Church, Middletown.

\* Dudley Atkins Tyng ?

† From the Bishop Parker Correspondence.



BELA HUBBARD, A. M.,  
*Rector of Trinity Church, New Haven.*  
 SAMUEL PARKER, D. D.,  
*Rector Trinity Church, Boston, Massachusetts, and Clerical Deputy for Massachusetts and New Hampshire."*

It is this half sheet of paper which attests the Church's return to unity and peace.

But there had been certain changes wrought in the Constitution of the Church, by the voluntary action of this Convention, ere these signatures were attached to the instrument of union. These changes, as recorded in the proceedings of the Convention, are as follows :

*Christ Church, Wednesday, September 30th, 1789.*

The Convention met.

The Right Rev. Dr. White presided, ex officio.

The Rev. Mr. Bracken read prayers.

The Rev. Mr. Bracken, Clerical Deputy from the Church in Virginia,\* produced testimonials of his appointment, which being read and approved, he took his seat.

The Right Rev. Dr. Samuel Seabury, Bishop of the Protestant Episcopal Church in Connecticut, attended, to confer with the Convention, agreeably to the invitation given him, in consequence of a resolve passed at their late session ; and the Rev. Dr. Samuel Parker, Deputy from the Churches in Massachusetts and New Hampshire, and the Rev. Mr. Bela Hubbard and the Rev. Mr. Abraham Jarvis, Deputies from the Church in Connecticut, produced testimonials of their appointment to confer with the Convention, in consequence of a similar invitation.

These testimonials were read and deemed satisfactory.

The Right Rev. Dr. Seabury produced his Letters of Consecration to the holy office of a Bishop in this Church, which were read and ordered to be recorded.

*Resolved*, That this Convention will, to-morrow, go into a Committee of the whole, on the subject of the proposed union with the Churches in the States of New Hampshire, Massachusetts and Connecticut, as now represented in Convention.

*Christ Church, Thursday, October 1st, 1789.*

The Convention met.

The Rev. Mr. Rowe read prayers.

\* This being an adjourned Convention, testimonials were only required from new members.

The Rev. Dr. Beach, from New York, the Rev. Mr. Frazer, and James Parker, Esq., from New Jersey, and James Sykes, Esq., from Delaware, took their seats in Convention.

Mr. Joseph Borden Hopkinson, was admitted an Assistant Secretary.

Mr. John Rumsey produced credentials as a Lay Deputy from the State of Maryland, and was admitted to his seat. . . . .

The Convention then resolved itself into a Committee of the whole, agreeably to the order of the day.

The Rev. Dr. Robert Smith in the chair.

And after some time rose and reported the following resolve, viz :

*Resolved*, That for the better promotion of an union of this Church with the Eastern Churches, the General Constitution established at the last session of this Convention is yet open to amendment and alterations, by virtue of the powers delegated to this Convention.

The question being put on this Report, and a division called for, it was determined in the affirmative.

On motion, *Resolved*, That a Committee be appointed to confer with the Deputies from the Eastern Churches, on the subject of the proposed union with those Churches. Whereupon,

The Rev. Dr. William Smith, the Rev. Dr. Robert Smith, Rev Dr. Benjamin Moore, Richard Harrison, and Tench Coxe, Esqrs., were chosen for this purpose. . . . .

Adjourned, to meet at the State House to-morrow morning.

*State House, in the City of Philadelphia, }  
 Friday, October 2d, 1789.*

The Convention met.

The Rev. Dr. Robert Smith read prayers.

The Rev. Dr. William Smith, from the Committee appointed to confer with the Deputies, from the Churches of New Hampshire, Massachusetts and Connecticut, concerning a plan of union among all the Protestant Episcopal Churches in the United States of America, reported as follows :

That they have had full, free and friendly conference with the deputies of the said Churches, who, on behalf of the Church in their several States, and by virtue of sufficient authority from them, have signified that they do not object to the Constitution which was approved at the former session of this Convention, if the third article of that Constitution may be so modified as to declare explicitly the right of the Bishops, when sitting in a separate House, to originate and propose acts for the concurrence of the other House of Convention, and to negative such acts proposed by the other House as they may disapprove.

Your Committee conceiving this alteration to be desirable in itself, as having a tendency to give greater stability to the Constitution, without diminishing any security that is now possessed by the Clergy or Laity ; and being sincerely impressed with the importance of an union to the future prosperity of the





Church, do therefore recommend to the Convention a compliance with the wishes of their brethren, and that the third article of the Constitution may be altered accordingly. Upon such alteration being made, it is declared by the Deputies from the Churches in the Eastern States, that they will subscribe the Constitution, and become members of this General Convention.

Upon special motion, the above report was read a second time; whereupon the following resolution was proposed, viz :

*Resolved*, That the Convention do adopt that part of the report of the Committee, which proposes to modify the Third Article of the Constitution, so as to declare explicitly "the right of the Bishops, when sitting in a separate House, to originate and propose acts for concurrence of the other House of Convention, and to negative such acts proposed by the other House as they may disapprove, provided they are not adhered to by four-fifths of the other House."

After some debate, the resolution, with the proviso annexed, was agreed upon, and the Third Article was accordingly modified in the manner following:

ART. 3. The Bishops of this Church, when there shall be three or more, shall, whenever General Conventions are held, form a separate House, with a right to originate and propose acts for the concurrence of the House of Deputies, composed of Clergy and Laity; and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon, unless adhered to by four-fifths of the other House; and all acts of the Convention shall be authenticated by both Houses. And, in all cases, the House of Bishops shall signify to the Convention their approbation or disapprobation, the latter, with their reasons in writing, within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of a law. But until there shall be three or more Bishops as aforesaid, any Bishop attending a General Convention, shall be a member ex officio, and shall vote with the Clerical Deputies of the State to which he belongs: and a Bishop shall then preside.

On motion, *Resolved*, That it be made known to the several state Conventions, that it is proposed to consider and determine, in the next General Convention, on the propriety of investing the House of Bishops with a full negative upon the proceedings of the other House.

Ordered, that the General Constitution of this Church, as now altered and amended, be laid before the Right Rev. Dr. Seabury, and the Deputies from the Churches in the Eastern States, for their approbation and assent.\*

This assent, as we have seen, was duly given, and the Bishop of Connecticut and his deputies, together with Dr. Parker, as deputy from Massachusetts and New Hampshire, took seats in the

Convention. There being three Bishops in the Church, the House of Bishops was organized, Bishop Seabury presiding.

The "Proposed Book" having never been ratified as the service book of the American Church, there was, mainly through the influence of the delegates from the Eastern States, a return to the English Prayer Book, as the basis of the new compilation.

A body of canons was also prepared. Bishop Seabury was requested to preach the opening sermon at the next meeting of the Convention; and among the closing proceedings, the following Report gives the final action of the Convention with reference to the measures for union:

The Committee on the Means of Perpetuating the Episcopal Succession in the United States of America, made the following report, which was read and adopted, viz:

The Committee on the Means of Perpetuating the Episcopal Succession in these United States, are of opinion—

That the Standing Committee, which, agreeably to the Constitution, is chosen, as above, to act during the recess of the General Convention, ought, in the name of the Convention, to recommend for consecration any person who shall appear to them to be duly elected and qualified for the Episcopal office. That should any person, elected and qualified as above, be proposed, and should the answer from the English Archbishops be favourable to the intended plan of consecrating by the Right Rev. the Bishops Seabury, White and Provost, the Committee shall write to the said three Bishops, intimating that it is the will and desire of the General Convention, that such consecration should, as soon as convenient, take place. That, should the answer from England be unfavourable, or any obstacle occur, by the death of either of the three Bishops, or otherwise, the said Committee shall recommend any Bishop elect to England, for consecration.\*

We have thus traced in our pages, the history of the Church in Connecticut, from the coming of the first Missionary to the Province, up to the admission of the Church, with its Bishop, to the general union of the Episcopal Churches in the land. Our work consisting almost exclusively of documents hitherto unpublished, or else rarely accessible, even to students of our annals, cannot fail of presenting many facts of interest, hitherto unknown to our readers. As such we commend it to their perusal and support.

\* Reprinted Journals, I. 113.

\* Reprinted Journals, Hawks and Perry's edition, I. pp. 93—96.











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